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THE

CHRISTIAN EXAMINER,

AND

CHURCH OF IRELAND MAGAZINE.

CONDUCTED BY MEMBERS OF THE ESTABLISHED CHURCH.

VOL. II.

JANUARY TO JUNE,
1826.

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ERRATA IN OUR NUMBER FOR MARCH.

PAGE 196, line 22 – For "that the" read "that that." Line 36—For "*fousses*" read "*fausses*."

PAGE 202, line 20—For "Julien" read "Sulien."

PAGE 204, line 16—For "apostolical" read "episcopal."

PAGE 235, line 16—For "near Dyonisius" read "Mar-Dyonisius."

PREFACE.

THE CHRISTIAN EXAMINER was established for the purpose of advocating the cause of the Established Church, against the assaults of her incessantly active enemies; of spreading more widely correct views of her doctrines and her discipline, and disseminating her genuine principles. In connexion with this object, it was the wish of the Conductors to advocate the cause of Protestantism against the Roman Catholic, and of Christianity against the Infidel; and to seek to raise to the Gospel level the standard of Christian morals. If in pursuance of this our grand design, we have been led into the thorny paths of controversy farther than our general readers would wish to follow us, and have been compelled occasionally to postpone to this object, the perhaps not inferior one of seeking to gratify the public taste, and influence the public opinion—we must plead in excuse the peculiar situation of Ireland, and the claim which controversy at this moment has upon all who think seriously upon religion. We hope that our controversy has been carried on in a spirit of Christian love, and under the sense of Christian responsibility, and it would be our earnest wish, as it has been our unceasing endeavour, to unite affection for the individual with boldness in condemning his errors: *Charity without compromise* we have sought to make our standard of action.

The Conductors of *The Christian Examiner* claim the approbation of the public, for at least one circumstance. They have tried the

experiment in Ireland, of a Monthly Periodical, which is attached to no prevailing party, and advocates no fashionable creed; which is too liberal to please the bigot, and perhaps too grave to attract the frivolous: they have tried the experiment, and by the kindness of their friends and the public they have succeeded; they have evinced that Ireland possesses native talent far beyond what her friends had hoped, and the Establishment retains an energy exceeding what its enemies had feared: —they have demonstrated that the good sense and good feeling of Ireland will support any publication, which advocates with common fidelity the great cause of religion and morals.

It has been strongly represented to the Conductors, that in their attention to the religious controversies of Ireland, they have perhaps rather overlooked the actual state of religion, and have not detailed as fully as the public, particularly the English public could have wished, the progress of the various Religious Societies, which are operating on the Irish people. The Conductors in admitting partially the charge, have to represent in extenuation, the extreme difficulty of condensing into eighty pages, all the mass of original and collected matter, which they rejoice to say, is furnished at present by every Month's circuit; and as they have been on more than one occasion driven to add an additional sheet at considerable expense and trouble, their friends may conceive some part of the perplexity with which they have to struggle. They have, however, made arrangements by which the Missionary and Religious Intelligence department will be considerably enlarged.

The two series of papers on Biblical and Rabbinical Literature, will be continued through the succeeding Volume; the information contained in both, peculiarly interesting at the present moment of anxiety for the house of Jacob, must recommend them to our readers. In the present Volume we have presented to the public, the first translation that we believe has ever been made into our language of Tertullian's Prescriptions against Heretics: to the curious in Ecclesiastical Antiquity, this essay exhibits many interesting illustrations; to the inquiring Roman Catholic and Protestant, it presents more important matter: it enables both to examine the pretensions of the Church of Rome to exclusive Catholicity, to ascertain how far the declamation of Tertullian against Marcion and Valentinus, apply to the Church of

Ireland, and to compare the *tradition* to which that Father had recourse as an *argumentum ad hominem* against his adversaries, with that which is used as a co-ordinate authority with Scripture, by the Church of Rome. We are deceived, if the most decided friend to Roman Catholic supremacy will not discover, notwithstanding all the false reasoning and all the undue concessions of the vehement African, that the claims, pretensions, and doctrines of the modern chair of St. Peter, never crossed his imagination.

We would advert at length to the objections we have heard made against our Publication, had we any hope that we could improve in these respects; but as they are objections which we had anticipated, and which are the necessary results of the principles of action which we originally laid down, we may regret, but cannot satisfactorily remove them. We are accused of *stupidity*, and we doubt not that our speculations will continue to be considered stupid, by those who look only for amusement, and who read without thinking; but we never calculated on popularity with such students, and must appeal from their judgment to the opinions of those who do not regard the trifles and follies of the hour, as equally interesting subjects with the march of human intellect, and the progress of Divine truth. *We are illiberal*—we had always known that the advocates for truth would be called so, both by the open enemies of *true* liberality and its compromising friends. *We are undecided and trimming in point of doctrine;*—to the advocates of a system, we fear that we must ever appear so; and until an inspired expositor of the inspired word arise, and by his infallibility decide, and for ever, controversy, we shall not cease admiring genuine piety and devotedness of soul, whether it speak the technical language of one school or another; in fine, *we are said to be Calvinists and bigotted adherents to this system*—we regret that such an accusation has been made, for it exhibits fearful evidence against those who make it—they who deem our publication Calvinistic must have low views indeed of Divine Grace. Our aim has been to steer through the narrows of controversy without inclining to either side; and believing our Church to be only so far Calvinistic or Arminian, as Calvin or Arminius is Scriptural, we shall never hesitate to advocate opinions fairly contained in or deduced from

her formularies of faith and service, though we may seem intolerant or enthusiastic to the adherents of colder systems.

In returning thanks to our friends on both sides of the water for their favours, and soliciting a continuation of them, we would again express our anxious desire not to receive their patronage one moment longer than our practice conforms to our principles; and when *The Christian Examiner* shall cease to advocate with temper the great cause of morals and religion, none will rejoice more in its cessation than its present Conductors.

THE

CHRISTIAN EXAMINER,

AND

CHURCH OF IRELAND MAGAZINE.

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THE

CHRISTIAN EXAMINER,

AND

Church of Ireland Magazine

No. I. JANUARY, 1826. Vol II.

ON THE CHARACTER AND GENIUS OF THE ROMAN CATHOLIC RELIGION.

Much ingenuity has been displayed, and much learning misemployed, in discovering and defending the Notes of the True Church: tomes of controversial theology have been exhausted upon the subject, and the enquirer, whose soul's health was interested in the question, has been either deterred from enquiry by its magnitude, and compelled to swallow the opiate of implicit faith, or else perplexed and doubting to trust without examination to guides, who surpassed him only in the substitution of blind assurance for honest hesitation, and in having acquired learning useless and misused. If not more learned than our fathers, we seem to know the value of time a little better; common sense has broken the cobwebs in which learned sophistry had involved the religious interests of Man; Milner's three notes are posting fast to the *bourne*, whither Bellarmine's fifteen had preceded them; and another half-century will, perhaps, see, by the blessing of God, one substituted for all, both by the Protestant and the Roman Catholic, *a conscientious adherence to Scriptural truth.*

At that time, which will assuredly come, though its arrival may be delayed—at that time, when the Idols of Christianity, like those of Paganism, will "be given to the moles, and to the bats;" when the Baal and Nebo of a spurious faith, however the professors may term it, will bow down and stoop, and the Dagon of this world's devices will fall before the ark of the revealed word—at that time men will look back with astonishment upon the devices which they invented, and the systems to

which they enslaved themselves; they will look, with the intenseness of the shipwrecked mariner, upon the rocks and shoals which had well-nigh proved their destruction, and will regard, with amazement and humiliation, the human-erected edifices, under whose roofs they had sheltered themselves from the piercing light of God's word. Among those edifices, that founded on the seven hills, has not been the least distinguished;—its walls have been consolidated by time, and its front adorned with the spoils of reason: its portentous shadow has darkened long-past ages, and its deep recesses have witnessed and concealed the artifices of human cunning, and the heavings of human ambition, mingled with the tears of real penitence, and the bursts of agonized contrition.

It is not enough to account for the thraldom with which the See of Rome has so long pressed down even powerful and struggling minds, to ring, with sceptical flippancy, the changes upon ignorance, and priestcraft, and remorse. There has been ignorance, and Popery has used it; there is priestcraft, and Popery employs it; even the profligate will be visited with remorse, and Popery has purchased temporal aggrandizement, by trafficking with the tears and sighs of her votaries. This is all conceded;—but in this Popery does not differ from other false or corrupted systems: besides, to account for the phenomenon it must be shewn, that there is something in the system of Rome, which enables it to wield, with peculiar power, the weapons of ignorance, priestcraft, and remorse—it must be shewn, that this same system was equally calculated to meet the blaze of science and to work in the darkness of ignorance, to overpower or silence the researches of the eighteenth, as well as the turbulence of the sixteenth century; to turn to its use the learning of Mabillon, the piety of Fenelon, the acuteness of Pascal, as well as the fanaticism of Francis, and the brutality of Bonner. Considering it merely in a psychological point of view, the question is not without interest, and is connected with many of the most remarkable phenomena of the human mind—in a religious point of view, it is of indefinite importance, for, if we can discuss the secret power which this tremendous system has possessed, we may be enabled to discover the relative weakness in our nature; and if Popery be, indeed, the religion of unregenerate man, even Protestants the most anxious may dread, lest there may lurk in themselves more inherent tendencies to it than they were at first aware of.

When we survey the system of the Church of Rome in its rise and its progress, in the extent of its triumphs and the consolidation of its power, in the decline of its dominion and its recent attempts at resuscitation, we must be struck by one of its characteristics to which, perhaps, more than any other, that progress has been owing; and by which those triumphs have been prolonged. It is impossible that a set of opinions and practices could have had votaries through so many ages, and from such various quarters; it is impossible that the prince and the peasant, the warrior and the monk, the philosopher, in the full blaze of science, and the ferocious

barbarian ; it is impossible that all these could have confessed its sway and received its fetters, were there not very much in the system which was congenial with human nature in the abstract ; and very much which shifted and varied with the persons to whom it was applied.—Like the magic garment in the nursery tale, it must have relaxed or contracted its folds, according to the moral dimensions of the recipient : and were we to name the peculiarity of Romanism, as a religious system, we would express it in one word, APPLICABILITY. Other systems have been invented to suit the characters and genius of individuals, or times, or nations ; the creed of Manes was the monstrous product of Orientalized Christianity ; the visions of Hindooism subdue the weak and imaginative professors of the creed of Brama ; ferocity in public, and indulgence in private life, find shelter under the relaxed robes of Islamism, and each has reckoned its converts by thousands ; but they are still confined and local ; the one was indigenous in Asia, and never flourished in Europe ; the absurdities of Hindoo superstition offend the taste even of those who patronize under another name, its processions or penances ; and the desarts of Arabia are the birthplace and limit of Mahomedanism. Not so with Popery : it not only finds, in human nature, a powerful and effective ally, but when that human nature has been varied and transmuted, this system has changed with it—retaining the same name, and aiming at the same power, it has, Proteus like, altered its shape and its dimensions, and on the coast of Coromandel, at the Court of Pekin, under the mildness of an Italian, or the rigours of a British sky, it presents far different features and characters, while its identity is preserved by the same compromising applicability to human nature, and the same insatiable thirst for domination.

Look at this system as it pervades Spain and Italy, revelling in the uncontrolled power which has been conferred on it ;—look at it in Great Britain, assuming the decorum of moderation, and professing to be the advocate for the Rights of Man;—see it in this country, coalescing alternately with the Infidel who denies the sacred Scriptures, and the politician who abuses them ; acting the demagogue in the Association, the partisan in the press, and the tyrant in the cottage, inciting her clergy to violence, when she can do it with safety, and stretching the broad shield of her infallibility over them to cover their retreat. Compare her in these different situations and say, if the power she has obtained is more remarkable than the pliability which she has manifested. In the dark ages she had her miracles and wonders to amaze and terrify the credulous ; in enlightened periods she has learning and sophistry to confound. For the devout she has solitude and meditation ; for the timid, purgatory and penance ; for the profligate, indulgences and absolution : the inquisitive she baffles or satisfies, with her scholastic distinctions and divisions ; and to the indolent or the ignorant she extends her dogma of implicit faith. Is her penitent fearful of a sin, yet desirous of its enjoyment ? she propounds to him by the mouth of her casuists, that the opinion of

one doctor may render an opinion probable; and what opinion, however erroneous has not been defended by some one doctor? Is her penitent addicted to a course of incorrect living, she compensates for such by other acts, weighing against each other good deeds and evil. Is he imperfect in his repentance, she has her doctrines of attrition to sooth him; does he die in terror, she consoles him by the temporary sufferings of purgatory; does he shrink from the fear of eternal punishment, she presents her pastors to the trembling wretch, who offer to take his salvation on themselves, and to submit to the wrath of God in his place. For the gloomy she provides fastings, and macerations, and scourges; to the gay she presents processions, and festivals, and jubilees; the serious she sets to work in the learned labours of her mysteries; and the fanatical she employs in forming a new, or reforming a worn-out order, cheering them by the distant prospect of beatification.—A system so admirably adapted to human nature, which can thus vary with the varying character of its subject, and can confer on every change the stamp of infallibility, must have succeeded; the magnitude of its claims confounded the inquirer into their foundation; the compromising morality of the system enlisted on its side the advocate and the slave of the world;—the deep tone of piety which marks many of its services, gratified the feeling of the devout; the ambitious found in it a useful ally; the profligate a gentle censor; the enthusiast an incentive to his visions; and the learned an approver of his labours.

Wide-spread as has been the dominion which the Church of Rome has exercised over the minds of men, it has been, we conceive, the result of this adaptation to their characters, their circumstances, their virtues and their vices; and while the unbending nature of Protestantism disclaims an alliance with the principles to which Romanism owes its triumphs—a compliance with these principles decorates, in India, the Roman Priest with the insignia of the Bramin, and in Rome confers the majesty and assumption of empire on "the Servant of the servants of God."—Many have wondered, that in a system so apparently at variance with the details of Scripture, so much genuine piety should be found as marks the characters of the Pascals, the Arnolds, the Fenelons, and the Quesnels. The question is not, on our principle, difficult of solution. The system would have been imperfect if it did not possess attractions for such spirits, aliments for such minds. Abstracted from the world, and superior to its attractions, deeply spiritualized, and devoted to the service of God, they neutralized by scriptural nourishment much of the poison of the Church under which they lived; and for the grosser parts of her system found in themselves a repellent principle, which prevented them dwelling on them as to confute or desert them. Be it remembered, too, that such men, living in communion with God, have never found favour with the See of Rome. The condemnation of Fenelon has marked the extent to which a mind like his can yield to usurped authority; the agitations produced by the *Bul*

Unigenitus which condemned Quesnel have not yet subsided; and with the condemnation of the Jansenists, much of the real piety of the Church of Rome was expelled from her communion. Let it be remembered, too, that the system which is so spiritualized by the piety of Fenelon, and the deep convictions of Pascal, at that very moment was extending the sword to the ruthless dragoons of Louis XIV., breaking every tie which can bind society together in the revocation of the edict of Nantes, and fostering the pernicious practice and precepts of the morality of the Jesuits. It should be remembered that it is not the effect which such minds as these have on the system, that should be regarded as the criterion, but the effect which the system has upon such minds, and upon the general mass of mankind; the slavish superstition of one man, and the slavish submission of the other, only prove the imposing weight of opinion and respect which could enthral such minds; while in the degraded state of the peasantry of our own country — in the patrons, stations, and holy wells, we may see the natural result of the tendencies, when uncounteracted by education or refinement.

It may be said, that Protestantism presents different aspects in different ranks; and it is partially true: but the effect of it on the lower classes is to raise, not to degrade them — to disenthral their minds, and not to rivet their chains. The very exertion of intellect and employment of mind, which are the characteristics of Protestantism, have a tendency to produce this effect: the Gospel preached to the poor, raises their intellectual as well as moral character; and the mere Bible-taught peasant will frequently astonish the enquirer, not more by the correctness of his deportment, than the justness of his views and the sobriety of his opinions. It is thus Protestantism is distinguished from Popery as a system. It is indeed fitted for all classes and all situations; but it is so because, with scriptural power, it reduces all classes to one awful level, and brings in all flesh guilty before God—borrowing nothing from the world, it recognizes no difference in its ranks; it has no compromise of morality for the rich, and no commutation of penance with repentance for the poor; it has no absolution which may smooth the pillow of the terrified sinner, and no purgatory interposing its temporary punishments, to prevent guilt looking into hell. The same lesson which is read to the rich is read to the poor; the same effect, if any be produced, must be produced on both; and the only lesson which she presents to both is *repentance toward God, and faith toward the Lord Jesus Christ.* Hence Protestantism is adapted to all classes and circumstances, by the transmuting efficacy of its spirit, by the energy with which it *overcomes the world.* Popery adapts itself to the shifting positions of human nature, finds its strength in the weakness of its subjects, and instead of levelling the distinctions of life, provides a religion and a system for each.

This diversity of character it is easy to trace to first principles;

the system of the Roman Catholic Church is the result of the gradual accumulation of faith and ceremony, under the influence of time and circumstance; it is not the transcript of the divine mind, exhibited in one harmonious code, but a mass which has been formed by circumstance and fashioned by accident, according as necessity or fortune might seem to direct. Hence, governed by men keenly alive to their own interests, the Church took advantage of every occurrence which would seem to add to its fortune or its power: the claimed infallibility, while it permitted the Church to be stationary, denied the possibility of its retrograding, and every fresh assumption, adding to the former, took its station beside them with all the dignity of time. The policy which accommodated itself to situation and circumstance, converted political concessions into general precedents, and the course which was pursued in order to gain the support of the worldly-minded, or to terrify the weakness of the timid, became the incrustation of a Church whose boast is to be "*semper eadem.*" Like the British Constitution, it is the effect of the gradual operation of time, but that operation which has secured stability to human laws by a perpetual reference to first principles, has indeed given stability, but it is the stability of error, to the additions which man has made to the Scriptural code. Protestantism, being the mere recurrence to Scriptural principles, partakes of their uncompromising character: uninfluenced by circumstances, unaltered by situation, it upholds the one standard of the divine decrees, nor permits any thing connected with this world to add or diminish thereto:—the one resembles (to use Bacon's beautiful image) the gradual work of man, proving its mortality by its progressive formation, the other bearing on its uniform front the stamp of the Divine mind.

From the same circumstance may we derive another marked peculiarity of Romanism. It is the most *political* of all sects. Connected and identified as it is with the things of earth, it would be difficult to conceive that it could be otherwise; and the facilities of access to the upper ranks, the awful power which confession confers, and the unapproachable majesty of the priestly character, concur in establishing it. The confessor of the king or the minister, must be himself king or minister, if indeed his feelings and habits are not less terrestrial than those which have been usually found in persons chosen to so dignified a station. Hence the Roman Catholic Church has ever been busily engaged in the contests and disputes of politics, and the arts of diplomacy have been more advanced by the See of Rome than by all the exertions of all lay negotiates. Hence have sprung the religious wars which devastated France, and the persecutions which exiled her most useful children—hence the fires of the Inquisition in Spain, and her present degradation; hence the condition of the Roman Catholics in England, prevented by this very spirit from amalgamating with the Constitution; hence the state of civil discord in which Ireland

has been involved since the Reformation ;—and hence the menaced activity of the Roman Catholic hierarchy and clergy preparatory to the approaching election. In this, too, Protestantism differs from its rival faith : Protestants may be demagogues, nay, partisans ; but they do not derive their conduct from their religious principle. Protestantism has too little infusion of earth to make active politicians ; and the turbulence which has too frequently accompanied the progress of Protestantism, may generally be traced to the secular situation of the parties. The insecurity of the lives and properties of the French Protestants during the wars of the League may be fairly adduced in excuse for their agitations. The excesses of the Anabaptists were condemned by all Protestants, and repressed by some ; and the peaceful and resigned demeanour of the Waldenses under the most atrocious persecutions, exhibits a beautiful picture of that Christian patience which " hopeth all things, and endureth all things."

We cannot conclude these hasty observations on the peculiarities of Popery as a system, without professing our perfect conviction, that very many of those, who have lived and died under its influence, have yet experienced and manifested the deepest piety and the warmest devotion.—We are convinced that there are many who yield themselves to the dictates of an infallible church, through the impulse of genuine humility, and who refuse to examine for themselves, not because the truth would be distasteful or abhorrent, but because they conceive their only duty to be implicit submission. No one acquainted with human nature but must know how difficult it is to shake off the impressions of early life, to unlearn the opinions with which we have been once principled, and to break through the mazes of error in which years have involved us :—and when to this difficulty is added the still keener blow, which is felt by the affections rather than the intellect ; the rending asunder of the ties which nature and society have produced ; and the sad hostility which a conscientious following out of scriptural examination is calculated to produce ; we confess, when we consider all this, that we are not surprised at the pertinacity with which talented, intellectual, and pious individuals, cling to the often-refuted errors of popery, prefer the tranquillity of assent to the agitations of controversy, and seek exercise for their devotional feelings in that Church, which has not yet, by the blessing of providence, been altogether deprived of the cheering consolation of faith and hope. We would not then be understood in our remarks to have applied them to individuals. We speak of the system, which, we conceive, blunts or misdirects the beneficial tendencies of the human heart—associates with itself the worst and most terrestrial substitutes—form for substance, and penance for repentance.

HORÆ HIBERNICÆ.

No. 7.

Dr. Heylin will have it, that the passing of the Irish Articles was *an absolute plot of the Sabbatarians and Calvinians in England, to make themselves so strong a party in Ireland, as to obtain what they pleased in the English Convocations.**

It is quite evident, from the peaceable demeanour of the Irish Clergy, and from the zeal with which they discharged their duties, that they were not tools in the hands of any faction, but served God in sincerity, labouring for the conversion and salvation of their ignorant countrymen. Many causes contributed to incline the early Reformers to favor the doctrines which are called Calvinistic. Of all the writings of the Christian Fathers, those of Augustine were most studied, and his piety perhaps recommended his readers to adopt his sentiments on the mysterious doctrines of predestination, without considering how far his system was consistent with the Scriptures. Besides this, it gave them a great advantage in overthrowing the awful doctrine of human merit, which was then taught by the Roman Catholic Church in all its deformity. The desire of being *wise above what is written*, tempted even many celebrated men who adhered to the Romish faith, to pry into the hidden mysteries of Him, *whose ways are past finding out;* witness the Jansenists with Pascal, Arnauld, Nicole, and Racine at their head : and Michael Baius excited a violent controversy in the University of Louvain, by explaining Austin's works according to their literal meaning, instead of joining with the Pope's party, who would not allow their saint to be in error, while they issued bulls of excommunication against his doctrine. But we have reason to believe that Heylin was not so much offended with the openness with which these Calvinistic opinions were put forth, as with two other points on which the articles are very explicit, the doctrines of abstinence, and the morality of the Sabbath. On the first of these he probably mistook the meaning of the 50th article on fasting, and on the second, we may pronounce from the general sense of the Christian world at present, that he was in error. The article in question rightly explains "fasting to be a withholding of meat, drink, and all natural food, with other outward delights from the body, for the determined time of fasting." And this is in perfect agreement with the Church of England, which knows no difference between fasting and abstinence, as is evident from the Preface to the Prayer Book. The 50th article goes on to say, "as for those abstinences which are appointed by public order of our state for eating of fish and forbearing of flesh at certain times and days appointed, they are

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* Respondet Petrus.

no ways meant to be religious fasts, nor intended for the maintenance of any superstition in the choice of meats; but are grounded merely upon political considerations for provision of things temporal, to the better preservation of the commonwealth." This it is quite evident is not levelled, as Heylin may have supposed, against the practice of the Church of England, which had been received with the Prayer Book by the Irish Clergy, but is meant to explain an act passed in the reign of Edward VI. in the year 1549, which states in the preamble, "That though it is clear by the Word of God, that there is no day nor kind of meat purer than another, but that all are in themselves alike; yet many out of sensuality had contemned such abstinence as had been formerly used: and since due abstinence was a mean to virtue, and to subdue men's bodies to their soul and spirit, *and was also necessary to encourage the trade of fishing, and for saving of flesh;* therefore all former laws about fasting and abstinence were to be after the first of May repealed: and it was enacted, that from the first of May, none should eat flesh on Fridays or Saturdays, in Ember days, or in Lent, or any other days that should be declared fish days, under severe penalties." A proviso was added for exempting such as should obtain the king's licence, or were sick or weak. This then is the key to the right understanding of the 50th article, which gave offence in England to several who erroneously supposed it to condemn the doctrine of their church. The 56th article teaches that "the first day of the week, which is the Lord's day, is wholly to be dedicated to the service of God, and therefore we are bound therein to rest from our common and daily business, and to bestow that leisure upon holy exercises, both public and private." This was quite contrary to the opinions of the High Church party in England, who in order to avoid the Judaic Sabbath of the Puritans, and to distinguish themselves as much as possible from that rival body, fell into a contrary extreme. In three years after these articles were framed, The Book of Sports drawn up by Bishop Morton, came out, dated Greenwich, May 24, 1618. The proclamation states, "that for his good people's recreation, his Majesty's pleasure was, that after the end of Divine Service, they should not be disturbed, letted, or discouraged, from any lawful recreations, such as dancing, either of men or women, archery for men, leaping, vaulting, or any such harmless recreations; nor having of May games, Whitson ales, or Morrice dances, or setting up of Maypoles, or other sports therewith used, so as the same may be had in due and convenient time, without impediment or let of Divine Service; and that the women should have leave to carry rushes to the church for the decorating of it according to their old customs; withall, prohibiting all unlawful games to be used on Sundays, as bear-beating, bull-beating, interludes, and bowling." No recusant (Roman Catholic) was to have the benefit of this declaration; nor such as were not present at the whole of Divine Service; nor such as did not keep to their own parish churches, (i. e. the Puritans.) It was well observed of

this, that it tended to make Papists Puritans, and Puritans Papists.

Such being the feeling of the party to which Heylin was attached, it is no wonder that he should scornfully call the Irish Convocation, Sabbatarians: but the present sense of propriety and decorum (supposing even that it were not a question of morality) has done justice to their memories; and no Protestant of any denomination will, we are persuaded, be inclined to blame their doctrine. It is no longer a debated question; and the rancour of parties having subsided, concession on each side has produced its usual good effects in securing charity and good will. Heylin's words are worthy of being quoted at length: "The Puritans by raising the Sabbath, took occasion to depress the festivals, and introduced, by little and little, a general neglect of the weekly fasts, and the holy time of Lent, and the Embering days, reducing all acts of humiliation to solemn and occasional fasts. But this was not all the mischief that ensued; for several preachers and justices of the peace, took occasion from hence, to forbid all lawful sports on the Lord's day; by means whereof the Priests and Jesuits persuaded the people in the northern counties, that the Reformed Religion was incompatible with that Christian liberty which God and nature had indulged to the sons of men: so that to preserve the people from Popery, his Majesty was under a necessity to publish the Book of Sports." The reader will observe, that passages from the Homilies are frequently incorporated into these articles.

In the year 1621, the College *de Propaganda Fide*, was established at Rome; it was founded with a particular reference to the state of the Roman Catholic religion in Ireland; and, indeed, it has fully accomplished its purpose of keeping the members of that communion in spiritual darkness. In November, 1622, Ussher made his celebrated speech in the Castle chamber, before the Lord Lieutenant and Privy Council, who had summoned several recusants who refused the oath of supremacy, for the purpose of censuring them. His arguments were so powerful, that many consented to take the oath they had before objected to, through ignorance. For this speech the King wrote him a letter of thanks. Ussher now passed over into England, for the purpose of consulting the manuscripts in the various libraries which would assist him in his great work on *the Antiquities of the British Churches*, undertaken under King James's special patronage. While he was in London, he published his *Answer to a Challenge made by a Jesuit in Ireland*, a book too well known for us to say any thing on its merits.

At this time Hampton, the Primate, died, and James, a few days before his own death, appointed Ussher as his successor, to the great satisfaction of all parties in Ireland. Before he left England, he obtained a signal victory over one Beaumont, alias Rookwood, a Jesuit. The occasion was as follows: Lord Mordaunt, afterwards Earl of Peterborough, being a Roman Catholic, wished to bring his wife over to his religion. She agreed that a conference

should be held before them, by some learned divines on each side, and promised to embrace that religion which should appear supported by truth. The lord chose his confessor, Beaumont, and his lady applied to Ussher, who, though just recovered from a serious illness, immediately complied with her request. He arrived at Drayton, Lord Mordaunt's seat in Northamptonshire, where he found an excellent library to which they could immediately refer. The points discussed were transubstantiation, the invocation of saints, images, the visibility of the church, and, in general, whether the Romish religion or that of the Church of England agreed best with the primitive faith. The Primate was opponent for three days, and on the fourth, when it came to the Jesuit's turn to impugn the principles of the Reformation, he declined the combat, and gave his excuse in these words:— "That by the just judgment of God, he had forgotten all the arguments he had framed, because he had of himself dared, without the licence of his superiors, to undertake a disputation with a man of that profound and consummate learning." This caused the conversion of the peer to the Protestant faith, in which he persevered to his death.

James was so well pleased with what he had effected in the Settlement of Ulster, that with an ill-judged and unjust policy he occupied himself in the latter years of his reign in inquiring into the titles under which property was held in various parts of Ireland. In many places there were technical defects, which originated in the ignorance or fraud of the law officers in the reign of his predecessors, to whom the task of making out the grants and patents naturally belonged; and upon these quibbles, he proceeded to confiscate large tracts of country. For such conduct he is justly censured by many writers of that day; but notwithstanding all this, his example was followed to an awful extent in the reign of Charles I. under the administration of Strafford.

We have now continued our brief sketches of the ecclesiastical history of Ireland in the seven successive numbers of our Magazine, and have brought the narrative down to the death of James I. Much more remains, particularly in the eventful reigns of his son and grand-sons, deserving of consideration; but we think it better to suspend our labours for a few months, that we may find room for many interesting articles which are lying on our table, and that our readers may not blame us for too great a sameness in our pages. We shall certainly return to the subject as we have promised.

THE BEATITUDES.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

Sir—The following Remarks on the Beatitudes, were suggested by an exposition of that passage of Scripture, by a Clergyman,

some years since, in family worship ; if you think they would be acceptable, or edifying to your readers, they are at your service.

Your Friend,

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BLESSED ARE..	the Poor in Spirit,....	for their's is the Kingdom of God.
.....	they that mourn, ...	for they shall be comforted.
.....	the Meek,.....	for they shall inherit the earth.
.....	they that hunger and thirst after righteousness, ...	for they shall be filled.
.....	the Merciful,.....	for they shall obtain mercy.
.....	the Pure in Heart, ..	for they shall see God.
.....	the Peacemakers, ...	for they shall be called the Children of God.
.....	the Persecuted for righteousness sake,	for their's is the Kingdom of Heaven.

The above is the description of the *progressive* state of the Christian soul ; and the dispositions mentioned, are only the *several* features, which, *united,* constitute the Christian Character. These dispositions, and the Blessings promised, severally correspond—while taken separately, they advance in excellence and in value—the *poor* in spirit advance to holy *mourning* for sin ; this subsides into *meekness* and lowliness of heart—this, with God's grace, produces *hunger and thirst* after righteousness ; the sense of our own wants and weakness, makes us *merciful* towards others ; *purity of heart* is the result of the preceding process—an endeavour to produce *peace,* and the ways of peace, follows—and *persecution* is the reward which follows these endeavours. The Blessings are suited to their corresponding characters—the Kingdom of Heaven (the Kingdom of Grace) is prepared for *the poor in spirit ;* to the poor the Gospel is preached—comfort to *those who mourn—the meek,* delivered from those contentions, and broils, and heart-burnings, which afflict the worldly-minded, inherit the earth, and only enjoy it. They have " the promise of the life which now is ;" " all things are your's" says the Apostle. The hungry and thirsty are filled—" they shall be satisfied with the fulness of thy house, and thou shalt give them to drink of thy pleasures, as out of a river." *The merciful* obtain mercy ; *the pure in heart* (the mists and exhalations of the soul being dispelled) see God ; the *peacemakers* are called the children of God ; the *persecuted* have a home of peace, and a crown of glory in the kingdom of heaven.

We may now consider the Blessings as a series in themselves—they begin and end with the kingdom of heaven ; the same kingdom is begun on earth, growing here, and perfected hereafter: the intermediate Blessings are the charters which the subjects of the kingdom of grace possess ; *comfort, inheriting the earth, being filled* with all things needful for life and godliness. So far, the scene is laid on earth, and here these blessings are possessed ; but man is under a preparation for the second kingdom of heaven, and its features now begin to be stamped upon the soul : *mercy,* indeed, is enjoyed by him here, but its perfection is, when it opens the gate of heaven, and gives the title to the regenerate soul

to enter. *The sight of God* is begun here, but it grows with the Christian, and then is perfect, when it qualifies him for the enjoyment of Him, as he is, and for the happiness of his everlasting courts. The Christian begins to be the *child of God* here, but the privilege is there perfected, when his title and qualification being fully admitted and completed, he is made "like the angels," and obtains the blessed inheritance of the sons of God. The Blessings of the kingdom of grace exhausted, the next Beatitude announces the possession of the kingdom of glory, the portion of those "persecuted for righteousness sake."

These characters may also be considered in the light of each qualifying and guarding those near it, thus :

Men are willing enough to confess themselves sinners, to speak humbly of themselves and their attainments, and then to lay claim to the blessedness of being poor in spirit : poverty of spirit is, indeed, a blessed frame of mind ; but it is that poverty of spirit which does not rest in words, but produces humiliation and sorrow of heart ; for it immediately follows, "blessed are they that mourn."

Mourning is blessed, not as arising from worldly affliction, but thatpoverty of spirit from which it must proceed, to be the character to which comfort is promised. Again : mourning may produce different tempers of mind ; either an humble, chastened, contrite spirit, or an exasperated, fretful, discontented frame ; the former alone is intended here, and they only are blessed ; for it immediately follows, "blessed are the meek."

Meekness is sometimes counterfeited by very amiable, gentle, natural dispositions : that here intended is connected and grows out of the preceding character—holy mourning for sin. Again—meekness is a patient, not an active, grace of the soul ; and, possessed of the comfort which she derived as a mourner, and of the external peace which she now inherits, the meek soul is in danger of subsiding into a species of quietism, and sinking into indolence, did not "Blessed are they who hunger and thirst after righteousness" teach her to stretch forth all her powers, and expand all her faculties, that she may fully enjoy the good things which God hath prepared for those who love him.

Hunger and thirst are impetuous, impatient appetites ; and those who thus desire righteousness, may preserve it with violence, and with contempt of worldly things, and worldly men ; and may mar the good cause by unseemly conduct : the blessing, therefore, is to the *meek*, who hunger and thirst after righteousness. Again : when filled, they may be tempted to despise those less highly favoured ; this is corrected by the following Beatitude, "Blessed are the *merciful*."

There is, however, a spurious kind of *mercy*, fashionably ycleped liberality, which, in its candid allowance of the faults of others, lays claim to similar allowance for its own, which confounds the boundaries of right and wrong, calling evil good, and good evil, &c. This is far different from the mercy here recommended ; for

those merciful persons alone are blessed, who have hungered and thirsted after righteousness, and who also make progress in holiness, for it immediately follows, " blessed are the pure in heart."

But surely the pure in heart need no corrective warning. Alas! while in the body, we are in danger, from the right hand and from the left ; and may not the pure in heart, possessing the exalted privilege of a faith, which opens to them the view of the spiritual and eternal world, be so absorpt and wrapt in the contemplation of heavenly things, as to forget earth and its paltry concerns, and to retire to their studies, or to the deep solitude of some lone retreat that their devotion may be uninterrupted by intercourse with their fellow-men. The next beatitude recalls them from their error, by pronouncing those blessed, who promote peace among men, according to the direction of our Blessed Lord ; 'Lovest thou me? Feed my sheep, feed my lambs.'

It seems somewhat extraordinary, that the *peacemakers* should occupy so high a post in the scale of excellence, or rather that this feature should be so late unfolded ; but the arrangement carries instruction with it : men, in their zeal to do good to others, frequently neglect themselves ; they engage in charitable and benevolent pursuits, to the neglect, comparatively, of reading and meditation ; they thus endanger their own safety, and from their dwindled and imperfect character, prevent or impede their influence on others. The arrangement of the Beatitudes suggests a different course ; it represents man as comforted, filled, and lastly, as pure in heart, before he becomes a peacemaker : it thus provides for his individual excellence, and for his due performance of the duty of doing good to others ; for his sight, improved by purity of heart, enables him *more tenderly*, as well as more effectually, to remove the mote from his brother's eye.

But the peacemaker may seek, by sinful compliances and conformities with the tempers and pursuits of those whom he meets, and he may trust to his own skilful and prudent management, to remain in friendship with the world, and in the favour of God. The next Beatitude destroys the vain and dangerous illusion, and pronounces those blessed, who are persecuted for righteousness sake ; and, lest any of this desire for the praise of man should survive, our Lord declares his followers to be " the salt of the earth, and the light of the world ;" the one worthless, unless exerting its salutary influence ; the latter possessing properties which cannot be hid.

Thus, while our Blessed Lord graciously condescends to encourage the growth of every Christian grace, by severally pronouncing on each an appropriate blessing, He exhibits to us in this passage, a beautiful and harmonious whole, in which the Man of God is perfect, thoroughly furnished to every good work.

THE MINISTERIAL OFFICE.

TEACHING FROM HOUSE TO HOUSE.

In a former Number, we turned the attention of our readers to the two-fold duty of a Minister, as mentioned by St. Paul, when he says to the elders of Ephesus, I taught you publicly and from house to house. We endeavoured then to urge the great importance of public instruction, to put it forward as the most pressing duty of a Minister; and we called upon all our clerical friends to prepare themselves diligently for its effective performance.

We said, at the same time, that we, by no means, meant to slight the other part of the sacred office. We felt, fully, its great importance, its crying necessity, and our language was, these things you ought to do, and not to leave the others undone. We desire, then, to offer a few remarks upon the duty of teaching from house to house; and to urge upon the Ministers of the Established Church, the obligation of not merely instructing publicly from the pulpit, those who attend the services of the Church, but of visiting, rebuking, and exhorting personally, the several families within their cures. We wish to recommend the duty of private universal intercourse of the pastor with every individual within his parish, as far as it is practicable: and we would further urge the duty and the necessity of more than pulpit instruction to those of a Minister's flock, who are in the habit of attending the public services of the Church. A Minister's public instruction must be general in its nature, suited rather for the universal wants, and the average condition of the bulk of his hearers, than directed to the particular cases of the different individuals composing his congregation. If a Minister preaches with effect, his sermons will produce enquiry and anxiety amongst his hearers; according to their different turns of mind, a state of spiritual light with different effects, will be produced. The same sermon may create alarm in one, and administer comfort to another. It is by private intercourse that the Minister will be enabled to correct any erroneous impressions, strengthen any serious convictions, and administer any needful consolations; it is by personal intercourse that he will be enabled to judge of the effects of his weekly discourses, and how far they are understood and attended to. It is thus he will learn what peculiar errors exist among his people, which he should confute; what temptations they are particularly liable to, against which he should guard them. Unless a Minister becomes personally acquainted with his congregation, he throws away all the advantage of his stated connection with a particular parish; he has no more means of preaching suitably to the wants of his hearers than any stranger that might come to them. The daily visits of a Minister are the most effectual means to win the affections of his flock, to predispose them to attention on the Sabbath, and to open their ears to all that he may deliver from the pulpit.

It is recorded of the pious Philip Henry, that "he kept up a monthly conference in private from house to house, in which he met the more knowing and judicious of the parish, and they discoursed familiarly together of the things of God to their mutual edification, according to the example of the Apostles, who, though they had the liberty of public places, yet taught also from house to house. That which induced him to set up and keep up this exercise, was that by this means he came better to understand the state of his flock, and so knew the better how to preach to them, and pray for them, and they to pray one for another. If they were in doubt about any thing relating to their souls, that was an opportunity of getting satisfaction. It was likewise a means of encreasing knowledge and love and other graces; and thus it abounded to a good account.—*Life of Philip Henry in Wordsworth, p.* 169.

But other more important reasons weigh with us in pressing upon the Ministers of the Established Church the duty of teaching from house to house.

Wherever a Minister confines his exertions to his pulpit, or limits his weekly visits to those for whom he is interested on account of their attendance at his church, he will always leave in his parish a mass of unapproached heathenism; a large body of his people who profit nothing more by the ministry of the gospel than if they lived in an heathen country. A minister should reflect that his mission is not only to those who have some care for their souls, and some value for the ministry of the word, but to those also who are most indifferent, and therefore on that very account most in danger. It was the principle of the Saviour's mission that he came to seek and to save the lost, so should the minister of Christ's religion seek out that he may be the means of saving those who are lost. He is, as Paul said to the elders of Ephesus, to take heed to *all* the flock over which the Holy Ghost has made him overseer. He is bound by his promise at his ordination to use both public and private monitions and exhortations, both to the sick and to the whole within his cure, as their need shall require and occasion shall be given. Until this principle shall be fully acknowledged and firmly acted upon, it can never be said in any parish that the Gospel is preached to every creature, or that the population of the parish receive the advantages which a local Established Ministry is calculated and intended to convey.

Without a conscientious and unceasing attempt thus to carry the Gospel to every soul within his cure, no Minister can have discharged the duty of his office. It is not surely by preaching with ever such fidelity and zeal only to those who are attracted to the church, that a Minister can be said to take heed to all the flock over whom the Holy Ghost has made him overseer. It is not thus that he will acquit himself of the responsibility imposed upon him by the awful words of the Lord to Ezekiel: "Son of man, I have set thee a watchman unto the house of Israel, therefore thou shalt hear the word at my mouth, and warn them from me. When I

say unto the wicked, wicked man, thou shalt surely die ; if thou doest not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand. Can a watchman be said to warn the wicked of his parish from their way when he leaves those who are so ungodly, so wicked that they neglect even the form of public worship, without sounding in their ears one word of reproof, one expostulation, one invitation of mercy ; when he allows those within the boundaries of his parish to live and to die without hearing from him the sound of the Gospel.

Baxter, in his Reformed Pastor, says,— "that which is less understood and considered is that all the flock, even each individual member of our charge must be taken heed of, and watched over by us in our ministry. To which end it is presupposed necessary, that (unless where absolute necessity forbiddeth it through, the scarcity of pastors and the greatness of the flock,) *we should know every person belonging to our charge.* For how can we take heed to them if we do not know them. All the flock being thus known, must afterwards be heeded. One would think all reasonable men should be satisfied of this, and it should need no further proof. Doth not a careful shepherd look after every individual sheep ? and a good schoolmaster after every individual scholar, both for instruction and correction ? and a good physician look after every particular patient ? and good commanders look after every individual soldier ? Why, then, should not the teachers, the pastors, the physicians, the guides of the Churches of Christ, take heed to every individual member of their charge ? Christ himself, the great and good shepherd, and master of the Church that hath the whole to look after, doth yet take care of every individual. "When a Minister seriously reflects upon his duty on the one hand, and the spiritual wants of his people on the other, he cannot but assent to the justness of such remarks as these which we have quoted. He must admit the principle, however defective he may be forced to own his practice. In another part of his book, Baxter thus expresses the penitent feelings of his soul for his defects in this which he so well states to be his duty. " The God of mercy pardon me, and awake me with the rest of his servants that have been sinfully negligent ; I confess, to my shame, that I seldom hear the bell toll for one that is dead, but conscience asketh me, what hast thou done for the saving of that soul before it left the body ? There is one more gone to judgment, what didst thou to prepare them for judgment ? And yet I have been slothful and backward to help the rest that do survive. How can you chuse, when you are laying a corpse in the grave, but think with yourselves, here lieth the body, but where is the soul ; and what have I done for it before it departed ? It was a part of my charge, and what account can I give of it ? Oh ! Sirs, is it a small matter to you to answer such questions as these ? It may seem so now, but the hour is coming when it will

not seem so. If our hearts condemn us, God is greater than our hearts, and will condemn us much more."

Whilst none can deny this universal andindividual responsibility which attaches to a Minister of a parish, we have seldom seen a parish in which it appeared practically to have been acted upon. Unless it be especially guarded against, there is a tendency to neglect those who are inclined to neglect themselves, while there is a pleasure in offering instruction to those who value it, and seek it for themselves. A Minister is naturally led to feel complacency at the numbers that attend his Church, and not allow himself to think of the numbers that absent themselves from it ; he is pleased with the sight of the many children that he is enabled to collect for instruction; but spares himself the unpleasant reflection of the many that are trained up in ignorance and vice. He calls over, perhaps with pleasure, the long list of names of those who attend his school, and notes for reproof, those who are occasionally absent: but he has, perhaps, made no roll of all the children that ought to attend ; and so he overlooks, entirely, those who habitually absent themselves from his offered instruction, and are as much out of the way of deriving profit from his ministry, as if mountains or seas separated them from the land of nominal Christianity. There is no writer that appears to have seen so clearly the Minister's duty in this respect, and to have expressed it so forcibly, as Dr. Chalmers. We shall support our view of the subject, by making a large use of his judicious and enlightened remarks:—"Christianity," says he, (in a sermon preached in St. John's Church, Glasgow,) "proceeds upon the native indisposition of the heart to its truths and its lessons ; and all its attempts for the establishment of itself in the world are made upon this principle. It never expects that men will, of their own accord, originate that movement by which they are to come in contact with the Gospel. And, therefore, instead of waiting till they shall move towards the Gospel, it has been provided from the first, that the Gospel shall move towards them !" Again, he says, "how can they believe," says St. Paul, "without a preacher, and how can they preach except they be sent?" To make sure this process, there must be a juxta-position between him who declares the word, and them who are addressed by it: but to make good this juxta-position, the Apostle never imagines, that alienated man is, of his own accord, to move towards the preacher; and therefore, that the preacher must be sent, or must move towards him." The same excellent author, in his "Christian and Civic Economy," very forcibly demonstrates—that the great excellence of a religious establishment above all dissenting bodies, consists in the facilities it affords for thus introducing Christianity to those who are not seeking it for themselves. "It is, perhaps, the best among all our arguments for a religious establishment in a country, that the spontaneous demand of human beings for religion is far short of the actual interest which they have in it." "It is not with the aliment of the Soul, as it is with the aliment of the body ; the latter will be sought after—the former must be offered

to a people, whose spiritual appetite is in a state of dormancy; and with whom it is just as necessary to create a hunger, as it is to minister a positive supply. In these circumstances it were vain to wait for any original movement on the part of the receivers: it must be made on the part of the dispensers; nor does it follow, that because Government may wisely abandon to the operation of the principle of demand and supply, all those interests, where the desires of our nature, and the necessities of our nature, are adequate, the one to the other, she ought, therefore, to abandon all care of our interest, when the desire on the part of our species is but rare, and feeble, and inoperative; while the necessity is of such a deep and awful character, that there is not one of the concerns of earthliness which ought, for a moment, to be compared to it."

This we hold to be the chief ground upon which to plead for the advantage of a religious establishment. He contrasts so well the system which flows out of the circumstances of Dissenterism, with the facilities afforded by the circumstances of an Establishment, that we are tempted to express our sentiments rather in his forcible language than in more feeble terms of our own: "We have not yet heard of any Dissenting Minister in towns who assumed to himself a locality for the purpose of its moral and religious cultivation. We think that it would greatly add to the power of his ministrations, if he did so. But as the case stands, his pulpit operates on the neighbourhood, chiefly as a centre of attraction: and the people move in the first instance towards him, instead of him in the first instance going forth among the people. We can see how he can form his congregation out of the free disposition for Christianity that there already is in the place; and in this way how Dissenters have in fact rendered this important service to the nation, that they have retarded the decline of its religious spirit and character. But we do not see in their system what the forces are, by which the nation can be recalled from the declension into which it has actually sunk. We do not see how it is likely that many will be recovered and brought over from the side of practical Heathenism.

The pulpit of an Established Minister may be turned into a centre of emanation. Instead of having a merely attractive influence, which can operate only where a taste for Christianity exists—there may, in the person of him who fills it, and in virtue of the peculiar advantages which we have just explained, go forth a pervading influence, which may be made to spread itself through every portion of the space that he occupies, and be reiterated upon it at short intervals, and with successive applications. He and the auxiliaries with whom he stands associated, may keep up an incessant locomotion among the families, and they will scarcely meet with one solitary exception in the way of a cordial and universal welcome. The ideas of rest, and stillness, and stagnancy have long been associated with an Establishment. But the truth is

they are its facilities for a busy movement of circulation, which confer upon it, in our apprehension, a mighty superiority over a mere system of Dissenterism. It is true, that the movement is in a great measure internal ; and for this reason it does not bear upon it ostensibly the character of missionary enterprise. But surely a missionary object is as much fulfilled by the movement which comprehends all who are within, as by the movement that extends to all who are without. The precept of "Go and preach the Gospel to every creature," includes an application to the outcasts at home as well as the outcasts abroad : and on the very principle which inclines us to the frame-work of a Missionary Society, do we feel inclined to the frame-work of a National Establishment."

We cannot but express our high approbation of the good sense and sound Christian philosophy displayed in these sentiments, and we like them not the less because they appear to us to be a legitimate developement of that principle acted upon and recommended by the Apostle, when he said he taught publicly and from house to house.

We could wish to see every Minister of our Church take the same view of the nature and peculiar responsibility of our Establishment, and set forward with a holy zeal to discharge the duties which it imposes, and avail himself of the facilities which it provides. They would thus roll away the reproach that has been cast upon the Established Church, and what is of more importance, would as fellow-workers with God, promote the salvation of souls, and be honored instruments in extending the Redeemer's kingdom. If there is only zeal on the part of the clergy, and a proper sense of duty, there can be no obstacle to that which we would recommend except, in some places, too large a population. We know that in many town parishes the immense number of parishioners would prevent the possibility of a Minister being individually acquainted with them all, and the despair of complete success often prevents even an attempt. We are aware too that some country parishes extend over such a surface as no individual exertion can reach. But these things ought not to be : Ministers ought to be multiplied in towns in some proportion to the numbers of the people, and parishes in the country ought to be so divided that there may at least be a possibility of a Minister discharging his sacred office with satisfaction to himself, and with advantage to his flock. Let only a higher sense of pastoral duty be admitted ; let only the principle of responsibility as to each individual in a parish be recognized, and we should quickly see the cases in which the application of the principle is impossible, decrease in number. With regard to the people themselves there exists no obstacle, they would receive with gratitude the personal attention of their Minister, and even those who did not value the spiritual object of his visit would feel the kindness which it displayed, and would appreciate the conscientious discharge of duty which it exhibited. Kindness and perseverance would with God's blessing produce great results ; men even the most hardened

would in time be irresistibly influenced by truths unceasingly and affectionately obtruded on them.

If the circumstances of an established local Minister give a peculiar facility to his exercising a pervading missionary influence over all the population of his parish, so those very circumstances tend to make his exertions less effectual if they are confined to his public and necessary ministrations. If he only goes through the public services of his church, visits the sick when called for, and instructs the children who are sent to him for instruction, he is always considered by his people as doing that for which he is paid, and therefore doing it only because he is paid. If he goes not beyond that which the law exacts, and common custom has prescribed, he leaves no impression upon his flock of his personal interest in their spiritual welfare, from a lively concern about his own ; he exhibits to them no proof of his belief in the awful realities about which he ministers, no evidence of his interest in those souls committed to his charge. Should a dissenter open his chapel, built by no legal provision, and there give in equal number his unpaid services, he would indeed afford evidence of his love for souls and his zeal for his master's glory ; but if the Minister of a well endowed Establishment does no more for the people of his parish, he has no reason to expect them to consider him alive either to their spiritual interests or his own. He must take some step beyond that which the letter of the law prescribes if he would convince them that not the mere formal duty of his church, but true Christian zeal warms and animates his heart. It is then he can expect to be blessed to his people when his conduct among them would justify him in addressing them like Paul : not only " ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you," but also, " ye know how we exhorted, and comforted, and charged *every one of you* as a father doth his children."

The Established clergy have peculiar facilities for doing this ; they have a peculiar obligation to do so, and there lies consequently upon them a peculiar necessity, if they would exercise their ministry with effect upon others and with comfort to themselves. We rejoice to think of the increasing number of those who would take heed to their ministry to fulfil it.

It only remains for us to remind such, that this requires not only zeal and good intentions, but system and regularity. They must number the families ; they must be acquainted with the individuals; they must mark down the children ; they must keep an account of the visits which they pay, and note the persons they have seen and those they have not seen. This requires more than a burst of enthusiasm or an occasional impulse or excitement. It demands a well ordered division of time, and a regulated and chastened habit of mind ; and it will exhibit what the Apostle so much valued in the Thessalonians—the " work of faith, and labour of love, and patience of hope in our Lord Jesus Christ and in the sight of God and our Father."

But shall we despair of seeing all this exemplified by the ministers of our church? Shall we fear lest they give up their van tage ground and abandon the field to other labourers not so suited by their circumstances to execute the work? No; "we are persuaded better things of many of them, and things which accompany salvation, though we thus speak." But we would stir up their pure minds by way of remembrance, and we feel assured that the most active and zealous labourer in our church will be thankful to us that we are not negligent to put them in remembrance of these things, though they know them and are established in the present truth.

THOUGHTS ON A NEW YEAR.

There is no theme almost, on which the poet, the moralist, or the historian, has been more frequently tempted to enlarge, than on that of the uncertainty of all human expectations. And there is a reason for this—they are certain of exciting some degree of interest in their readers, from the conviction, which must ever present itself, of their liability to experience this truth in their own particular case. What one worldly possession is there that has not withered in the owner's grasp? what one thing is there of all that men call good, that has not, at some time or other, cheated their pursuit? What scheme, however well laid, but may terminate in disappointment? There breathes not the man on earth who must not confess his liability to hope, yet be deceived. Crowns have been exchanged for dungeons; wealth for beggary; health for disease; good fame for loss of character; and that permanence which thousands dreamed of in the possession of them, turned to instability itself. The snow does not dissolve more rapidly before the sunbeams, than does many an ardent expectation of the human heart; though, for a time, perhaps the fulfilment of it seemed beyond the reach of mortal contingencies. It is a truth (and some would say a melancholy one) that to be a man, is to be born to an inheritance of many disappointments; that there is nothing in this life on which the heart can expand its affections, that may not, in the moment, "flee away," and leave the very recollection of its former existence, but "as a dream when one awaketh."

It is a lesson, therefore, that man should often press upon his fellow—the necessity of being moderate in his expectations; and the lesson comes, indeed, enforced by such a host of instances, that its importance cannot be denied, at least in part. It is a lesson which addresses all; for there is none who may not be, himself, an evidence of the danger of neglecting it. But it is a point deserving our particular attention—that, as concerns the most important subject which presents itself to man's consideration, no warning is given, because no dread exists. Upon the dan-

ger of being disappointed in our expectations concerning the ultimate allotment of our souls, the cautionary code of this world's prudence is completely silent. It can bid the wealthy beware, that "riches make unto themselves wings, and fly away;" it can say to the strong, "remember the days of feebleness, for they shall be many." It can tell the doating parents, of those who loved as fondly, yet saw the desire of their eyes taken away at a stroke—and it can lower the pride of conquest with that truth—"the race is not always to the swift, or the battle to the strong." But it has not a word for the self-deceiver in religion. Man may have his hope as high as heaven, and be in bondage all the time to hell. He may be the victim of the most fatal delusion to which his nature makes him liable; yet, never, in all that wisdom which this world admires so much, meet even a hint to warn him of the greatest of all dangers, or bid him pause, and think whether a man may not hope for future glory, and be disappointed.

Now, there are two reasons which may be assigned for this deficiency. The first and the greatest is, that concerning spirituals this world is altogether indifferent. To unconverted men (that is to the great majority,) there is nothing in the thoughts of heaven to bid their pulse beat high, or in the thoughts of hell to check the full career of their indulgence. These are to them possibilities at best, of which they think but little, and care less. To that carnal mindwhich, as the Apostle tells us, is "enmity with God," nothing connected with His name can waken attention, or command regard. This world might pity the aspirant to some earthly dignity, whose hope was disappointed; but, what sympathies has it—could it have, for him who thought to reach a heavenly crown, but failed in the attempt? He who finds himself in the next world a condemned sinner, when he thought to be a glorified saint, has, indeed, suffered a loss, which the boundless ages of eternity never will enable him to calculate. But this is a loss which the children of this world cannot appreciate. It forms no part of their morality—that sentence, "unless a man be born again he cannot see the kingdom of God." It is no warning of their's, that solemn one, "let him that thinketh he standeth, take heed lest he fall." And we can see plainly why they should not; we have observed already one cause that success in spiritual things forms nothing of this world's good; against disappointment in them they have no preparatory caution. But there is another reason also: he who is shipwrecked in this voyage of life, awakes the alarm of his fellows, by his visible afflictions. The man who falls from worldly wealth or greatness to poverty or degradation, may live, and be the monument of his own desolation. This earth is full enough of witnesses to the uncertainty of earthly hopes; we have but to cast our eyes around, and we shall behold disease and beggary; the young, widowed; the aged, childless. We may hear the "sorrowful sighing of the prisoner," and the lamentations of him who watereth his sick "couch with his tears." We want no evidence to prove, that in things temporal, man may hope and be deceived;

but in things spiritual it is not so. The victims of the worst deceit—deceit about their souls, are beyond the reach of human sympathies. Their ruin no man can behold, for the grave has closed its mouth upon them. Suffer they may; but their sufferings are in that place which is beyond the range of mortal eyes. Of the millions which annually pass from a life of deception to an eternity of misery, this world can receive no report; for, from the place of the dead there is no intelligence.

'Well,' our readers will say, 'these remarks may be just and 'true enough, but what connection have they with the subject of 'a New Year?' What have they to do with it? 'Every thing,' we reply. If there be a period more fitted than another to call men to reflection upon the subject of self-deceit in spirituals, surely it is when a new series of twelve untried months are coming to pass upon the souls of thousands the same stale cheats which their predecessors have already done, ere they went to join

——"the years before the flood."

The coming time is rich in promise, is it not? But what has the past time effected for us? And the short epoch now departed, never to return, was once to us, future; as bright with its visionary harvest of golden expectations never reaped, as that which now lies before us in all the shadowy richness of undefined enjoyment. Alas! let none do us the injustice to think we would willingly throw a damp over that season when the whole family of man rejoices together; but seriousness does not necessarily imply sorrow, and we would entreat our too careless fellow-mortals and fellow-sinners, while hailing with delight the coming of a new portion of fast fleeting time, to take one thoughtful retrospective glance at that despised one which is now sinking into the thickened shadows of obliviousness. It is the fashion of this world to speak of its *old calendar* as the most completely worthless of all books. Ah! could we read upon its pages, the records of our follies and our vices; could we find in them the memorial of what we have done and what we have left undone upon occasions now unheeded and forgotten; they would be to man the most instructive and most humbling records which could meet his eyes. The days indeed are gone, and the deeds they witnessed are done, but they shall be revived and bear a solemn testimony before the presence of Him who sitteth upon the throne for ever and ever; a testimony which shall consign us either to an eternal heaven or an eternal hell!

The coming year will certainly do much for thousands. It will gratify the raised longings of every class of our species from expanding childhood to matured age. It will give toys and thrones. It will alike emancipate the buoyant spirit of youth from the petty thraldom of schools and universities, and free the politician from the bondage of a long court attendance, to put him into the possession of place and power. It will make many possessors of wealth, which prodigality itself shall not be able to exhaust, and

pour on some, out of its horn of abundance, a glittering shower that might glut the very soul of cupidity itself, and bid it say 'enough.' We say nothing of the sufferings and the sorrows which it shall bring with it also. Nothing of the coronets which shall be exchanged for coffins, and glaring equipages for nodding hearses, and laughter for tears, and peace of soul for agony of remorse, and pride of intellect for moping idiotcy. Nothing of those who shall sink struggling under the murderer's knife; or shrivel in the red flames of their own paternal mansions; or toss and welter upon the cold waves of the ocean, till the shattered corpses are flung as reeds upon some foreign shore. Those things shall be indeed; but we pass them by, because with all the certainty of their approach, they form nothing to which men could look forward pleasureably. We consider only those anticipations of good things, which make us hail the coming year. And therefore, to touch upon the most momentous of all points, we would ask what will this year do for our immortal souls?

Now it is unquestionable that numbers have been, and are looking forward to it as the much desired æra which shall find them sincerely religious. There are many, the extent of whose Christianity goes not beyond a fond hope that they shall be ultimately Christ's disciples. By their own acknowledgment they are at present unconverted sinners. They admit themselves as yet under God's wrath, and not partakers of his love through faith in Jesus. They allow this. Yet, strange to say, they are cheerful and contented. For why? they purpose to repent and turn to God. They hope that the period is near at hand, when they shall be found walking in God, and him only. And the anticipation of this future excellence, consoles them under the sense of present deficiency. The retrospect of their religious course is confessedly dark enough, but then through God's blessing they are about to enter on a New Year.

That the expectations of some who look thus may ultimately prove correct, we must admit. Doubtless, the mighty workings of God's Holy Spirit will, during the next twelve months, do that in our physical world, which shall be done in the material. The now unsettled purposes of many hearts shall be ripened into sincerity of repentanee, and turning unto God by faith in Christ. But shall it be so with all the procrastinators of the year just departed? Alas! we know it will not. Alas! we know that many who look with tranquillity upon the green hopes now springing up in their bosoms, shall confess again, as they have often confessed before, that they allowed the opportunities which passed by them, to go away unused; and must exclaim with the Prophet, "the harvest is ended, the summer is passed, and we are not saved." It is to those who have so frequently allowed the deceptive promise of a future season to lull them into present peace, that we would cry out and beseech them

"Lay not this flattering unction to your souls."

Do not deliberately listen again to that vague promise of remote piety; or take such an opiate to drug you into forgetfulness. Has not the soothing whisper of many a sincere heart been to its owner just as the language of the prophet to his fellow (1 Kings, xiii. 18,) it sounded plainly indeed,—"but he LIED UNTO HIM."

There are some who might reply in extenuation of their readiness to trust the future for what it has often promised though never yet performed, that though their hearts are frail, yet circumstances are powerful; and it may be that the voice of the preacher, the exhortations of Scripture, the eventful changes of a transitory world may do that for them, which has not yet been done; the influences of external causes may meet their souls with irresistible convictions. But is it convictions these people want? Surely not. He who says that ten years or ten days hence he hopes or purposes to be what now he is not, confesses his conviction that he should be so immediately. And for supposing that those topics which now fail of converting us to God, will when oftener heard assume a more decided energy, this is a miserable fallacy. If he who has trembled to-day at the terrors of the law, and wept at the tender mercies of a dying Saviour, finds himself still undecided in his purpose of fleeing from the former and taking refuge in the latter, he gives as far as man is concerned, the strongest evidence, that he never will be decided at all. Time may diminish the solemnity of the appeals now made to concience, and familiarity take from their awfulness, but they cannot add to or enhance them.

It is from reflections such as these, that we thought it adviseable to call upon our readers to think seriously upon the subject of a New Year. Let it be in the best sense a *new* one. Let those who have known the Lord, find it a new one in the increase of their graces, in their growing hatred to sin, and love of holiness, in the enlargement of their faith, hope and charity. And to the hitherto unconverted let it be a New Year likewise. A year not of fallacious promise, but of blessed proficience. A year to bring them to a real saving knowledge of the Lord Jesus, and to an adoption into the happy family of God's own children. Then indeed the chimes which ring it in may sound cheerily in their ears, for O! how lovely is it to hear, "Behold *now* is the accepted time, behold *now* is the day of salvation."

REFLECTIONS ON THE COLLECTS, EPISTLES, AND GOSPELS, FOR THE ENSUING MONTH.

THE CIRCUMCISION OF CHRIST.

THE EPISTLE, ROM. iv. 8.—THE GOSPEL, ST. LUKE ii. 15.

The Collect, which brings to our remembrance Christ's submission to the painful rite of circumcision; and His being "obedient

to the law for Man," awakens us to an earnest supplicating of our God, that we might be made partakers of the benefits thus procured for us. It is the having "the true circumcision of the Spirit;" the being separated in taste and inclination, as well as in name and profession, from the courses of this world, which gives true Christians the ability "in all things" to "obey God's blessed will;" which the unconverted can never attain to, even though they should affect to aim at it. The expression used in this prayer, "that our heart and all its members" may be "*mortified* from all worldly and carnal lusts," is extremely forcible. A part which is mortified, has lost completely its former sense of feeling; so the spiritual mind no longer relishes its once-delightful sins. It is "*dead* to sin," that it should no longer live therein.

In the Epistle, St. Paul, speaking of the benefits of the Christian dispensation, calls it, with beautiful propriety, "*this blessedness;*" and, by a quotation from the 32d Psalm, explains, previously, in a concise, yet comprehensive manner, wherein its excellence consists, "blessed is the man to whom the Lord will not impute sin." This is a very different view from that which some modern Christians take of the scheme of redemption, who describe it as a lowering, as it were, of God's demands upon the sinner; and a readiness, for Christ's sake, to accept a partial obedience instead of a perfect one. To accept men with the acknowledged stain of sin upon their souls, neither is, or could, be any part of God's dealings with his creatures. And herein is the preciousness of the Gospel, that it bids us "behold the Lamb of God which *taketh away* the sin of the world." Those who believe in His name are presented "*faultless,*"* through the all-perfect atonement and mediation of their Saviour. That the Jews were not the exclusive objects of God's favour; and that the old covenant was not, as they thought, the way to justification, the Apostle proves, from the circumstance of Abraham's being counted righteous through faith, before his receiving, at God's command, the *seal* of circumcision. Every one who believes becomes a child of Abraham, and an inheritor thereby of the promise made to his seed, not "through the law, but through the righteousness of faith."

The Gospel for the day is a simple narrative of the going up of the shepherds to Bethlehem, after the wonderous vision of angels which had appeared to them by night, announcing the coming of a Saviour: and concludes with relating the fact of Christ's circumcision, which, as with all Jewish male children, took place upon the eighth day, which was also that of the mother's purification. In analogy to this last Jewish rite, our Church has appointed the service of "the thanksgiving of women after child-birth, commonly called the Churching of Women."

THE FIRST SUNDAY AFTER THE EPIPHANY.

The Epistle Rom. xii. 1. The Gospel, St. Luke ii. 41.

The word Epiphany, which is of Greek origin, means manifestation; and has been used to signify the festival appointed by

* Jude, 24.

the Primitive Church, for the commemorating the appearing of the star to the wise men, leading them to Christ.

In the Collect for this day, we are reminded of the necessity of having ability to do as well as to know. The Gospel does certainly set before man, in a clearer light than any other scheme has ever done, "what things they ought to do;" but this would be no blessing to man, frail and imperfect as he is, were it not also a vehicle to him of "grace and power faithfully to fulfil the same." Knowledge without goodness, is the characteristic of devils.

It should be the prayer of all Christians, that they may be enabled to do that, which the Apostle beseeches us in the Epistle to do, to "present their bodies a *living* sacrifice, holy, acceptable to God." There must be a perfect devotedness of all the powers and abilities to God; in which the not being "conformed to this world" forms a great part. The expression, in the original Greek, is borrowed from the theatre, and signifies as much as "don't wear the same dramatic dress with them." Don't appear to be interested in, or busied about, those things which occupy the actors in that medley of sin and folly which men call life. Humility is also insisted on with all that earnestness which its importance deserves. Perhaps in nothing does the current of this world's opinion run more strongly against the declarations of God's word, than in its estimate of this grace. That which in the Bible is set forth, as the very root as it were, of our chief Christian excellencies, is denounced by men as a poor and pitiful thing.

The Gospel describes the remarkable circumstances of Christ's discussing points of doctrine (a practice with the learned Rabbies of His day) when only twelve years old. The custom which the Jews had of travelling in large bodies together to the feasts, accounts for the parents of Jesus not being alarmed, at the first, in not observing their son for a whole day. They supposed He was with some relative or friend. The manner in which our blessed Lord disclaimed any necessity of submitting to His earthly parents in things which might interfere with the great objects of His mission, while yet He tendered a perfectly dutiful respect in all other matters, furnishes a beautiful lesson to such young persons as have the unhappiness to find the courses of filial obedience and Christian duty, occasionally interfering. The young disciple must do "his father's business;" but then let it be done humbly, with prayer to God for guidance, and with regret that he should be obliged, in any way, to go counter to the wishes of those whom he is commanded to "honour." But in every thing which does not compromise his principles, let him be earnest to shew his imitation of that divine Lord he serves, who being very God, yet having, in "his human nature" earthly parents, "was subject to them."

THE SECOND SUNDAY AFTER EPIPHANY.

The Epistle, Rom. xii. 6.—The Gospel, St. John ii. 1.

What an awful world would this be to dwell in, did we not know that our God is that eternal King who *governs* "all things

in heaven and earth." He can restrain alike the wrath of man and the fury of the elements, and the assaults of the prince of the power of the air, He can keep us from "the pestilence that walketh in darkness; and from the sickness that destroyeth in noonday. What one truth is more precious to the Christian soul than that he is enabled to say, let what will happen, "The Lord God reigneth." It is with the conviction of God's *Almighty* power that the Collect for this day bids us supplicate him and say, "Grant us *thy peace* all the days of our life, through Jesus Christ our Lord." He can give peace of soul and of body, or peace temporal and spiritual.

In the Epistle, the Apostle having in the commencement exhorted to a diligent and conscientious exercise of the various "gifts" then discernible in the Church, gives some additional precepts deeply fraught with meaning. How decided is that energetic one, "Abhor that which is evil, cleave to that which is good." There is no encouragement to that method of tampering with things questionable, so common unhappily, even among professors of the Gospel. The latter clause of this passage is very forcible in the original. signifying literally,* "being glued or cemented to that which is good." How admirably too is the line drawn for those who are obliged to labour for support." "*Not slothful in business.*" Christianity does not require men to withdraw from society, nor encourage a fanatical or mystical spirit. But again, the guard is placed against a growing love of gain, "fervent in spirit." Be sure that while your hands are busy your souls are thriving in grace. Those who do thus, in whatever station they are, are "serving the Lord." How superior too, to the hollow hypocrisy of what this world calls politeness, is that injunction, "Be kindly affectioned one to another with brotherly love, *in honour preferring one another.*" The exhortation "to be given to hospitality," was very seasonable, at a period when places of reception for travellers were uncommon. How fully the Primitive Church acted upon it, the book of Acts gives many instances.

The miracle recorded in the Gospel, is one of those which particularly called forth the sarcasms of that sneering infidel Voltaire, who found it much easier to provoke a laugh than to support an argument. It nevertheless was performed by our Lord under the influence of the most peculiar benevolence. The want of wine at a marriage feast, in a country where the vine thrives luxuriantly, indicated *extreme penury*. The Divine Saviour hastened to remove from his humble entertainers, one of the *pains* of poverty. The expression used by him to his mother, "Woman," was not disrespectful, being used frequently by the ancients on the most solemn occasions to females of high rank. He discriminates, however, between her right as a parent, and a mere daughter of Adam. The sentence, "mine hour is not yet come," has been rendered interrogatively by an eminent writer of ancient times, and we think happily: "Is not mine hour come?" Am I not now to shew myself, not merely thy son, but the son of God? The ruler or go-

* κολλώμενοι τῷ ἀγαθῷ.

vernor of the feast was a sort of president appointed to superintend the festivities, attend to the various guests, &c. According to Lightfoot, he also said grace, and pronounced those benedictions which were usually given on occasion of a marriage. He first tasted the cup, and sent it round to the company. See the book of Ecclesiasticus, chap. xxxii.

* SEPTUAGESIMA SUNDAY.

The Epistle, 1 Cor. ix. 24. The Gospel, St. Matthew, xx. 1.

The Collect brings before us a consideration which must ever predominate in the Christian bosom; that while we have nothing of our own which we can call good, we are indebted for every blessing to free, unmerited—or as it is expressed in a word to "grace." We are, as this admirable prayer sets forth, "*justly* punished for our offences," though we may look to be "*mercifully* delivered" through Jesus Christ our Saviour.

In the Epistle, the language alludes entirely to those great public games which formed so much an object of interest to the Greeks, and to conquer in which was thought so peculiarly honorable. The Corinthians must have felt the force of his expressions, particularly, they having in their immediate neighbourhood the Isthmian games, which were among the most celebrated, and at which doubtless, those to whom he wrote, had been often spectators. The long and fatiguing course of training which the combatants endured, while yet their reward was, after all, (if successful) only a crown of leaves "corruptible," might put to shame the comparative inertness of many professing Christians, having in view a "crown of righteousness, an "incorruptible" unfading reward. St. Paul's declaration, that he kept under his body and brought it into subjection, "lest" he might become "a castaway," militates strongly against the doctrine of some (particularly among the American divines) who assert that in true Christianity there can be no reference to *self*, but that all must be done from the pure abstract love of God.

In that striking parable contained in the Gospel for the day, the calling of the Gentiles as well as the Jews into the Christian Church is beautifully described. The first-called labourers murmuring "against the good man of the house," describes the indignation of the Jews at hearing of the Gospel covenant being extended to the Gentiles. The answer given to them might satisfy more objections than that which they brought forward. Is it not lawful for me "to do what I will with my own?" When we consider that it is God who is represented as putting this question, (for he is typified by the "man that is an householder,") should it not serve to resolve many difficulties which men are apt to bring forward, in the presumptuousness of worldly wisdom.

* The Sundays termed Septuagesima, Sexagesima, Quinquagesima, are supposed to be so called, reckoning backwards from Easter. The first Sunday in Lent, being about 40 days before Easter, was termed Quadragesima, the fortieth day; the one preceding it was called in round numbers the fiftieth, and the one before that again the sixtieth, and so on.

SEXAGESIMA SUNDAY.

The Epistle, 2. Cor. xi. 19.——The Gospel, St. Luke, viii. 4.

The declaration which we make to God in the Collect for this day, that "we put not our trust in any thing that we do," may admit of a double application; first, as a renouncing all attempts at establishing a meritorious righteousness of our own, being dependent entirely for our soul's salvation upon what Christ has done and suffered for us: or secondly, as an acknowledgment of the conviction, that however well all our plans may be as to the securing ourselves from temporal evils, or procuring for ourselves temporal good, there can be no success unless God be pleased to "prosper the work of our hands upon us." The true believer feels pleasure at finding himself in all things dependent upon his God, who is the only sure defence against "all adversity."

In the Epistle we are presented with a very striking enumeration, by the apostle Paul, of those "things which concerned his infirmities." Being compelled by the impositions practised on the Corinthians, by false teachers, to vindicate his claim to the apostleship, he, with the humility which marked his character, preferred to bring forward his sufferings for the gospel, and his labours in the churches, as evidence of his "high calling," rather than to touch upon his eminent gifts and numerous graces. "Ye suffer fools gladly, (says he) seeing ye yourselves are wise." Having such confidence in your own fancied wisdom, "ye allow yourselves to be imposed upon by fools"—false apostles. Yet, since I must "bring before you my claims, as contrasted with their's, how different is my victory from their's." Having passed rapidly over the various heads of his personal sacrifices in the cause of Christianity, he mentions in addition, his "care of all the churches:" and how minute must have been his attention, when he could say, "who is weak, and I am not weak—who is offended, and I burn not?" That is, what individual is there among you, who exhibits weakness in the faith, that I am not affected, as though it were my own case; who is offended (stumbled or set astray) that I suffer not? The entire passage has been justly admired as a specimen of energetie eloquence, fully equal to any thing to be found among the models of classic oratory.

The parable of the sower, mentionedin the Gospel for the day, is so well known, as to require no comment in this place; the rather too, that a full explanation is given of it by our Lord himself. We may briefly remark, that there is a regular gradation of cases, from the strongest instance of avowed and desperate infidelity, up to the perfection of genuine Christianity. It is an awful reflection, too, that of all the seed sown, but a fourth part is described as bringing forth fruit to life eternal; nor would even this be productive, did not the Divine Husbandman previously bless the soil with the reviving influence of his grace. The seed prospered in the "honest and good heart;" that is, a heart made so by him who can subdue the evil of it. "The preparations of the heart in man are from the Lord." (Prov. xvi. 1.)

MISCELLANEOUS COMMUNICATIONS.

OBSERVATIONS ON THE STUDY OF HEBREW LITERATURE.—No. I.

We do not consider ourselves called on to enumerate the advantages resulting from an acquaintance with the original languages of the Old Testament, because they are now so perfectly understood. Formerly it was thought utterly impossible for a retired student to make any progress as a Hebrew scholar, and many who felt the importance of the study, were in consequence, deterred from undertaking it; more just views have latterly prevailed, and while it is admitted, that many advantages which this country does not afford, must be enjoyed before a student can make any pretensions to the character of a Biblical scholar, or follow the steps of Louth, Kennicott, or Newcome ; it is as certainly true, that with moderate attention, such a knowledge of the Hebrew language may be gained, as will add greatly to the satisfaction and edification of the student. With a view of encouraging our younger readers to enter upon this most interesting study, we shall in this, and the succeeding Numbers, advert briefly to the difficulties which attend it, and the means of surmounting them which lie within our reach.

The structure of the Hebrew Grammar, and the character of the language, are so totally different from those of the western tongues, that they present rather a formidable obstacle to the beginner. The grammar, however, is so extremely simple, and the exceptions to its rules so very few, that it is quickly mastered, and the learner is surprized to find how much more easily its rules are remembered and applied, than those of either the Greek or Latin Syntax.

The distinct characteristic of this language is the formation of all its words from *roots* ; and in this all its cognate dialects partake—each regular *root* consists of three letters, it expresses *a simple idea*, and all *the things*, and all the *actions* connected with that idea are expressed by nouns or verbs formed from the root, by the addition of certain letters. In this point likewise much discouragement arises to the beginner: sometimes he can trace but little connexion between the ideal meaning of a root and its derivatives, and he thinks it impossible to have any precise knowledge of a language whose terms seem to bear such evident marks of arbitrary signification. This supposed want of precision in the Hebrew language, has deterred many from attempting to study it, and this erroneous view of its character has been strengthened in the minds of several persons by the injudicious criticisms of some celebrated writers.

The interpretation which a popular commentator has given to the word בחש the animal mentioned in the 3d of Genesis, furnishes an example of all we have said respecting the character

of the language, the arbitrary signification of its terms, and that kind of injudicious criterion which tends to perplex and confound young beginners. It is asserted by the writer alluded to, that its significations are so various, as to preclude the possibility of determining with certainty, that it means a serpent, and does not mean an *Ourang Outang*. This, to a learner, is a startling assertion, and he thinks it would be but lost time to attempt unravelling the intricacies of a language, where the same word signifies *brass*, a *conjurer*, a *serpent*, a *crocodile*, and a *pair of fetters*. A further acquaintance with the genius of the language would teach him, how significations the most opposite in appearance can be traced through different channels to one common root. Thus the root נחש has the ideal meaning of *attentive observation*, and every thing and every act which is connected with attentive observation is derived from this root; hence, in a verbal form נחשתי *have learned by experience*, and because all derivations were drawn from observations on particular objects, all acts, things or persons belonging to this act are denominated from some inflection of the root. The earliest mirrors were made of brass, and hence, that metal and every thing made of it, or even usually made of it, derived its name from the root expressing the simple idea of attentive observation; this second, though a very distinct meaning, is obviously connected with the root—a third derived meaning from this root, is *a serpent*, and all animals of a serpentine form, because its sight is proverbially acute, and we may venture to assert that no derivations from the root נחש occur in the Hebrew Bible, which cannot be classed under one or other of these three heads, all obviously connected with the idea of attentive observation, viz. divination, brass, a serpent.

This example illustrates much of what we have to say on the objection to study the Hebrew language, founded on the arbitrary signification attached to its words, and shews that it is an objection which acquaintance with the language itself will fully obviate. There is another difficulty not so easily removed, which has had its full share in making this language unpopular; that which arises from our having such a scanty remnant of it in our hands, We have no more of it than is contained in the Old Testament. and are therefore deprived of the advantages which we enjoy in other dead languages, that of being able to compare the use made of the same term by different writers on different subjects. The poets, the philosophers, the historians, and the orators of Greece and Rome, mutually throw light on the terms they employ, but the Hebrew writers are too few, and the subjects of their compositions too limited to allow us to look for similar assistance in understanding their productions. This difficulty is very great where a word occurs but once, or if frequently, always in the same connection, and it is insurmountable to a certain extent where the απαξ λεγομενα are terms of natural history.

In this case, however, we can have recourse to assistance of a more important kind, that which is furnished by the copious remains of the Greek or Latin languages. We have translations made from the Hebrew before it ceased to be altogether a living language.—We have the writings of Jews, such as Philo and Josephus, who lived while the polity and religion of the nation were maintained.—We have also the traditionary interpretations of the Targums, the Talmud, and the Masorah, preserved by a people peculiarly tenacious of every thing connected with their national language, and we have a copious resource in the cognate dialects. From all these quarters we can borrow such aid in interpreting the Hebrew text, that probably with the exception of the terms of natural history, there are not more words in the Hebrew Bible whose signification we cannot determine with precision than are to be met with in the Greek tragedies.

In a Greek or Latin work, the state of the text is considered a matter of peculiar importance, and it is in vain for us to attempt any elucidation of a passage, when we are in a state of uncertainty as to what the author actually wrote. Much commendable labour has been bestowed on the critical editions of classic writers; and though the aid which the editors received from MSS. was comparatively small, yet by availing themselves of all they could procure, they have succeeded in exhibiting in most of the classics, a text, which if not immaculate, is certainly intelligible. In the Hebrew Bible the case has been the reverse, for though the MSS. which an editor may consult as sources of correction, independent of the ancient versions, are alone one thousand, yet no ancient book has been edited in so uncritical a manner; we have the same text, and, even the same errors of the press in the last London edition of the Hebrew Bible, which appeared in that of 1525. So far then as the printed text goes, the Hebrew student has to contend with disadvantages which are unknown to the classic scholar —but from the labour that within the last fifty years has been bestowed on the collation of MSS., he can without difficulty settle for himself a more correct text than any classic author exhibits. It is to be regretted that he should have to do it for himself, but even with this disadvantage, he will meet with no anomaly in grammar, and hardly any perplexity in diction which he cannot clear up by the help of Kennicott or De Rossi, or the digest of their labours in the *Codex Criticus* of the Hebrew Bible.

Where Hebrew has been studied with great critical nicety we do not deny that other difficulties may have been felt, but we will venture to say that we have enumerated the most popular objections to the study of Hebrew, and have described all the difficulties with which an ordinary scholar finds himself perplexed—and surely they bear no proportion to the advantages which are to be enjoyed from anability to read the Hebrew Scriptures; to decide upon conflicting versions or obscure passages; to ascertain the grammatical construction of a difficult verse; to weigh the import of its leading terms by the examination of parallel passages, and above all to

comprehend the numerous criticisms which are to be found in almost every theological work. Could we induce by the *expertis credite* any of our readers who have not tried the experiment, to provide themselves with Parkhurst's Hebrew Lexicon, and a Hebrew Bible with *large and distinct print*, and regularly to devote one hour a day to the study, first of the grammar and then of the text, availing themselves of the occasional assistance of a learned neighbour to explain difficulties, we are confident that they would feel indebted to us at the end of the year; and we hope those who have tried the experiment will favour us with the result of their experience on the most useful mode of proceeding. We wish to see the Irish Clergy fully justifying the eulogium pronounced upon them by the very high authority which asserted they were an improved and improving body; and unquestionably some attainments as a Biblical scholar are indispensable requisites in forming the professional character of a clergyman.

We propose in our intended series of papers, to take a range sufficiently extensive to embrace the following topics—Vowel points, state of the text, history and critical use of the Samaritan Pentateuch, of the Chaldee paraphrases, and of the ancient versions, the advantages of consulting the cognate languages, and the early Jewish writers. Without attempting to enter into a full discussion on these topics, we hope to be able to communicate such general information, as will be a guide to those who are commencing their studies and afford encouragement to others to follow their example.

OBSERVATIONS ON THE EARLY FATHERS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

My dear Sir,

I have received your sixth Number of the *Examiner*, and am happy to say, I am sure it will still contribute to the increasing estimation in which this work is held.

Feeling no small solicitude in regard to its progress, I will beg to offer you a few remarks relative to the early writers of the Christian Church, and the first establishment of Christianity; as I perceive you are about to publish some of the Treatises written by them.

The primitive times were so peculiar, that I think, an enlarged view and a general analysis respecting the times and the writings, would be most advantageous, to be a guide through the first books. Here, as in philosophy, the investigation of a pervading principle should precede the consideration of particular instances.

To render my ideas clear, I will offer you some observations in a historical form:—

First, let me suppose, that in the early times of the Church of Smyrna, at some village near it, a Presbyter, who had been a

Jew, and from his youth was accustomed to what some sects practised, (as Bartalocci shews) litanies to angels ; and should introduce it to the little congregation over which he presided, insisting that it was apostolical. This matter being brought before the Church of Smyrna, numbers of individuals might come forward and say, that they heard Polycarp repeating over and over, many and various discourses and instructions of different Apostles ; and they were all perfectly contradictory to this novelty once introduced.

This testimony would surely be enough to put down the practices which had commenced, and were without any written word ; or the Epistle to the Colossians being produced, would abundantly confirm the point.

I go now to Irenæus, whose book is, perhaps, a model of primitive argument, and consists of two parts—Tradition and Scripture. But we are to explain what he meant by Tradition, and which was then totally different from the modern claims to unwritten doctrines and practice ; and which I would define primitive testimony. He pointed to the several Churches where the teaching of the Apostles was, as if yet heard ; and insisted that in all they could testify against the Valentinian and other heresies, though he reckons a certain line of Bishops at Rome who had come down from the Apostles, yet through aged men, there might have been witnesses there, who, like himself, were only one step removed from the direct hearing of the Apostles.

I go on now to Tertullian. The vehemence of his temper might naturally lead him to extremes in urging any point ; and that which had been urged wisely and justly by Irenæus, he seems to me to press injudiciously.

I have only to remark, on the meaning of the passage given from Dupin ; and here let me observe, that with candour and careful examination we should look at Roman Catholic authors who have given us the contents of the Fathers, or have argued upon them.—Fleury gives us full statements of their works—but only such as seem to favour his cause. Thus we shall find what passages we have to *explain, as falsely applied,* or to *allow them erroneous,* and not leave them to be frequently brought forward, while we, neglecting them, only produce others on our side.

Dupin represents Tertullian saying, in the Prescriptions, that heretics should not be opposed by Scripture, but only by the voice of the Apostolical Churches ; having proved their heretical origin, they are not to be considered as having a right to the possession of the Scriptures. Should we not here declare that this writer has fallen into error, led away by that temperature of an unsubdued mind which afterwards drew him to Montanism—and candidly allow the Roman Catholics a claim to this passage, as far as they can properly use it ; but put against it Irenæus, and (I hope can be added) a great many of the early writers, held by themselves in more esteem.

Cyprian must be loved and imitated in his heavenly, humble,

and devoted spirit ; and we owe thanks to Milner for so many extracts descriptive of this character. But I will freely observe to you, that quotations made from him respecting Traditions, are not adapted for Protestant use ; and that he has given reason to Roman Catholics to use him in their favour as to Roman Supremacy.

Passages are quoted from him against Stephen and against Tradition—but Stephen had only asserted that a custom was known to prevail in the Church, that when a person was baptized (in the name of the persons of the Trinity, I suppose he had said) by a heretic; he was not to be re-baptized on renouncing the error of that heretic, and coming into the Church. Primitive customs, supported by continued testimony, such as Infant Baptism and the change of the Sabbath, are not to be called superstitious Traditions. Milner says, that Cyprian was wrong in this matter; and that common sense and the practice of the Church of England decide on the other side.

Cyprian had to manage an unruly people at Carthage ; he lived in times of severe persecution and great trial, was anxious to look for authority where he thought he could innocently obtain it ; and feeling the deficiency of the Church of Carthage, not being Apostolical, and, as in the first ages, reference to the Apostles, through primitive testimony was so much valued and properly used, he thought to attach the Church of Carthage to the authority of Rome, and seek Apostolical weight to his directions to the Carthaginian people. But he went further, and said, all Churches should join themselves to one head and centre of unity ; and where should this be placed with so much advantage and reason as at Rome, where Paul preached and where he and Peter were martyred ? In this Treatise he calls Rome the Chair of Peter ; and uses language, for the subsequent abuse of which he can scarcely be answerable.

In these times the Scriptures had not obtained their full power; but as they had now, I suppose, been collected into a volume, may we not say that Cyprian would have acted, in a safer and purer way, had he made the Scriptures of the Apostles, as being the will of the Great Head of the Church above, the centre of unity for all. The Protestant religion has done this.

Contemplating the works of Augustine, we have to observe and lament one error, in which he has given occasion to have his opinion referred to, as a sanction for the worship of saints. In speaking of the Commemoration of the Martyrs, Augustine says, " that they might pray for us." When it is considered that the spirit of martyrdom of the first Christians was that which preserved Christianity in existence through the grievous persecutions that prevailed under the Pagan Emperors, it must be considered a natural effect of the veneration in which the chief of them were held, that annual memorials at their tombs should be practised, and that thanksgivings and songs of praise should be poured forth. Then, as the Jews (see Basnage,) had an opinion that the souls

of the deceased subsisted about the tombs, they began to conceive that the spirits of the martyrs were present in these festivals, and that they were led to pray for them and help them while absent from the body, as they had done in life. Augustine finding these solemnities existing, yielded to the prevailing idea that the departed spirits of the martyrs were at the time praying for the persons, and he exerted the powers of his mind to explain how they could understand their invocation, whether it pleased God to communicate it to them, &c. &c.

This passage of Augustine should be acknowledged by those who will undertake the office of MODERATORS—its error confessed —and Roman Catholics warned against it. Augustine is also referred to by Roman Catholics for authority, in favour of Purgatory.

In fine I would suggest as a rule in reading the Fathers, that their errors should be freely acknowledged and refuted, both from Scripture and by shewing from *themselves* a general opposition to the erroneous statement found in one: these errors should be traced to their source, and apologetic explanations offered for them. Our adversaries themselves will scarcely assert their *individual* infallibility, as is manifest from their condemnation of the errors of Origen. The many modern opinions and practices which are *without* authority in the Fathers, and are opposed to the spirit of their writings, should be pointed out, and those more especially which are expressly opposed by the first writers and councils. In this way the early Fathers will be found most useful auxiliaries to the truth, in the controversies maintained equally against the Socinian and the Roman Catholic.

We have inserted the letter of our highly valued correspondent, although our opinion differs materially from his, upon some parts of the subject. We are inclined to think his candor towards the Roman Catholics, has in some instances rendered him a little unjust towards the Primitive Fathers, and while we agree with him in thinking that it is both the safest and the most honest way to surrender a post that is untenable, we yet think that the number of such posts in the writers of the five first centuries not very numerous. We shall perhaps return to the subject on a future opportunity.—*Ed.*

THE IRON MASK.

Man has a natural love for the marvellous: the very feeling which makes the schoolboy read or hear his ghost stories, though "congealed almost to a jelly" with the horrible narrative, exhibits its power in after-life; it becomes the prolific parent of novels and romances, it fills the newspapers with terrific tales of murder and violence, it extends its influence even into history, and clothing that which is plain with obscurity, enables the historian to see wonders and mysteries where examination and common sense would detect nothing but what is obvious: the simple truth affords but little scope for conjecture or sentiment, and the exaggerated tale serves to establish the ingenuity of the historian, as well as to raise the curiosity of the reader.

This has been seldom, perhaps, so effectually done, as by the story of the Man in the Iron Mask, about whose person, name, history, and fortunes curiosity has been so strongly excited. The mystery cast over the individual, the strange mode said to be resorted to in order to avoid discovery, the incoherent stories which were circulated on the subject, and the profound secresy in which the whole was involved, formed a most seductive subject to exercise the ingenuity of the speculative. "Never," says Voltaire, who, we believe, first mentioned the circumstance,— "never was there a fact more extraordinary or better authenticated;" and then that lively writer proceeds to detail a number of occurrences, some true, some improbable, some false, but all either the scandal of the court or the conjecture of the people, but declines to give any opinion on the subject, and ends with a dark insinuation, "that he, perhaps, knew more of the matter," &c. It may now be safely asserted, that Voltaire knew nothing whatever of the matter, and that by embodying in his works the various reports which were in circulation, he has given stability to the different conjectures which have since amused the world. The Duke of Beaufort, the Count Vermandois, the Duke of Monmouth, a legitimate brother of Louis XIV. an illegitimate brother of the same monarch, have all fitted in their turns the Iron Mask; and one would think by the variety of conjectures, that it was a rare thing in that age of espionage and *lettres de cachet*, to have a state prisoner closely immured and strictly guarded. A late French writer, by the application of a principle a little more English than French, has arrived at the solution of this important trifle, and has spoiled in future all guesses upon the subject. By examining the public records, he has arrived at what appears to be a correct solution of the secret, and as your readers may be possessed of curiosity, and may not have access to the book of M. Delort, which does not seem to have attracted much attention here, you will perhaps insert a short account of the facts which his diligence has elucidated.

You may remember to have seen or heard of a work, called "Great Events from Small Causes," and it is partially illustrated by the solution of this mystery, which had baffled so many conjectures. When the mask which covered the features of the mysterious prisoner drops off, we perceive to our astonishment, not the countenance of the Beauforts, or Monmouths, or Foucquets, but that of an obscure Italian count, an under-agent in a small Italian court, the tool and the victim of the ambitious Louis XIV. and his unprincipled ministers. His name appears to have been Matthioli, a Bolognese by birth, and at one time secretary to Charles III. Duke of Mantua: possessed, probably, of little principle, some address, and some information in matters of state, he was employed by the French minister at Venice in some of the dark negociations with which the restless spirit of Louis was occupied. M. Delort says, that the obtaining possession of Casal, thereby to undermine the Spanish and Austrian influence

in Italy, was the object of the negociation, in the course of which Matthioli visited Paris, had an interview with the King, and received large presents in gold and jewels. Whether the unfortunate man sold the French secrets to the enemy, or boasted of more influence than he really possessed, or had been all along the concealed agent of the Spaniards, does not appear; honesty and patriotism seem to have formed no part of his character, and his motives were probably as unprincipled as those of his employers. Baffled in his schemes, Louis became furious; his agents were employed to seduce the unfortunate Matthioli into the French territory; Catinat, soon to be immortalized by his ferocious invasion of the Waldenses, gave his assistance, the Duchess of Savoy offered no resistance, and the wretched Italian, though invested with a diplomatic character which should have rendered his person sacred, was seized and closely imprisoned in the fortress of Pignerol.* Here he underwent strict confinement, frequent examinations, and bad usage for three years, at the end of which time he and his keeper, St. Mars, were removed to Exilles with every precaution necessary to secure absolute privacy; from this prison he was again transferred to St. Marguerite, and finally to the Bastille, in whose gloomy dungeons he expired in 1703, after a cheerless imprisonment of twenty-four years.

Such is the history of the Iron Mask, and it is supported in all its parts by the extracts of correspondence between the French Court and Matthioli, and between Louvois and St. Mars. A regular report of the condition and conduct of the prisoner was sent to the Minister; no other prisoner of importance is spoken of in the dispatches, and as St. Mars was certainly the jailor of the Iron Mask, and that unfortunate prisoner accompanied him in his different migrations, the identity of Matthioli and that mysterious incognito, seems to be made out. It may be added, that the name under which the prisoner was buried, Marchially, was a name not very remote from his own,† and betokening, as Gibbon remarks, an Italian origin; that those who in spite of the surveillance under which he lived, happened to see him, speak of his possessing the accomplishments and information which a man of Matthioli's station in Italy would be likely to possess; and that as at the time of his arrest, no eminent person in Europe disappeared, no void was left in society, the prisoner must have been one who filled a subordinate situation, and whose place would be soon filled.

I am not aware of any objections to M. Delort's statements, supported as they are by authentic documents, except the apparent inconsistence of the rank of the prisoner and the dignity, so to say, of the confinement, and the absence of the Iron Mask, which

* Voltaire mentions this imprisonment, Gibbon doubts of it.

† St. Mars, in his correspondence, whether by mistake or design, frequently calls him Mathioly.

certainly cuts no figure in his narrative at all proportioned to its rank in history, The first, however, seems to be sufficiently answered when we observe upon the probability that the Italian had obtained possession of more state secrets than Louis or his Ministers wished to get abroad; and that the breach of the law of nations of which Louis's vexation had made him guilty, prevented his subsequent release. The danger of possessing absolute power, even when there is no apparent motive or wish to abuse it, has been remarked by the Latin Satyrist; and in the imprisonment of Matthioli, Louis might have thought himself acting but with a necessary regard to justice and security;—his subsequent detention might have been owing to a respect for that opinion of the world to which even despots bow; and the wretched prisoner may have died in prison, because he had been partly forgotten and partly remembered.

As to the Mask, I confess that I surrender it with reluctance, but I fear that the truth of facts will not admit of its constant use. Delort has justly remarked the improbability, not to say impossibility, of any human being wearing such a machine for years on his face, as the effect would necessarily be a cutaneous disorder, resulting from the heat of the confinement; and it may be safely said, that no man could bear such a restraint for even a few days. It is not impossible that some such means of avoiding discovery might have been resorted to in the journeys of the governor and his prisoner, and when circumstances may have rendered it necessary to admit persons not possessed of the secret into the presence of Matthioli. The tale of the plate thrown out of the window, and other expedients to which the mysterious inmate of the dungeon is said to have had recourse, are also apocryphal, and probably took their rise from the attempts made by some unfortunate Huguenot ministers, confined at the same time in the same place with the Italian.*

It is impossible to contemplate the picture of human suffering sustained by this wretched man, and his scarcely less wretched jailor, for so many years, without a movement of indignation against the merciless tyrant who inflicted it. No human guilt could justify such cruelty, and scarcely any fortitude could sustain it. Without extenuating the guilt of the sufferer, it was too common to be marked by such severity of punishment; and if all the dungeons and all the jailors of the *Grand Monarque* could tell their tales as distinctly as Pignerol and Marguerite's, what a picture would probably be presented of human suffering and human guilt! If Matthioli was condemned to the imprisonment during life for one breach of faith, how many years' imprisonment should be awarded to the cold and unfeeling tyrant for the multi-

* The stories of the respect shewn to the prisoner, even by the imperious Louvois are, it is probable, all fictitious, and perhaps invented by St. Mars, to prevent public curiosity penetrating his secret. There is no evidence that Louvois visited Provence subsequent to the transfer thither of the Iron Mask.

plied acts of perfidy and baseness which mark his splendid but inhuman career. After all, the extreme desire the French court manifested of concealing the secret, so far as to raise the floor of the dungeon in which Matthioli was confined, and to destroy all the plate and linen of which he made use, can scarcely be accounted for, except on the supposition of a greater sensibility to public opinion than courts in general exhibit, and least of all the Court of Versailles.

One reflection forces itself on the mind in a review of such circumstances,—how worthless and unimportant are all the mysteries of history, if this *decantata questio*, be taken as a fair specimen of them. Unimportant, and almost uninteresting, it derived all its value from the veil which shrouded it; and in giving us one more instance of vulgar error, and vulgar cruelty, scarcely produces a sensation. There is but one subject which increases in importance as we become more intimate with its mysteries, and whose secrets, when gradually unfolded to the eye of faith, acquire due dignity as they expand beyond time.

H.

IRISH AND SANSCRIT.

Sir,

I beg to communicate through you to the public the following singular circumstance which I have extracted from a private letter, just received from a learned and pious missionary in India. "I conclude that you have heard of the close resemblance between the pronunciation of the Irish and that of the Sanscrit language. An Irish major, hearing some Brahmins at their superstitious devotions, went among them, and repeated the Lord's Prayer in his native language. The poor creatures instantly discontinued their devotions, and flocked round him, expressing their admiration, at the accuracy with which they supposed him to be pronouncing their sacred tongue. Very few of them understand the meaning of their Sanscrit prayers, so that they might be easily deceived by the sound." I know not if this anecdote can be adduced in confirmation of the oriental origin of our countrymen, but you will perhaps agree with me that it deserves the publicity which your Miscellany can give.

I am, Sir, your's, &c. S.

COUNCIL OF TRENT.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

Sir—Doctor Doyle, in his famous pastoral to the Carlow clergy, has referred to the Council of Trent as his authority for closing up the discussion with Protestants, and affecting to treat us as obstinate and condemned heretics, under the curse of God and

the Church. He thus describes the proceedings of that memorable assembly towards Protestants: "The cause is concluded; there "can be no new hearing—no new trial. The Church at Trent "invited the heretics of the sixteenth century (those who broached, "or renewed, the errors which are now revived) to plead their "own cause before the Council. These blind and obstinate men "refused to do so; but their cause was examined fully and dis- "passionately: sentence at length was passed, and the matter "set at rest for ever—*Causa finita est:* it can never be revived— "it hath seemed good to the Holy Ghost, and to our Fathers, so "to determine; and *there can be no* re-hearing of the case." From this *dictum* of the most influential Doctor of the Romish Church in Ireland, we see before us the fate to which he is pleased to consign us. As heretics we are found guilty, and sentenced to the anathema of an irrevocable curse—it must abide, there can be no re-hearing. Now, Sir, as this is a hard saying, and we may well exclaim, Who can bear it from those professing to believe in a common God, and hope to be redeemed by a common Saviour, I think a portion of your pages may not be unduly occupied by a short examination of the character of that Council, which assumed to itself the infallible and irreversible authority of dealing out damnation on the third part of Christendom.*

The work of Father Paul Sarpi, the excellent historian of that Council, even suppose it were within the reach of most of your readers, is cumbrous, and few general readers in these pamphlet-loving days can screw up courage to fall to work on such a folio; therefore, to save Magazine-readers such trouble, I now offer the following remarks, in order to satisfy them that the Christian world owes no respect whatsoever to the dictates of the assembly of Popish Churchmen at Trent.

For, as a Council, it is not to be considered, and has not been considered, even by Roman Catholics, as general, or free. Nor is it entitled, from the character of its constitution, or the temper of its proceedings, to a comparison, or co-authority with the early Councils of the Christian Church, to which Protestants agree to pay all due deference. I shall not, Sir, occupy your valuable pages here, in detailing the character and consequences of the two preceding Councils of Basil and Constance. Suffice it to say, that a reformation in the Church and Papacy was sought for by princes and people, and eluded by the Court of Rome. But now that Luther had, in a great measure, established his doctrines in Germany, as they had spread widely over France, England, and the north of Europe—as neither arms nor arguments could controul the irrepressible principle of Protestantism—and as the Emperor of Germany, and all the Princes of the Empire, united with the Protestant Reformers to demand a general Council—

* As Fuller, with his usual quaintness, says, "Her decrees began by lying, and "concluded with cursing."

a Council that should not only supervise doctrines, but controul abuses—a Council free and general, that should proceed to reform the Church, *capite et membris*—as such Council was demanded by the Princes, and called for by the public opinion of Europe, to this general demand the Papal Court could not but accede.—But here it was that Italian artifice was called into play—here it was that the Machiavelian politics of the Vatican gained a decisive victory, and evinced how, under the refinements of its policy, and the play of its diplomacy, every Court could be made subservient to its purposes ; and, as in the present instance, this threatened and much feared Council, that was intended by the honest German as a pruning-hook to cut down and pare away Papal excrescences and deformities, proved, under the management, and by the direction of the Court of Rome, a dagger to stab and mutilate its enemies.* This Council, summoned by Pope Paul III. met at Trent, in the year 1542; and now let us see whether it had the characteristic qualities of a General Council, properly convened —whether it was free in its deliberations, and full in its constituency, so as to entitle it to efficiency in finishing the great cause, and giving peace to Christendom ; and let us further see whether Protestants were fairly treated, and their demands and doctrines examined fully and dispassionately.

The four General Councils of the Primitive Church were called by the edicts of the Christian Emperors of Rome, the sole masters of that civilized world, or '*Οικεμενη*,' over which their authority and influence was paramount to call together all ecclesiastical and learned persons, and the Doctors and Prelates of the Church, from Britain to Babylon. The first Council at Nice, met in virtue of an edict of Constantine the Great; the second at Constantinople, by order of Theodosius ; the third at Ephesus, was called by Theodosius the younger, and Valentinian; and the fourth at Chalcedon, by Valentinian and Marcion.

In those times the Popes had nothing to do with the summoning of Councils ; the Emperors were all in all. Thus Eusebius says,† "That the Emperor seeing the troubles in the Church, called an "Œcumenical Council from all parts, to meet at Nice ; and they "did hasten thither with all imaginable alacrity, according to the "Emperor's order." Theodoret, speaking of Theodosius, says,‡ "That he being come to the empire, resolved, above all things, "to provide for the unity of the church ; and to that end com-"manded all Bishops to repair to Constantinople."

Thus we might shew in every instance, that the Primitive Coun-

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* De Ranchin, a Roman Catholic historian of the Council, says, "But the Popes "turned the cat in the pan, and carried the matter so handsomely, that instead of "a natural birth, the Council was delivered of a monster! and for a Canon of a "Synodical Decree, brought forth a papal bull—instead of an extirpation of abuses, "a nursery of errors—a depravation for a reformation." Page 1.

† Eusebius de vita Constant. Lib. 3, ch. 6.

‡ Theodoret. Lib. 5, ch. 16.

cils were convened by the sole authority of the Emperors, and we also see with what an humble style then the Bishops of Rome wrote concerning these Synods. Pope Leo writes thus to the Emperor Marcion, Epist. 44—"We were in hopes that your clemency would condescend so far as to defer the Council, but since you resolve it shall be kept, we send thither Paschasius." "Has not the Roman Church (says Pope Stephen* to another Emperor,) 'sent her Legate to the Council, when you commanded it." "We do offer these things to your *piety*," says Pope Adrian to the Emperor Basil, with all humility—"Veluti præsentis genibus advoluti et coram vestigia pedum volutando." It is quite evident, then, that there was a decided difference, for the Council of Trent was convoked by the sole authority of Pope Paul III., and though many Romish writers, as Cusanus and Gabinelli, allow, that in primitive times they were called by the Emperors—yet now the favourers of the Church of Rome assert, that Councils not called by the Pope are all "illegitimate, bastard, void, and of no effect." Let us further see whether the Bishop of Rome was qualified to call an Œcumenical Council, or had the power "de jure et de facto," to convene such a general assembly. And here space cannot, I feel, be allowed me to enter at large into the question, whether by the ancient canons he could claim any higher power or title than what was conceded to him as a primacy of order and precedence, as the patriarch of the metropolitan city of the civilized world. Protestants maintain, and are prepared to prove that he was allowed no power to convene or controul his equals in the patriarchal dignity, nor had he a negative voice on any of the proceedings of assembled Synods.

Supposing that the Latin Patriarch had a power to summon the Clergy of his own Patriarchate (without the concurrence of the Civil Power, which is far from evident,) to meet in Council, yet he had no authority to summon his equals, the Patriarchs of Constantinople, Antioch, or Alexandria. And some of the Popish doctors were so sensible of this, that at the beginning of the Trent Conventicle, Stanislaus Onchovius, a zealous Romanist, wrote to Hosius, the Cardinal Legate, that it would greatly conduce to their reputation and interest, if the Patriarchs of Constantinople and Antioch could be called to the Council, for the Greeks and Armenians depended on them; nor could he well see how the Catholic Church could be Œcumenical without them. *Hosius Opera*, p. 373." Now here was a glaring difference between the ancient Councils and this Synod. They had the consent of the four Patriarchs; here three of them, with all their Suffragan Bishops, were overlooked; and the fourth had the confidence to designate his Provincial Synod an Œcumenical Council, just as if, in the time of the Saxon Heptarchy, the King of Mercia should

* Epist. Stephen. Post. Concil. 8.

convene the States under him, and style his Convention the Parliament of England.

But this Synod was not only called by an improper person, and in an imperfect manner, but it was also convened in an improper place. And Paul III. was wisely careful to attend to the advice of his predecessor, when he told him, that nothing tended so much to the mastering of a Council as the choice of a place to hold it in.* Now Trent, just on the borders of Italy, was not so far from Rome as to be out of the controul of the Vatican. A courier in a day or two, could convey the determinations of the Pontiffs to their tools, the Legates ; it was sufficiently near to Italy to allow a Corps de Reserve of forty Apulian and Sicilian Bishops to be sent to throw in their votes, when occasion required. Trent was certainly out of the Ecclesiastical States, and it bore a better appearance to have it there than at Bologna or Mantua. But subject as it was, to the Cardinal of Trent, and he subject to the Pope, what greater freedom of deliberation was there, than if it was held in the Lateran. Why was not Germany chosen, where the debatable doctrines were rife, and whither Protestants might have some confidence in going ; or why not France, under the protection of the eldest son of the Church. But no : these countries were too far from the centre of intrigue—from the Machiavelian metropolis, to allow the spirit that was to preside over the Council to be sent, day after day, in a cloak-bag. And, therefore, had not the Protestants, with the fate of John Huss, and Jerome of Prague before their eyes, had they not good reason for hesitating to proceed to a place so deservedly suspected ; and could not they cite the authority of the Popes of Rome, viz.—Nicholas I. and Innocent III. and IV., who assert, that no man is bound to appear in a place where he has just reason to fear the multitude.

But there is a still stronger reason why the Protestants might not appear at the Council of Trent ; their Judge was a prejudiced party. In every Court of Law that professes to distribute even-handed justice, a Judge who may be supposed to have the remotest personal interest in the matter to be tried, is considered incompetent to take his part in the trial, and is excluded ; and in the gloss upon the Canon Law it is expressly said—that the Pope cannot be Judge and party in any cause, but ought to choose an arbitrator. Now the Pope was both party and Judge at Trent : he was not only an interested person against the Protestants, but, by the accusing voice of Europe, and by the demands of the Princes, he was to go on trial himself ; for the desire of Christendom for more than 200 years was to have a Reformation, not only in "*Membris*" but in "*Capite*." No wonder then, that the Protestants, by the Declaration at Smalcald, 1539, refused to be

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* John XXIII. left this advice to his successors : "The place of a Council is all and in all.—I will not have it in a place where the Emperor has the upper hand. —Nauclerus, vol. i. genera. 48.

judged by the Council, because the Council ought, in the first instance, beginning at the head, have cleared the fountain before it undertook to clear the stream ; because the Pope was not only a party, but had already prejudged their doctrine. And if he, as he did, ruled and controuled in all matters in the Council, who could doubt as to what judgment he would pass. Moreover this refusal of the Protestants was justifiable by the example of primitive times. The Catholic Bishops, the defenders of Athanasius, rejected the Council of Tyre, because they said Theognis and Eusebius were his judges: and that God*—"sui inimicum neque testem neque judicem vult." Chrysostom refused to appear before Theophilus, because he seemed guilty of the crimes laid to his charge, and was his enemy.† "Quod contra omnes canones et leges est." And Pope Nicholas I. and Celestine III. acknowledge, that, "ipsa ratio dictat quia suspecti et inimici judices non debuere"—Celest. Extrav. de appell. canon secundo requiris. But even in later times of papal usurpation, monks, the sworn recruits, the regular troops of the Pope, claimed a right of appeal from his judgment ; and Paul Langries, in his Chronicles, Anno 1328, tells how Ceceno, a friar, appealed from the sentence of Martin V., though in a matter of so little moment, as to whose property was the bread that the Franciscans eat.‡ And the Archbishop of Cologne, when excommunicated by Paul III. refused, says Sleidan, the Pope as his Judge, because for a long time he had been accused of heresy and idolatry : wherefore he appealed from his sentence to a lawful Council of Germany ; wherein he protested that as soon as it was called, he would accuse the Pope, and prosecute him accordingly. Now that the Pope, who ruled the Trent Synod by his Legates, was a party who had already prejudged and condemned the Protestants, appears, from this fact, that the Ghostly Father, who ought to be the centre of peace and good will—whose arguments ought to have been accompanied with prayers and tears, instead of being enforced with gunpowder and cold iron ; that he, before the assembling of the Council, wrote a letter to the Swiss Cantons, stating that he had made a league with the Emperor to put down the Protestants, and that he intends for that purpose to raise all the forces of his Ecclesiastical States.|| Here is surely a fair and impartial head of the Christian Church ! He mediates a Council to determine on the doctrines of the Protestants, but before he goes to council he goes to war—this is with a vengeance proceeding to hang a man first in order that he may be the easier tried hereafter.

But not only was this Council not Œcumenical, unduly summoned, convened in an improper place, and presided over by

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* Athanasius. Apol. 2.

† Epist. ad Innocent.

‡ Sleidan's Commentaries.

|| A copy of the Letter is in the Bishop of Venice's Library. See Reflections on Council of Trent, by H. C. De Luzency. London, 1677.

an improper person, but it was also vicious, irregular, and unlawful in its proceedings when assembled.

The Councils of the Primitive Church, to whose decisions Protestants bow, all made the rule of their decisions the Holy Scripture. It was laid before them in the midst of their meeting with all possible solemnity: and Bellarmine* acknowledges, that the Council of Nice drew its conclusions out of the Scripture; and Richerius,† a doctor of the Sorbonne, not only asserts this to have been the custom, but he tells us the reason of it, viz. "that all things were to be examined by the standard of the Gospel."—Now the Council of Trent set up a new rule to regulate their proceedings, to judge controversies, and in order to find a pretext for condemning Protestants as heretics, in their fourth session, declared that tradition was of equal authority with Scripture. Protestants conceive that they are borne out by the testimony of ecclesiastical history, in holding that every Council that in after times receded from making the Scriptures of God the standard by which doctrine was to be tried, has departed from the simplicity of truth, and brought misery and mischief into the Christian Church; and we still maintain, that had the Council of Trent taken Scripture for its rule, and had reformed thereby what was run to riot in doctrine, worship, polity, and discipline, we should now see real religion, and all its blessed fruits, pervade Europe; nay, by this time the world had been evangelized, and the Saviour's name been hailed with joy by every nation and on every shore.

But there were other disparities between this and the ancient Councils—It did not resemble them in its numbers.

At the Council of Nice 300 fathers attended—600 at Chalcedon: but how many more, suppose you, were the Doctors of this Synod, when they presumed to decree for Christendom, that the Apocrypha was of divine authority, that tradition was to be received with as much deference and respect as the Scriptures of God, that the Vulgate was a perfect translation?—Perhaps one thousand—or say five hundred—or one hundred. No:—three Cardinals, five Archbishops, and thirty five Bishops, with a few mendicant Friars and ten Jesuits was the mighty number that decreed upon the very principal and cardinal points on which the whole controversy between the Protestants and the Romanists hinged: this was the grand pannel of Prelates that condemned Protestantism without a hearing.‡

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* Bellarmine De Concil. L. 2. c. 12.

† Richer. Hist. Concil Lon. 1. p. 490.

‡It has been said that the paucity of numbers in the Synod, was made up by the extraordinary merit of its members—the quality compensating for the quantity. But Pope Paul IV. on this subject may be considered of good authority, when he told Cardinal Bellay, it was a great weakness in his predecessors to send to the Council of Trent, three score bishops, very short in their learning, "de manco habile" and forty very ordinary Divines, "quaranta dottori de meno sufficienti" Ill Concil. de Trent, p. 408.—Memoirs de Cardinal Bellay, p. 155.

Nor did the number increase much as the Synod grew older; in the 8th session, 11th Nov. 1547, there were but forty-three bishops and eight archbishops; and Father Paul says, that in the sixth year after opening the Council, the presidents and princes being reckoned, the number did not exceed sixty-four. It is true, that in the 25th session, eighteen years after the convening of the Council, the number was much greater, but this never can compensate for the defects in the earlier sessions, when the decrees inimical to Protestants were enacted. But not only was there nullity in the paucity of numbers, but in the character of its constituents; mostly Italians or Spaniards, none from North Germany, none from England, Sweden, Denmark, Poland or Russia; but one or two from France: it was more like a convention of the national churches of Spain and Italy, than an Œcumenical Council, and so it was considered by Henry III. of France; for, to the great offence of the Spanish prelates, he directed his letter to the Synod, as to the CONVENTION at Trent; and in the protestation of the King of France which bears date 1551, he says, that being engaged in wars he was not bound to send his Bishops to Trent, forasmuch as they could not have free and safe access, and because the Council as such was never reported a general one, but rather a Privy Council, in which there was a greater respect paid to private interest than to public utility.*

Henry VIII. of England, still while within the pale of the Church of Rome, and while acknowledged as the defender of its faith,† protested against the meeting at Trent, and that not because he was an enemy to Councils, for he said he was willing to submit to one lawfully called, and would send his Bishops to it. But, indeed, in other respects, this assembly bore little similarity to the ancient Councils; and it would be an extreme indignity to the memory of the sacred Fathers who assisted at the primitive Synods of the Church, to compare them with the first Prelates. These Tridentine judges were creatures of the Pope—many of them pensioners on his bounty.‡ What would a Nicene, or Chalcedon Father have said, if he heard the exclamation of the forty Apulian bishops, who formed the Papal army of reserve —"nil aliud sumus præterquam creaturæ et muncipia sanctissimi Patris?"§ Indeed, it was not alone the poor shadowy Apulian prelates that were the bondsmen of the Vatican, but every bishop there was under oath to be obedient to the Papal See; and we may see a specimen of the despotism under which these Fathers,

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* Vide Libellum de Statu Ecclesiæ Gallican. in Schismate.

† See Sleidan's Comment. lib. 11.

Ferrier, the French Ambassador, said openly before the Council—ibi nullum legibus locum nullum antiquorum concilionum nullum libertatis vestigium Pius quartus relinquat—Thuanus, page 54.

‡ Pope Pius, says Onuphrius, spent a great sum of money in the celebration of this Council; considering that he gave liberal allowances for diet and maintenance to the poor bishops and priests, and to all the officers of the Council. Onuphrius in vita Pii IV.

§ Milinæus de Concil. Trident.—Num. 21.

not in God, but in the Pope, groaned, when we read how Pope Pius II. wrote to a Bishop of Mayence, telling him, "That it was "not lawful for a Bishop to speak the truth, if it bore against the Pope.*

But not only were the real Bishops enslaved, but it is ludicrous in the extreme to observe the scheming and management that was used in collecting the subscriptions to the different decrees of the Council. You will read, appended to the decrees of the Trent Sessions, the signature of a Patriarch of Jerusalem, of six Greek Bishops, an Archbishop of Armagh, and an Archbishop of Upsal: but none of these were real—they were buckram bishops. The Patriarch of Jerusalem, and the six Grecians, were good plain Italian courtiers, who never were out of Italy until they came to Trent; or, as our Bishop Jewel says, in the 625th page of his Defence of the Apology for the Church of England, "It is no "hard matter for your Pope to make such Patriarchs enow; one "for Jerusalem—one for Constantinople—another for Antioch.— "I marvel that there be not some Patriarch, one or other, for "Sodom and Gomorrah. These poor hungry and holy Fathers "are contented at all times to set their hands to whatever is "required, and to yield their submission in the name of those "countries they have scarcely ever heard of, and to confess the "Pope their master, to be all, and more than all." In another place Jewel says, "Amongst the number of your Trent Bishops, "you had master Peter of Worcester, and blind Sir Robert of "Armagh; poor silly bishops, God knoweth—endowed with only "bare names, without bishopricks."

And here it is not my intention to speak of the immoral character of many of those Prelates who voted, as was presumed, under the influence of the Holy Spirit; this unpleasant task may devolve on the historian; but I desire not to expose to view, the gross faults of churchmen of what communion or sect they may be. The patient reader, if he has appetite for such things, may consult the three Roman Catholic historians of this Council; and he will see an exposé of frauds, artifices, corruptions, and immoralities, which may convince him that some other spirit presided, than that sacred and pure one from above. Suffice it here to say, in the words of Father Paul, "That of the Bishops of the Trent "Council, very few had knowledge of theology; neither was there "amongst those Prelates, (viz. the forty-eight who made the first "and most important decrees of that Council) any one remarka- "ble for learning. Some of these were lawyers, perhaps learned "in that profession, but of little understanding in religion; few "divines, and these of less than ordinary sufficiency:" and such were they to whom it was committed to finish, and set at rest for ever, the cause of the Christian Church!

But I must add still more than all this to vitiate the character of this Synod. Every thing that came before it, must

* Epist. ad Episcop. Mogent.

be proposed by the Pope's legate. No individual, let what be his character or station, was permitted to originate any motion—nothing must be mooted, save "Proponentibus Legatis." This was similar to the detestable Poynings' law, which condemned the Irish Parliament to grind at the mill of the English government for 250 years. Pibrac, one of the French Ambassadors to Trent, in a letter to the Queen Mother of France, says, "My "Lords the Legates, with the Italian Bishops which came from "Rome, made a kind of decree, that nothing should be proposed "for the Fathers to consult on, but by the Legates only." And if in any debate the majority seemed to be of opinion contrary to the wish of the Pope, further proceedings were stopped, until the Legates got auxiliaries, or instructions from Rome; nor were the decrees ratified, until first reviewed and sanctioned at the Vatican. Besides, various methods of intimidation were resorted to, if any one, touched with a sense of duty, presumed to say what was disagreeable to the Legates: if he were a Spaniard, he was told that it was unbecoming the majesty of a Council to hear contentions; if an Italian, the poor skeleton of a Bishop was accused as ungrateful—his soul was terrified with threats—"ibi est Herus tergo metuas." Thus, James of Claudia Fossa was driven with threats from the Council, because he said he could not suffer tradition to be paralleled with Scripture: and Peter of Justianopolis, was forbidden to come to the Council, because he was suspected of Lutheranism; and another was accused as schismatical, and threatened with dismissal, because he said that there had been lawful Bishops who were not called or confirmed by the Pope.—Besides, there was every corrupt method used to procure a majority. The bishop of Vintimaglia had secret orders from his *Holiness* to threaten some of the Bishops, and to make large promises to others; and from the beginning to the end of the Council, there were about sixty Cardinals created to strengthen the Pope's interest; notwithstanding that some of the Popes (particularly Paul IV.) had bound themselves by oath, when elected, not to do so. And we are told, that when the residency of the bishops in their respective dioceses, was likely to be carried in the Council, the Pope ordered the legates to put off that question for six months, during which time he mustered up, or created, in Apulia and Sicily, forty bishops, who were hurried away to Trent, to cast the balance on his side.

I could produce many other facts, collected from the three Roman Catholic historians of this Council, to shew its entire nullity, as affording reformation to the Christian church, or doing justice to Protestants; but shall be contented with the remark of De Ranchin, a French Roman Catholic, who, in his review of the Council, declares, "That the iniquity and injustice of it were such, that even good Catholics abhor it."

I shall conclude this sketch with a few remarks on the coming of the Protestants to this Council. They certainly from the beginning objected to its proceedings, for the above detailed reasons;

at the same time they did not absolutely refuse to attend ; but they only required the same safeguards and immunities that were granted to the Bohemians at the Council of Basil ; but this was denied. They demanded such a safe conduct as might be depended on : about this there was much shuffling amongst the legates and leaders of the Council. It was long doubted whether it should be granted ; and when a safe conduct was given, it was given, not in open Session, that is, in the Council, but in the Congregation ; that is, in the Friars' meeting. Besides, the safe conduct was only given to Germans ; and it was worded in such a captious way, that it appeared that the spirit of Popery had such an unappeasable appetite for the roasting of heretics, that his Holiness, and his synod, could not deny themselves the privilege of burning all English, Swedes, Danes, Poles, or Dutchmen, that had the hardihood to venture to Trent ; not having the fate of poor Huss and Jerome before their eyes.

But notwithstanding, the German Protestants did send their divines to the Council. They came openly—they did not hide themselves in corners. The whole Council is made acquainted with their coming—they speak to the Ambassadors—they make their address to the Pope's legates*—they feelingly conjure them to have compassion on the calamities of Germany ; and after having presented them with the confession of their faith, they beg no other favour than to have it read in the Council, in order that it might be maturely considered, and approved or condemned. Now 'tis true, those lordly legates did not load these pure and virtuous men with irons, but they received no answer ; their confession of faith was never produced, or read, before the Council ; it was sedulously kept back : and the legates, in order to get rid of the divines and their confession of faith, made an excuse for dissolving the Session : and thus was the cause of Protestants in this honest synod, "fully and dispassionately examined."

Now, appeal is not made here to the Popish prelate, who has had the hardihood to assert, that the Protestant cause was fully and dispassionately examined at the Council of Trent. We are aware that *his* Portuguese education may render the practices of the Inquisition more in accordance with the early bent of his mind, than the practice of Britain as to trying men or things. But reader, be you Roman Catholic or Protestant—born, if you be, to the birth-right of British laws, I appeal to, and ask, if there be any truth in the above premises—were the Protestants and their doctrines fairly tried at Trent? And I conclude in the lan-

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* About the same time there came into England a certain Friar, of the order of the Menonites, called Mansuetus ; sent by the Pope, at the instance of the king, who trod in the steps of Mr. Ibrolet ; being instructed with great powers, inasmuch, that changing their vows, he absolved all the Royalists (as he called them) at his pleasure ; or justified excommunicants, falsifiers, and perjured persons ; whereupon divers delinquents took occasion to sin : but wise men make a mock of it. Math. Paris Hist. Ang. in Hen. III. in 1258—page 965.

guage of a controversialist of the seventeenth century—"What "hope could there possibly be that even any reformation could "be effected by such a Council? The most, the chiefest, things "between Antichrist and us, are already in this conventicle con- "cluded. Whoever disputed against them—whoever contradict- "ed them on our part, till all was concluded at their own plea- "sure, and to their own liking? Our cause had not an advocate "—not a proctor—not so much as a remembrancer. The wit- "nesses, the judge's delegate, the judge's ordinary, the supreme "judge, in these matters were made, provided, determined, re- "solved against us—the sentence was given before the Council "assembled—only a shew of a Council was made, like an *ignis* "*fatuus*, or mask, with drum and trumpet, as if great matters were "in hand; but nothing altered, or, at least, nothing amended— "nothing reformed; which was all to the expectation of the wise, "and to the determination of the wicked before hand."*

This article I now close by the assertion, That if the Council of Trent was a trial of Protestantism—if that cause then "*finita est*"—never was there so prejudiced a judge—never such a packed jury—never such unrighteous judgment.

C. O.

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* What good could be done in that Council, in which the votes were not weighed but remembered; if goodness of the cause, if reason had been the weapons to fight withal, though we were but few, we had vanquished a great army of our enemies; but seeing that number only came into the field, in which we were far inferior to them, though our cause was good, we could not possibly prevail: the Pope had an hundred to one, and in case there had not been enough, he could have created a thousand more to have helped at need; we daily saw hungry and needy bishops come to Trent, youths, for the most part which did but begin to have beards, given over to luxury and riot, hired only to give their voice as the Pope pleased, they were both unlearned and simple, yet fit for the purpose, in regard of their impudent boldness. When these were added to the Pope's old flatterers, iniquity triumphed; and it was impossible to determine of any thing but as they pleased, who thought it to be the highest point of their religion to maintain the authority, and luxury of the Pope. There was a grave and learned man, who was not able to endure so great an indignity; he was presently traduced as being no good Catholic, and was terrified, threatened and persecuted that he might approve things against his will. In sum, matters were brought to that pass by the iniquity of these that come thither fitted and prepared, that the Council seemed to consist not of bishops, but of disguised Masquers, not of men but images, such as Dædalus made that moved by nerves which were none their own; they were hireling Bishops, whose country bag-pipes could not speak, but as breath was put into them. The Holy Ghost had nothing to do in this assembly, all the counsels given there proceeded from human policy, and tended only to maintain the Pope's inordinate and shameful domination: answers were expected from thence, as from the Oracles of Delphos and Dodona; the Holy Spirit which, as they boast, doth govern their councils, was sent from thence in a postillion's cloak-bag, which in case of any inundation could not come hither (a thing most ridiculous) till the waters were assuaged.—*See Letter of Du Dithius to the Emperor.*

REVIEW.

A Letter to the Clergy of the Diocese of St. David's, on a Passage of the Second Symbolum Antiochenum of the Fourth Century, as an evidence of the authenticity of 1 John v. vii. By T. Burgess, D. D. &c. Bishop of St. David's (now of Salisbury.) Rivington, 1825. pp. 123.

The controversy which the disputed passage in St. John's Epistle occasioned, is well known to the literary world: indeed it was the first point in Biblical literature which engaged the attention of the great men of the Sixteenth Century, from which period we are to date the revival of literature. From this time down to the present day the controversy has been carried on with unabated vigour. Erasmus was the first who published the New Testament in Greek; this appeared in 1516, and a second edition followed in 1519: in both of these the disputed passage was omitted. For this Erasmus was attacked in the severest language by Lee, an English Divine of some character, who afterwards became Archbishop of York. Stunica, the principal editor of the Complutensian Polyglott (which by the way was printed two years before the first edition of Erasmus's New Testament, though not published till 1517,) also wrote against him for the same cause. Erasmus in his answer declared that he omitted the passage, only because he had not found it in any Greek manuscript, but professed that he was ready to insert it on any good authority they would adduce. Though the verse appears in the Greek text in the Complutensian Polyglott, yet Stunica never replied to Erasmus, by quoting any of the many and valuable manuscripts which contained it, and which Ximenes had collected from all parts for this splendid work. Hence some have argued from his silence, that he translated the passage into Greek from the Latin, that his text might conform to the Vulgate. This question can never be decided, for these inestimable manuscripts were sold in 1750 to one Toryo, a rocket maker, and a writing of his acknowledging the receipt, is yet visible at Alcala. But it would be wrong to argue from this negative evidence against the honesty of all the learned men engaged in that work. Lee, however, followed up his charge by quoting the Codex Britannicus, now called the Codex Montfortianus, in the library of Trinity College, Dublin: and in consequence of this, Erasmus inserted the verse in all the future editions he lived to edite. It would be vain for us to attempt even a *precis historique* of this long controversy, in the narrow limits allowed us in a monthly publication,—we can only mention the writers' names who have distinguished themselves in this literary conflict.

Sandius in his *Nucleus Historiæ Ecclesiasticæ* in 1676, and in his *Interpretationes Paradoxæ in Johannem*, called the authority of the passage in question. On the other hand our learned Selden, in

his work *De Synedriis Ebæorum*, l. ii. c. 4, s. 4, ably defends it. Father Simon wrote against it, in his *Histoire Critique du texte du Nouveau Testament*; and Martin, a Protestant minister of Utrecht, supported it in several publications. The celebrated Presbyterian Emlyn replied to Martin, who rejoined. Cæsar de Missy, a native of Berlin, French preacher in the Savoy, and French chaplain at St. James's, wrote also against Martin. Dr. Benson and Sir Isaac Newton are numbered among the adversaries of its genuineness, and Bengelius and Michaelis took opposite sides in Germany. But the great contest in England, was drawn on by a passage in Gibbon's *Decline and Fall*, who in the 118th note to the 37th chapter, says, "The three witnesses have been established "in our Greek Testament by the prudence of Erasmus; the "honest bigotry of the Complutensian editors, the typographical "fraud or error of Robert Stephens in the placing a crotchet, or "the deliberate fraud or strange misapprehension of Theodore "Beza."

As our readers may not understand the allusion to Stephens, we must, before we proceed, put them in possession of the facts; the other part of the note must be clear from what we have already said. The celebrated edition of the New Testament by Robert Stephens in 1550, was nearly a re-impression of the fifth edition of Erasmus, with a few alterations. In the margin, various readings are quoted, especially from fifteen manuscripts, eight of which were from the King of France's library. These are noted by the Greek numerals $\alpha, \beta, \gamma, \delta$, as far as fifteen, referring to his preface for an account of each manuscript. But all these did not contain the whole New Testament, and in the epistles he only cites seven, noted $\delta, \varepsilon, \zeta, \theta, \iota, \iota\alpha, \iota\gamma$, of which the four $\delta, \varepsilon, \zeta, \iota$, were from the king's library. Now according to his plan, when he means to shew that any passage is wanting in the manuscripts, he does this by placing an obelus before the first word, and a small circle after the last word omitted. The disputed verse is in his edition at full length, but the obelus is set before $\varepsilon\nu$ and the circle after $\upsilon\rho\alpha\nu\omega$, so by this the words alone $\grave{\varepsilon}\nu\ \tau\tilde{\omega}\ \grave{\upsilon}\rho\alpha\nu\tilde{\omega}$, and not the whole passage are represented as absent from the seven manuscripts. Lucas Brugensis first suspected that this was a mistake of the printer, and that the circle should have been placed after $\gamma\tilde{\eta}$ instead of $\grave{\upsilon}\rho\alpha\nu\tilde{\omega}$, which would have shewn the whole passage to have been omitted in these manuscripts. And this is highly probable, indeed almost certain, for Greek copies have never been found omitting the three first words only; and in examining the manuscripts in the king's library, those which Stephens used have been identified, and all want the whole of the disputed verse. But to return to Gibbon;—this note was attacked by Mr. Travis, archdeacon of Chester, in three letters in the Gentleman's Magazine, which were afterwards enlarged to five, and published with additions, in 8vo. in 1786. To these Professor Porson replied in the same Magazine in 1788, with more wit than reverence; and some of his superficial criticisms on Biblical Greek are happily

and successfully controverted in the publication before us. The present Bishop of Peterborough, the translator of Michaelis, also sided with Porson, in a series of letters he published on this subject. We earnestly recommend the study of this whole controversy to our Divinity Students, as containing a great mass of valuable information; the letters of Travis should above all be carefully read. The controversy between Erasmus and Leigh may be found in the first volume of *Burigni vie d' Erasme*, p. 372 to 381, and between Erasmus and Stunica, see the second volume of the same work, p. 163 to 175.

After this sort of preface, it is now our business to acquaint our readers with the additional evidence the Bishop of Salisbury has brought forward, and this alone we can notice; for his other remarks on works already published, cannot be entered upon without involving ourselves in the whole, not only of the history, but of the merits of the case, a matter for a quarto volume, rather than a few pages in a periodical Magazine. We wish, however, to express ourselves fully satisfied with the justness of his criticisms. We give the full account of the new evidence from the Sybolum Antiochenum, which is the important part, and new even to those read in the controversy. But we have first one suggestion to offer. Could the learned Bishop who has already devoted so much time to the consideration of this subject, be induced to give the public what is so much wanted, a complete history and analysis of all the various publications both for and against the authenticity of this passage, which have appeared from the days of Erasmus—this would be a valuable and interesting work, supplying a real desideratum in literature, and detailing more critical learning than was ever called into action on any other occasion. We know of no one better qualified to do it full justice.

But to the subject before us: Early in the fourth century (A. D. 341) the Symbolum Antiochenum was drawn up at a Council held at Antioch, consisting of 97 Bishops, of whom nearly half were Arians. The Creed is as follows:—

Πιστευομεν ακολουθως τε ευαγγελικῃ και αποστολικῃ παραδοσει, εις ἑνα Θεον πατερα παντοκρατορα, τον των ὁλων δημιουργον τε και ποιητην και προνοητην, ἐξ οὐ τα παντα. και εις ἑνα κυριον Ιησουν Χριστον, τον υἱον αυτου, τον μονογενη θεον, δἰ ὁυ τα παντα, τον γεννηθεντα προ των αιωνων εκ του πατρος, θεον εκ θεου ὁλον ἐξ ὁλου, μονον εκ μονου, τελειον εκ τελειου, βασιλεα εκ βασιλεως, κυριον απο κυριου, λογον ζωντα, σοφιαν ζωσαν, φως αληθινον, ὁδον, αληθειαν, αναστασιν, ποιμενα, θυραν, ατρεπτον τε και αναλλοιωτον· της θεοτητος, ουσιας τε και βουλης και δυναμεως και δοξης του πατρος απαραλλακτον εικονα. τον πρωτοτοκον πασης κτισεως, τον οντα εν αρχῃ προς τον θεον, λογον Θεον κατα το ειρημενον εν τῳ ευαγγελιῳ, και θεος ην ὁ λογος, δἰ ου τα παντα εγενετο, και εν ῳ τα*

* Fortasse Θεον.

παντα συνεστηκε, τον επ' εσχατων των ἡμερων κατελθοντα ανωθεν, και γεννηθεντα εκ παρθενου κατα τας γραφας, και ανθροπον γενομενον, μεσιτην θεου και ανθροπων, αποστολον τε της πιστεως ἡμων, και αρχηγον της ζωης, ως φησιν· ὁτι καταβεβηκα εκ του ονρανου, ουχ ἱνα ποιω το θελημα το εμον, αλλα το θελημα του πεμψαντος με. τον παθοντα ὑπερ ἡμων και ανασταντα τῃ τριτῃ ἡμερα, και ανελθοντα εις ουρανους, και καθεσθεντα εν δεξιᾳ του πατρος, και παλιν ερχομενον μετα δοξης και δυναμεως, κριναι ξωντας και νεκρους. και εις το πνευμα το ἁγιον, το εις παρακλησιν, και ἁγιασμον, και τελειωσιν τοις πιστευοισι διδομενον, καθως και ὁ κυριος ἡμων Ιησους Χριστος διεταξετο τοις μαθηταις λεγων πορευθεντες μαθετευσατε παντα τα εθνη, βαπτιζοντες αυτους εις το ονομα του πατρος, και του ὑιου, και του ἁγιον πνευματος, δηλονοτι πατρος αληθως πατρος οντος, ὑιου δε αληθως υιου οντος, του δε ἁγιου πνευματος αλεθως ἁγιου πνευματος οντος, των ονοματων ουχ ἁπλως ουδε αργως κειμενων, αλλα σημαινοντων ακριβως την οικειαν ἑκαστου των ονομαζομενων ὑποστασιν τε και ταξιν και δοξαν ,ως ειναι τῃ μεν ὑποστασει τρια, τῃ δε συμφωνιᾳ εν. Ταυτην ουν εχοντες την πιστιν, και εξ αρχης και μεχρι τελους εχοντες ενωπιον του θεου και του Χριστου, πασαν ἁιρετικην κακοδοξιαν αναθεματιζομεν. και ει τις παρα την ὑγιη των γραφων ορθην πιστιν διδασκει, λεγων η χρονον, η καιρον, η αιωνα, η ειναι, η γεγονεναι προ του γεννηθηναι τον ὑιον, αναθεμα εστω. και ει τις λεγει τον ὑιον κτισμα ὡς ἑν των κτισματων, η γεννημα ὡς ἑν των εννηματων, η ποιημα, ὡς ἑν των ποιηματων και μη ὡς αἱ θειαι γραφαι παραδεδωκαν, των προειρημενων εκαστου αφ'† ἑκαστου· η ει τι αλλο διδασκει, η εναγγελιξεται, παρ' ὁ παρελαβομεν, αναθεμα εστω. ἡμεις γαρ πασι τοις εκ των θειων γραφων, παραδεδομενοις, ὑπο τε προφητων και αποστολων, αληθινως τε και εμφοβεις και πιστευομεν και ακολοθουμεν.

We add the English translation, with references to the passages quoted :—

" Agreeably to the Evangelical and Apostolical tradition, we believe in one God (1 Cor viii. 6) the Father (1 Cor. viii. 6 xv. 6) Almighty, (Rev. ii. 8,) the Creator, Maker, and Governor of the Universe, (Heb. xi. 10,) of whom are all things, (1 Cor. viii. 6); and in one Lord Jesus Christ, (1 Cor. vili 6,) his Son, the only begotten of God, (John iii. 16—i. 14—1 John iv. 9,) by whom are all things, (1 Cor. viii. 6,) begotten of the Father before the worlds, (1 John i. 1—John xvii. 5,) God of God, (John i. 1, 14,) all from all, [*Totus Deus ex toto Deo*]—(Col. ii. 9,) the only one from the only one, (Tim. vi. 15—Jude 4,) the perfect from the perfect, (Heb. ii. 10,) King from King, (Rev. xvii. 14,) Lord from Lord, (Col. ii. 24,) the living

† Fortasse εφ' εκαστου, *de unoquoque.*

Word, (1 John i. 1,) the living wisdom, (1 Cor. i. 24. 30.) the true light, (John i. 9,) the way, (John xiv. 6,) the truth, (John xiv. 6.) the resurrection, (John xi. 25,) the shepherd, (John x. 11.) the door, (John x. 9.) the unchangeable and invariable image of the Father's Godhead, essence, and will, and power, and glory; (Heb. i. 3, xiii. 8—James i. 17.) born before all creation; (Col. 15,) who was in the beginning with God; (John i. 1.) the Word who was God, according to what is declared in the Gospel—*and the Word was God* (John i. 1); by whom all things were made (1 Cor. viii. 6—John i. 2;) and by whom all things consist (Col. i. 17;) who, in these last days, (Heb. i. 2,) came down from above, (John vi. 38,) and was born of a Virgin, according to the Scriptures (Matt. i. 22, 23;) and was made man (John i. 14;) the Mediator between God and Men (1 Tim. ii. 5;) the Apostle of our faith, (Heb. iii. 1,) the Prince of Life, (Acts ii. 15,) as he says *I came down from heaven, not to do my own will, but the will of Him who sent me;* who suffered for us, (1 Peter ii. 21,) and rose again on the third day, (1 Cor. xv. 4,) and ascended into heaven (Eph. iv. 8, 9, 10,) and sitteth on the right hand of the Father, (Col. iii. 1,) and shall come again with glory and power (Matt. viii. 38, Luke x. 26,) to judge the living and the dead, (1 Peter iv 5.) And [we believe] in the Holy Ghost, who is given to believers for consolation, and sanctification, and perfection, (Acts ix. 31, Rom. xv. 16, 1 Cor. vi. 11, Eph. iv. 12,) according to our Lord Jesus Christ's direction to his disciples, saying, *Go ye unto all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,* (Matt. xxviii. 19) the Father being truly a Father, and the Son truly a Son, and the Holy Ghost truly a Holy Ghost—the names being given not vainly and unmeaningly, but accurately expressing the respective subsistence, order, and glory of each of the Persons named (Heb. v. 5, Matt. iii. 17, John, xv. 26); SO THAT THEY ARE THREE IN SUBSTANCE, AND ONE IN CONSENT, (1 John. v. 7.) Having therefore this faith, and holding it before God and Christ from beginning to the end, we anathematize all heretical heterodoxy. And if any one, contrary to the sound and right faith of the Scriptures, shall teach that there ever was a time, or period, or age, before the Son was begotten, let him be anathema; and if any one shall say that the Son is a creature, or one of the creation, or a production as one of the productions [of nature,] or a work as one of the works [of nature;] and [shall teach] otherwise than as the Holy Scriptures have delivered each of the aforesaid [doctrines] from each [of its respective Scriptures,] or shall teach any other thing than what we have received, let him be anathema. For all things out of the Holy Scriptures, which have been delivered to us by the Prophets and Apostles, we believe and follow."

We strongly recommend those who are able, to read over the original, referring to the Greek Testament for the passages quoted in the translation, and they will be struck by the strict conformity to the expressions and very words of scripture. And it is very remarkable how careful the composers of the Creed have been to declare this. Thus, at the commencement we find those words—*πιστευομεν ακολουθως τη ευαγγελικη και αποστολικη παραδοσει,* and at the end, *τοις ὑπο των προφητων και αποστολων παραδεδομενοις και πιστευομεν και ακολουθουμεν,* which we do not remember to have seen in any other Creed. Though we believe the Apostolic and Nicene Creeds to be founded on "most certain warrants of Holy Scripture," as our Articles express it, yet they have no such decla-

ration of close adherence to the written word. What, then, are we to conclude from this, but that the passage ὡς ειναι τῃ μεν ὑποστασει ΤΡΙΑ τῃ δε συμφωνια ΕΝ, "So that they are three in person, and one in consent;" or (without the explanatory terms) ὡς ειναι ΤΡΙΑ, ΕΝ, "So that the three are one," must be an express quotation from St. John. For after this remarkable adherence not only to Scripture doctrine, but to Scripture phrases, can we suppose that in an assembly where so many Arians were present, they would draw this, "so that the three are one," only as a necessary conclusion from what had gone before, if it were not found in express terms in the Word of God. Though they are not indeed precisely the same as the words of St. John, οὗτοι οι τρεῖς ἓν εἰσι, yet they may be a quotation from it; for in the quotations in the New Testament from the Old, there are often greater variations, as may be seen in Dr. Randolph's and Dr. Owen's collections. If in this Creed it had been said, τῃ μεν ουσια ἓν, though agreeing with the general doctrine of the Church it would not have been so peculiarly applicable to the passage of St. John, as τῃ μεν συμφωνια ἓν, because this is a meaning of the word ἓν directly resulting from St. John's argument from a concurrence of testimony. The expression seems to have been adopted by the Council as being both founded on Scripture, and at the same time not so offensive to the many Arians who were present.

The evidence afforded by Creeds is of the strongest kind; for while it may be argued that the Fathers, in their writings, are delivering their own opinions, and these, perhaps, loosely, it must be confessed that symbols expressing the faith of the whole Church, are drawn up with no common care. We are tempted from this consideration to make an extract from another Confession of Faith, which the Bishop has not in this instance taken notice of. In A. D. 484, an assembly of African Bishops was convened at Carthage by King Hunneric the Vandal and Arian. The style of the edict issued by him on this occasion is worthy of notice. He therein requires the orthodox Bishops of his dominions to attend the Council thus convened, there to defend by the Scriptures, the consubstantiality of the Son with the Father, against certain Arian opponents. At the time appointed, nearly four hundred Bishops attended this Council from the various provinces of Africa and from the Isles of the Mediterranean sea; at the head of whom stood the venerable Bishop of Carthage, Eugenius. The public professions of Hunneric promised a fair and candid discussion of the Divinity of Jesus Christ; but it soon appeared that his private intentions were to compel by force the vindicators of that belief to submit to the tenets of Arianism.—For when Eugenius, with his anti-Arian prelates, entered the room of consultation, they found Cyrila, their chief antagonist, seated on a kind of throne, attended by his Arian coadjutors, and surrounded by armed men, who quickly, instead of waiting to hear the reasonings of their opponents, offered violence to their persons. Convinced by this, that no deference

would be paid to argument, Eugenius and his prelates withdrew from the council room; but not without leaving behind them a protest, in which, among other passages of Scripture, this verse of St. John is thus especially insisted upon, in vindication of the belief to which they adhered: "*That it may appear more clear than the light that the Divinity of the Father, the Son, and the Holy Spirit is one, see it proved by the Evangelist St. John, who writes thus, 'There are three which bear record in heaven, the Father, the Word, and the Holy Spirit, and these three are one.'*"

This remarkable fact appears to be alone amply decisive as to the authority of the verse in question. The manner in which it happened seems to carry irresistible conviction with it. It was not a thing done in a corner, a transaction of solitude or obscurity. It passed in the metropolis of the kingdom, in the court of the reigning prince, in the face of opponents, exasperated by controversy, and proud of royal support, and in the presence of the whole congregated African Church. Nor is the time when this transaction happened, less powerfully convincing than its manner. Not much more than three centuries had elapsed from the death of St. John, when this solemn appeal was thus made to the authority of this verse. Had it been forged by Eugenius and his brother bishops, all Christian Africa would have exclaimed at once against them. Had it even been considered as of *doubtful* origin, their adversaries, the Arians, thus publicly attacked by this protest, would have loudly challenged the authenticity of the verse, and would have refused to be in any respect concluded by its evidence, But nothing of the kind intervened, Cyrila and his associates received its testimony in sullen silence; and by that silence admitted it to have proceeded from the pen of St. John. It must be further observed, that the greater part of these orthodox Bishops suffered severe persecutions for their faith. In the language of Gibbon, (c. 38,) "three hundred and two of them were banished to different parts of Africa, exposed to the insults of their enemies, and carefully deprived of all the temporal and spiritual comforts of life. Gudamund, the nephew and immediate successor of Hunneric, appeared to emulate, and even to surpass the cruelty of his uncle. At length he relented, and recalled the bishops. Thrasimund, his brother and immediate successor, prohibited by a law, any episcopal ordination; and their disobedience was punished by a second exile of two hundred and twenty Bishops into Sardinia, where they languished fifteen years." Would such men be capable of introducing a spurious passage into the Word of God?

The Confession of Faith of these Prelates may be seen at length in the Historia Persecutionis Vandalicæ of Victor Vitensis.* When we add to this the express quotation of Cyprian, "De Patre et Filio, et Spiritu Sancto *scriptum est; et hi tres unum sunt*," and the use of the same words by Augustine, "Tres Personæ sunt, Pater, Filius, et Spiritus Sanctus, *et hi tres unum sunt*, quia unius substantiæ sunt," can we reasonably question the genuineness of

* See Travis' Letters to Gibbon, and Butler's Horæ Biblicæ.

the verse? There are so many allusions to it in the works of Basil, Athanasius, Athenagoras, &c. that Bengelius says truly in his note on Acts viii. 37, "Plane Latinorum et Codicibus et Patribus antiquissimis hic locus nititur et nititur firmiter, ut 1 John v. 7." Much stress must also justly be laid on the internal evidence, where as Bengelius expresses it, "Interpres si plane deesset, textus Græcus per se loqueretur, hiatum se habere." Here again we beg to refer our readers to the works already quoted, and to those before published by the learned Bishop of Salisbury, and this we do with greater confidence from the high testimony given by the Bishop of Winchester in a letter to Dr. Burgess. "The passage you quote from the Symbolum Antiochenum is certainly a very striking one, and adds materially to that species of evidence in favor of 1 John v. 7. Your other quotations and observations also have considerable weight; and I willingly own, that upon the whole you have shaken my former opinion." The Bishop of Durham writes, "When Porson was in controversy with Travis, I thought differently of the verse, but you have convinced me of its authenticity." The Bishop of Hereford writes in a still stronger strain:- "An accumulation of presumptive, is sometimes more convincing than a paucity of direct evidence. Such are your citations, appeals, and reasonings, that I no more doubt the authenticity of 1 John v. 7, than I do the authenticity of St. John's Gospel, ch. i. v. 1. which even Griesbach could neither remove or surmount, although I believe he would have done both, had it been possible, consistently with common honesty. Whatever may have been the causes which occasioned the omission of the verse in so many MSS. the very ample abundance of collateral circumstances proves that the verse must have existed in the original text."

We trust that these well earned laurels will tempt the author to proceed further, where his efforts must be crowned with success. It is no very easy problem to solve, why the verse should so generally be found in the Latin MSS. and omitted in the Greek; and also why it should be wanting in the Oriental versions.—These latter, indeed, are all translated from the Syriac, so the difficulty is reduced to its omission there. It is not found in any of the valuable Syriac MSS. (now in the University Library of Cambridge) which the learned Buchanan brought from the Syrian Churches in India, nor do we remember ever hearing of its existence in any MS. in this language which deserved attention from its antiquity. Certainly this version is one of great importance, as it bears internal marks of having been translated in the first century. These knotty points yet remain for future critics—*Felix manet ea cura nepotes.* We observe one slight error in the 57th page of the Bishop's work, where he speaks of the Montfort MS. as first introduced into the conroversy by Martin, whereas it was this very MS. which led Erasmus to insert the passage on the representation of Lee. At that time it was called the Codex Britannicus.

LETTERS FROM THE IRISH HIGHLANDS.

Considering that we are committed with our readers to attend more especially to whatever relates to Ireland, we with pleasure embrace the opportunity of reviewing a very interesting publication —valuable not only for its intrinsic qualifications, but more especially for bringing for the first time to view a '*terra incognita*' of Ireland. We consider Ireland to be little known to its own inhabitants, not to speak of English or Scotchmen,—though there have been writers enough, and no lack of tourists. But these sage explorers all come amongst us wearing spectacles, whose glasses, stained of many colours, of specific value in the opinion of the wearer to help the sight—enabled them, highly to their own satisfaction, to see every man and every thing through a medium strangely discoloured and strongly refracted. Mr. Twiss saw with the eye-glass of a satirist, Young as a farmer, and Wakefield as an ultra whig, compiled two ponderous tomes, huge and biting like Cheshire cheeses, rancid with politics and partialities; Curwen ran cursorily through the land, with the velocity of an engine under high pressure, and his post-coach collections are but the embodied prejudices of his political friends and entertainers. We are therefore now pleased to dwell not on the crudities of partial tourists, who saw every thing with discoloured sight, but on the mature and varied observations of a landed proprietor, who with the valuable help of his intellectual family, and with the aid of those dwelling amidst the people and scenery described, has contrived to produce a local work on Ireland, having the rare quality of being unsoiled by political partialities; evincing not only good sense and varied information, but much taste, much feeling and love for Ireland. With the family party we walk on heretofore untrodden ground. We have, it is true, heard of Cunnemara, as a sterile and rocky waste, bare and blasted by the force of Atlantic storms, and in the winter season have had our comforts increased by a pair of soft Cunnemara stockings; but further, than, that interspersed through its rocks there were sheep to supply wool and women to knit stockings, we knew nothing. Indeed the whole province of Connaught may be considered like those unknown regions which the cosmographers of ancient maps filled up for want of real information with the pictures of outlandish men and animals;—so the world was contented to believe that the great fair of Ballinasloe presented a fair specimen of the whole Western region: fire-eating gentry and fat sheep, droves of bullocks herded by bare-footed barbarians: and truly in looking across the Shannon, the prospect of its farther side does not appear very inviting,—we have looked over from Tipperary, and were repulsed by a long ridge of moorland that insignificantly rose into pig-back'd mountains—a long line of dreary waste: from the King's County we observed dismal shoreless bogs touching the extreme horizon in one uniform and russet hue; and from Long-

ford even the green plains of Roscommon presented nothing tempting to any eye except that of cattle which grazed on them, or of the grazier enriched by their fertility, and therefore having once ventured into Galway as far as the Abbey of Kilconnel, near the great battle field of Aughrim, we were not surprised at the mournful epitaph inscribed on the tomb of a Leinster lord, we believe his name was Plunket, on whose grave-stone was inscribed: "Here lies the Lord ——, who died after a long banishment, driven across the Shannon by the usurper Cromwell."—But the Letters from the Irish Highlands introduce us to a very different country, interesting by its varied features, and abounding in all the scenery that mountain, lake, island and ocean can present;—but not alone as to scenery; the people also are worthy of notice, and we may well suppose that were there any part of Ireland where the language and peculiarities of its aboriginals were preserved in all their sharpness and unmixed individuality, it would be in Cunnemara; as the song says of Donnybrook Fair, 'an Irishman all in his glory is there.'

But let us hear from the Family Party the object which they have in view and the ground they mean to occupy. "The object has been to present to view details of domestic life; to open the door of the lowly cabin, to pourtray the manners and habits of its neglected inmates, and preserve the memory of facts."

The scene of these letters is thus described:—

"Towards the north-east extremity of the county of Galway we will distinguish a portion which seems, as if it were, cut from the rest by a natural barrier of lakes and mountains. If the map does justice to its subject, Cunnemarra will appear black with mountains, dotted with lakes and studded with bogs; its coast will be seen rugged and indented with fine harbours, sanctioning its very appropriate Irish appellation, which signifies "bays of the sea."

The father of the Family Party, in the beginning of the work, states himself to be a landed proprietor of a district in Cunnemara, and commences by describing his visit to his paternal property, in order to put in his claim to a vessel wrecked on his part of the shore; and thus he introduces us to the scenery of this fresh country:—

"Lough Corrib lay to the south as smooth as glass, reflecting in her dark bosom, the varied shape of her numerous islands; Lough Musk to the north, spread forth her placid waters, while her wooded islets in the brown livery of the winter, formed a fine contrast with the blue enamel in which they were set; and to the west were seen the dripping sides of the snow-capped mountains glittering in the sun. We proceeded onwards along the margin of Lough Corrib: our attention sometimes attracted by a bold projecting crag; and at others, by a gurgling rill or a proud waterfall; then again by a cottage or a village peeping up among the grey rocks, and scarcely distinguishable from them; and sometimes by an amusing group of little children, trotting along bareheaded and barefooted by the side of our horse, for the pleasure of keeping company with the quality. After climbing the pass of Mam Cloughaloon, with much difficulty to our horses, we had to pass the fords of Dealnabrach, or rather to ride for several miles in the bed of a mountain torrent, which formed the track by which we were gradually led to the pass of Mam Turc; we climbed the pass, we found scarcely any track by which to ascend, and where we followed the course of the mountain streamlet, the difficulty which our horses had in finding a footing was greatly increased; we were however amply compensated by

the magnificent view from the summit, when we wound through the narrow defile, and caught the sun sinking over the broad Atlantic, with the twelve pins of Bennabola (abrupt conical mountains, with extensive lakes at their base) rising as a fore-ground, and the broad valley at our feet, enlivened by the setting beams.

He thus describes the wreck, the people, and his tenant, the middleman—

"On the shore we found a party of wild looking fellows as can be imagined; some idly watching the surf, as it rolled in successive waves, and dashed against the side of the vessel, which was at that time surrounded by the tide; and others, under the command of a person of superior rank, running in and out of a hovel dug in the sand that served as a watch-house for the party destined to protect the timber and staves already landed. I soon found that the leader of this motley group was a son-in law of Mr. ————, and that it would be impossible for us to refuse the invitation, which, without any consideration of the purport of our visit, was most hospitably given, to what was emphatically called, "the big house." I was indeed delighted at the opportunity of seeing, for the first time, the interior of such an establishment. A middle-man, possessing an income of 1500*l.* per annum, arising from his good management of profit rents, surrounded by a numerous and untutored tenantry, utterly unconscious of any other claims on the land, must have been undoubtedly a person of consequence in this country, and, as such, an object of great curiosity to those who little understood the arrangement of these matters. His authority too received an additional sanction, from the circumstance of his claiming to be a lineal descendant from the old Kings of the West, O'Flaherties of centuries long since gone by."

"The big house," then was a thatched cabin about sixty feet long by twenty wide, and to all appearance one story high. It ostensibly contained an eating parlour and sitting room, about twenty feet long by sixteen or seventeen wide, or as they are called in this country, two reception-rooms, from each of which opened two small bed-rooms. We had oral evidence in the night that there was other accommodation in the thatch, but those who had the benefit of it were placed far beyond our ken. Conceive then our surprise at being gradually introduced to at least two dozen individuals, all parlour boarders. There was mine host, a venerable old man of eighty-six, his young and blooming wife, a daughter with her husband, three or four gay young ladies from Galway, two young gentlemen, two priests, and several others, evidently clansmen and relations. A room full of company, the fumes of a large dinner, and the warmth of a bright turf fire, rendered the heat almost insupportable, and during the feast, amid the clatter of knives and forks, and the mingled voices of our party, we were indulged *ad libitum* with the dulcet notes of the bag-pipe, which continued its incessant drone until the ladies retired from the table."

The writer then proceeds to relate an excursion through Joyce's Country, to inspect a slate-quarry which is reported to be on his property; and on his way he meets with a man of the name of Martin Joyce, one of the old, and formerly powerful clan composing the gigantic race that gave their name to the country;—a conversation with this man, and an introduction to a cousin of his, big Ned Joyce, the head of his clan, who was between six and seven feet high, and large in proportion, introduce what follows:

"The moon rose before we reached our resting place: and it was under her solemn influence, that Martin Joyce, who was still with us, entered into deep conversation with me. He asked many questions concerning my family, myself, and my future plans; all which I answered as far as was consistent with discretion. He then proceeded to my religion: "Pray are you a Catholic or a Protestant?" "A Protestant," was my reply. "Do you say that?" rejoined my querist. "I do," said I, "then you are the first of your family that ever denied his religion." "I do not deny my religion," I replied. "Take my word for it," said he, "that you are wrong; and take advice, if you ever are in danger, cross yourself and go to

heaven." Big Ned Joyce's house was of a different description from any we had befroe occupied. He had been at one time a wealthy middleman, but from extravagance and mismanagement was nearly reduced to the level of a common peasant. Their fire-side however was more comfortable : there were some chairs and a table in the room : from the roof hung down stores of smoked geese and mutton, instruments of fishing, and other articles which shewed the remains of former prosperity. The inner room contained a bed with cotton hangings, a low table and a chair. The cattle were not allowed the privilege of parlour boarders ; and, upon the whole, every thing was in much better style than the outside of the cabin had given us reason to expect. Dinner was served up in due course, consisting of a goose fresh from the bay, smoked mutton, fish, potatoes and eggs."

The Family Party took up their residence finally in Cunnemara in the year 1819, having previously got rid of the middleman who held his property, and getting acquainted with people around them, their native character is thus observed on :

" Of all the conflicting statements with respect to poor Ireland, and the many heavy charges which have been brought against the Irish, none has been more generally allowed than the inveterate idleness of the people."

But having been successful in obtaining employment for them by means of the munificence of the London Tavern Committee, it is said :

" To confess the honest truth, I was as much and as agreeably surprised as you could have been, to find how eagerly our poor women here engaged in making up the clothes, the materials of which were last year supplied by the brotherly kindness of the English ; and how much better they acquitted themselves, as sempstresses, than could have been expected. They worked late and early ; and it became a matter of some difficulty to divide the work between the different competitors, so that as many as possible might obtain a share ; for to satisfy the whole number of applicants, was quite out of the question. It was, indeed, with unmingled feelings of pleasure, that I noticed the cheerfulness, the alacrity, that was for the time imparted to their looks ; and the many little rural presents of eggs, gloves of their own knitting, &c. &c. which, in grateful return, were brought to those who acted upon this occasion, the pleasing parts of agents to their distant benefactors. They seemed to ask nothing better than a continuance of employment.

" The population is so large, the number able and willing to work so great, that, after the first pressure of want was over, it was found necessary to exclude the boys, and limit to those who were without any other means of subsistence. Instances were then known, of boys standing on stones and sods of turf, to obviate any objection to the lowness of their stature."

At page 77, we have the following description of the costume of a decent female :

" Their country flannel, thickened with oatmeal, and dyed with madder, a process which takes place at home, forms so good and substantial a petticoat, of a bright red colour, set in full plaits round the waist, that its warmth might well defy even the rudest of our western breezes. The gown, which is open before, with short sleeves, and a lined bodice, is of the same material, but generally of chocolate brown colour. If an under garment of linen, an unbleached linen apron, which is not very common it must be confessed, and a coloured cotton neckerchief be added, with a large blue or grey cloak thrown across the shoulders, you have as respectable a figure as can be wished for in the foreground of our mountain scenery. If unmarried, her glossy black or auburn hair will be turned in a very becoming madonna behind her ears, and fastened with a large black pin ; if married, you have but little chance of seeing it neatly kept, and therefore it is as well that it should be concealed beneath a linen cap. I see that, regardless of my commendations, your eye is fixed with surprise and disgust upon her naked feet ; but I pray you to remember, that she must traverse many a bog, and cross many a mountain stream, before she can reach her

lowly cabin; and shoes and stockings, if she had them, would only prove an incumbrance."

Of one of the poorest we are told in a subsequent page :

"If such is the appearance of one of the best of our countrywomen, you may easily conceive the change which negligence and poverty gradually produce. No linen at all is worn by the poor creature; her bright red petticoat becomes dingy and ragged, her gown hangs in strips, the neckerchief, if she have one, is so dirty that its colours are undistinguishable, and the cap bears no appearance of ever having been bleached. In vain you look for the gude grey cloak— across her shoulders is thrown a square wrapper of flannel or cotton, or perhaps an old cotton gown, borrowed for the occasion, and forming a drapery peculiar, I fancy, to this country, but neither becoming or picturesque ; or if the weather be rather cold, the dirty blanket is taken from the bed, and drawn closely round both her head and shoulders."

Ireland throughout, teeming as it is with an awfully-increasing population, and which is year after year outstripping the means of decent or certain support; and that population, trusting as it does to the potatoe crop for its food, is, and must continue to be more and more liable to the fearful visitations of scarcity : for of all articles of common agricultural produce, the potatoe is the most liable to injury, and suffers as well from extreme heat as moisture. Now this evil, threatening as it does all Ireland, is peculiarly applicable to Cunnemara, where the extreme wetness of the climate often affects the lazy root, both in the quality and quantity of its produce. One of the Family Party thus speaks of the sufferings and patience of the poor, under the privations of a scarc ity:

"There is, however, another light in which the faults of the poor Irish may be viewed ; it is the connexion which they bear to their virtues. Take, for example, their indolence (their inveterate laziness, as it has been most unjustly called,) which has so long been the object of unsparing invective from their enemies. I will not defend them against the charge ; but could you witness the common, every-day sufferings of our poor ; could you examine the state of their dwellings, forming a strange melancholy contrast with the luxuries of their richer neighbours. In this view of the case, their habitual supineness may be almost regarded as a boon from heaven, blunting the edge of suffering, which might otherwise prove too acute for human nature to support. "Sure it was too much trouble entirely," reconciles them to the smoke that darkens their little cabin, and the rain that patters through the unthatched roof; and the same feeling inclines them to lie down and die, when Providence has blasted their potatoe crop, and deprived them of the fruit of their labours. Hard as was the task, it was sometimes necessary to refuse that relief which could not be extended to all in full proportion to their wants ; but never was the refusal met by a murmur or a reproach. On one such occasion, "God help us !" was the answer of the poor man, with an expressive movement of his shoulders, "God help us, then, for if your Honour can do nothing for us, there is no one that can." There is something peculiarly touching in this submissive patience ; and clamorous and reiterated supplication is much easier repulsed, than the "God bless you. Sure it can't be helped then !" I went yesterday to see a woman who has been lately confined of her seventh child. I found her in what you call the lowest ebb of distress ; but still she uttered no complaint ; and the prevailing expression of her countenance was contentment, even to a striking degree. Her cabin was without a window, the holes in the floor were filled with rain-water, and of the two opposite doors one was open to give light to the room, the other, off its hinges, rested against the frame work, and but partially protected the woman from the effects of a thorough draught of air, Her scanty bed of straw was spread upon the damp floor : a single blanket her only covering, while her head was literally supported by a block of wood. Yet she asked for nothing ; and her eyes glistened with tears of gratitude, while she thanked us,

with a profusion of blessings, for the trifling assistance she had received. "Indeed, then, I was loth to be troubling your honour, after all you have done for me and mine," was her reply, when I reproved her for not having sooner apprized us of her illness.

I shall not easily forget the expression in the poor woman's countenance, after she had seen her little ones dressed in the clothes provided for them by English benevolence. I happened, unobserved to see her, after she had left the house, kneeling down in the path, her children in each hand, her eyes raised to heaven praying aloud. Are not such the prayers which rise like incense to heaven? Are not such the prayers which fall back in blessings on the heads of those for whom they are offered.

The Twenty-seventh Letter speaks of the party spirit which exists in the western part of Ireland, excited and called into play by electioneering politics, and an anecdote is told which sets in a strong light indeed how far gentlemen will go to protect their own tenants, and persecute those belonging to a rival landlord:

A constable met resistance in the discharge of his duty, and to secure his prisoner was obliged to draw his sword. In the scuffle the prisoner was wounded in the thigh, an artery was divided; and as no medical assistance was at hand, the poor man bled to death. You will observe that the constable was obliged to make off the moment he had wounded the man, who was of course left to the care of his friends. The constable was tried for murder; and the cause excited very general interest. A neighbouring landlord took an active part against the poor man—and the jury were unfortunately of his party. There was much hard swearing, but the defence was well conducted; and the judge at last stopped the prisoner's counsel, telling him it was needless to call for more witnesses, as enough had been proved to make it justifiable homicide. Notwithstanding the strong charge which was given, the jury brought in a verdict of wilful murder. The judge reproached them, and sent them back to reconsider the verdict. It was of no avail: they persevered; and there was nothing to hope from them. The judge in recording the verdict, pronounced the jury a "most extraordinary set," and assured the poor constable that his free pardon should be sent from Dublin by return of post; for that were he to allow the sentence to be executed, he should make himself accessary to a legal murder. Great applause was expressed in court upon the conclusion of the sentence; and the feelings of the prisoner were still further alleviated by the promise that he should not be put in the condemned cell, and that "not a hair of his head should be injured."

Every one could clearly see the motives on which the man had been first convicted; he himself went further; and attributed his escape solely to the interference of the magistrate, under whose warrant he had acted. It was impossible to make him understand that his acquittal had been secured by the strong proofs of his innocence, "I was to have been hanged last Monday," he told us upon his return, "but his Honour saved me. Three times they brought me in guilty; but his Honour was upon the green table talking for me about an hour, and he was stronger than the jury altogether. Sure, it's his Honour entirely that saved my life."

As a contrast to this, take the following picture:

A pretty young girl of sixteen came to me this evening, who might well have her portrait taken as "the blushing bride." She had stockings to sell, and entered the room with that downcast gravity so becoming a bride-elect. She looked neither to the right hand nor to the left; and seemed conscious that she was an object of kindly ridicule to her companions. I fancied that her dress was neat, and more *soignee* than usual, and her black hair, so soon to be concealed beneath a matronly cap, appeared more than commonly glossy. When I asked her name, a sly laugh was heard round the room, and the low tones of her answers were lost amid the general cry of "Peggy Keane's her name: but it's not long that will be." This produced a most becoming confusion in my blushing damsel. Her head on one side, and she cast her black eyes to the ground with such an air of timid distress that I should really have pitied her, but for the smile I observed lurking on her lips. I bought her stockings, gave her a little good advice, and a great many good wishes, inquiring at the same time what name she had chosen in exchange for her own. Oh! then it was that the maidenly blush on her cheek increased to a deeper crimson; and the pence

rolled round and round in the palm of her hand, while her hesitating tongue with difficulty pronounced the favourite swain. Upon inquiring the character of the young man, I addressed myself to a girl who was about herself to get married; and a poetic answer which she gave me in the course of our conversation struck me as equally characteristic of the national love of imagery, and passionate warmth of feeling. "A good husband," I had said, "is a great blessing." Could there be a more trite commonplace? How different her reply! "It is a blessing, if it please God, to find a shelter from every wave."

I afterwards found that the marriage had been delayed for many weeks for want of the guinea and a-half demanded by the priest. And if there is so much difficulty in raising the first sum, what are the means of future subsistence? Have you any potatoes? have you any turf? have you even a cabin to go to? No, no, no, to all these questions. They were to live with his brother, and to be supported by him, in return for the man's labour; which during the winter months, can be worth very little, They intended to set their own bit of land in the spring, and get a cabin of their own by the time the crop was ready! To all my sage remonstrances, she only answered, "Sure, and it's no more than any girl in the country would do."

The fifteenth letter of the Family Party treats on the subject of Education; and we really wish our limited space would permit us to remark on it; but as we do not altogether agree with the writer, and should therefore have to animadvert more at large on the subject, we deny ourselves the opportunity, and proceed to the 15th and 16th letter, where the character and influence of the Romish Priesthood, and the religious character and superstition of the people are treated of.

Payment of the Priests.

The people have no voice in the appointment of their pastors; but, like dutiful sons of the church, must submit to superior authorities, and, instead of contributing merely in what proportions they please, must pay the dues which are demanded of every householder, year by year, besides the fees upon the administration of the sacraments. The former here are at the rate of 20d. from the head of each family; the latter [varying however in different parts of the country]. are 2s. 6d. for anointing, *i. e.* the extreme unction, 3s. 4d. for churching, and from a guinea to 30s. for the celebration of marriage. As it is upon the payment of these that the priest depends for his stipend, they are exacted from the very poorest of the people; sometimes, in cases truly distressing, even to the uttermost farthing. There being no separate fee for the performance of baptism, this more essential ceremony is often very long delayed, until the fee for the less important one of churching the mother, can be ready prepared. At another time, the priest refused to christen a child, although he was offered within pence of the stipulated sum; even, when was this afterwards procured, he grumbled because tea and sugar had not been provided for his breakfast. In the case of another poor woman, it was not till after the birth of a second child that she was churched, although the superstitious notion that if a woman leave the house before the ceremony is performed the grass will never grow where she treads, might seem to ensure their utmost exertions.

The difference of Character.

I have heard our poor neighbours compare the disposition of the present priest with that of his predecessor, much in the same way that they are accustomed to speak of the Protestant incumbent. "Oh! sure it wasn't that way with Father Tom at all; it isn't because that he would be taking the bit out of the poor *widdee* and orphan's mouth; but Father Dennis says, that where he comes from, the *widdees* were always the best pay; and he's a good warrant sure to take it from them. Didn't I go supperless the last time I carried him a tenpenny? Because I had got the money with me, I felt quite bold like; and, 'Father Dennis,' says I, 'you'd be having some pity of the poor cretur, who has six weak childer, and no father to help them with his little earnings:' with that he just beckons me to hand him the money. As the woman concluded with the account of her reluctant compliance, her countenance assumed very much the same expression which it would have done, under similar circumstances, with a tithe proctor.

The consequence of their exactions:

The Priesthood of the Roman Catholic Church lay claim to a higher degree of personal importance than the ministers of any other religion; but if they make the validity of the services and sacraments of their church dependent upon the character of the officiating priests they overshoot their mark. For their morals not being equal to such high pretensions, the votaries of superstition, while they obey their religious mandates with slavish fear, yet speak of their persons with a want of respect almost amounting to contempt. And thus it is, that when ambition, ignorance, and superstition, combine to give an undue preponderance to one scale, the common sense of mankind is thrown into the other, and sets the balance right again.

The magnitude of the dues of the church, and the severity with which they are exacted, is a topic on which they do not scruple to express their sentiments; but it is scarcely possible to blame the priest who depends on these fees for his maintenance, and is too well acquainted with the character of of his flock to put any faith in their promises of future payment; yet, the consequences of such severity are sometimes very distressing. An instance of this lately occurred on the borders of Cunnemarra.

The son of a man, who had once known better days, being on his death-bed, the Priest of the parish was requested to administer the holy viaticum; but his last dues were unpaid, and he positively refused. The anxious father spread the contents of his purse upon the table, and "Plaze your reverance, take what you will;" but in vain, the Priest was inexorable, and the poor young man died without the last important sacrament, indispensably necessary, as every true Catholic believes, to the salvation of the parting soul.

Three years ago, when ribbandism flourished in the county of Galway, these dues formed the subject of a clause in the petition of grievances; and to reduce them one half was reported to be the intention of the insurgents. They remain, however, in full force, even in the times of distress.

Influence of the Priest on the People as to retarding their Education:

Our school which had flourished, without opposition, during four years, has at length experienced the fate of so many others; and is at the present moment almost deserted;—not because the parents are indifferent to the improvement of their children, not because the parents are suspicious of any design of winning them over to a creed differing from their own, but because, "Sure your Honour, the curse of the priest is a dreadful thing." Several of the poor women and children, with tears in their eyes, expressed their regret at being obliged to give up the advantages which they had so long enjoyed; nor, indeed, would they yield the point, until the most dreadful curses and threats of personal violence had been used. Their sense of duty to their children, and the strong feeling of their own interest, have at last been sacrificed to the more powerful passion of fear.

The religious character of the people:

It is, indeed, to me, the most painful circumstance connected with a residence in Ireland, that the difference of religion forms such a strong line of separation between Protestants and their Roman Catholic neighbours: shutting them out, as it were, from all communication on a topic so full of interest to both parties. Prejudices have taken such deep root, and every feeling of irritation has been so constantly kept alive, that the subject is no sooner introduced, than all these are up in arms to prevent its candid reception.

During a lonely walk last summer, I met with a tenant's wife, who warned me of the danger which she thought I was likely to encounter from some wild cattle on my return home. This led to a conversation, in the course of which the subject of going to heaven was mentioned. She seemed to reckon confidently upon my being of the number who would gain admittance. I expressed the hope of finding many of my neighbours there. "Och, sure, it's not for the likes of us, poor dirty craturs, to be going to such a fine place!" I reminded her that our blessed Saviour's distinction rested on purity of heart, not on any outward appearance: but she still persisted, in apparent security of my salvation, and incredulity respecting her own. "May be now, if I could but get hold of your Honour's gown, I might slip in *wid yees!*"

We wish space allowed us to continue our extracts from this, to us, very interesting work; we are obliged, however, to close

our Article, and shall do so by affording a specimen of the writer's powers, descriptive of the natural scenery of the country.

It was not till we had been absent from home a week that the weather was sufficiently settled to enable me to accomplish the great object of my wishes and ambition, by climbing the Lettery mountain. Although eight hundred feet lower than its proud rival in the county Mayo, yet it is one of the highest mountains in Cunnemarra. —It rises on the north side of Ballynahinch lake, and is reckoned among the Twelve Pins of Bennabola: the middle peak of the three which crown the summit of the mountain, is one thousand nine hundred feet above the level of the sea.

We rode round the lake, and, leaving our horses at the foot of the hill, began to ascend by the side of the little rivulet, which throws itself into the lake under the arch of a stone bridge. The banks of the torrent are very picturesque, sometimes a young oak overhangs the stream; sometimes the bare rock stands boldly forward, overlooking the dark waters, and representing, in miniature, the spot from which the bard of Conway "plunged into deep and endless night." At one time four falls were in view, the waters of each spreading out into a deep basin; but the finest and last was at a point where the torrent takes a direction round the rock, in a right angle with its former course, and breaks suddenly upon the eye. In winter, and after heavy rains, the water here falls in two parallel sheets, as nearly as I could guess, from thirty to forty feet high. On the opposite side, the rock is clothed with ivy, grasses, heaths, and ferns; and the scathed trunk of an old yew tells what were once its leafy honours.

The ascent of the conical point of the mountain was extremely rugged and precipitous. I was obliged to stop very often to regain my breath; meanwhile my companions amused themselves with rolling down immense stones, which, though of angular shape, were easily set in motion, and acquired amazing velocity in their progress. Some of them were several minutes ere they reached the bottom, and were carried a short distance up the opposite hill; breaking the rocks, and tearing up the turf, as they bounded from one point to another.

Roundstone Bay and Biterbuy, which would afford shelter to the whole navy of England, lay between the hills of Urrisbeg and Cashel. Beyond these might be seen the shores of the Bay of Galway, and the numerous islands that lay off the coast. Had the atmosphere been perfectly clear, our sea view would have been very extensive. On the south the land was rocky; a fine chain of lakes, varying in size and outline, opened by Ballynahinch river into the sea.

The bay of Ballynakill was clearly seen with the *big* hill of Renvyle, as the country people call it, which, rising from the very edge of the water, never looked more bold or imposing. Beyond, was seen the large island of Boffin; then the graceful outline of Ennis Turc, the sharp craigs of Achill Head, and the line of Mayo mountains, with Clare Island defending the entrance of Clew Bay: names which, however harsh they may now appear, will, I am afraid, too soon become known to you as the scene of many a disaster to the unfortunate cruizers on this station. All this was seen in the interval between other majestic mountains in the foreground. The hill of Creig was the nearest, having the green marble quarry on the south-eastern side, and the white one to the north-west. The green valley before us lay in sunshine, and the winding of the river was marked by the light-yellow gravel in its bed. To the north-west several of the Pins, varying in height, in form, and in colour were arranged in the most picturesque groups. Some green to the very tops, others brown with heath, and others again white with glistering quartz, from which every sod of turf had either been blown or washed away. It was indeed a more magnificent prospect than any which I have yet seen. The view from the summit of Mam Turc, as affording a greater variety of scenery, is more beautiful; but for the grouping of mountains, nothing on the same scale can, I think, exceed the north and noth-east view from Lettery.

FOREIGN RELIGIOUS INTELLIGENCE.

FRANCE

Paris.—Butler's answer to Southey's *Book of the Church*, has been translated into French, and published at Paris by the Priests. We suspect Philpot's answer and Blanco White's valuable work, will not be similarly honoured, at least by the same body.

Some idea may be formed of the neglect of religion in France for many years back, by the fact that the Bishop of Angouleme, in the late visitation of his diocese, baptised forty persons, from twenty years old, and upwards, who never before had partaken of this solemn sacrament.

Opposition by the Bishop of Bayonne to the circulation of the Holy Scriptures and Religious Tracts in his Diocese.—Our readers will see by the following circular letter of the Bishop of Bayonne to his clergy, what difficulties the Bible and Continental Societies have to contend with in France, the same spirit universally prevailing among the priesthood. We give the letter at full length in the original language.

Bayonne, 5 Aout 1825.

Monsieur le Curé,

Une société d'hommes étrangers à l'Eglise catholique a entrepris de répandre sans discernement chez tous les peuples l'Ecriture sainte traduite en langue vulgaire ; ce dessein a été condamné par le chef de l'Eglise.

Nous avons appris que l'on tentoit de le mettre à exécution dans notre diocèse, et que déjà une traduction de l'Evangile St.-Matthieu en langue basque* avit ét é répandue où cette langue est en usage.

Plus la sainte Ecriture, qu est la parole même de Dieu, mérite iotre respect, plus nous devons veiller à ne que cette divine parole soit consérve cans toute sa pureté. Ce respect, que dnous devons aux livres saints, exige encore qu'ils ne soient pas mis indistinctement entre les mains de toutes les personnes. Il faut, pour les faire lire avec fruit, faire cette lecture dans de saintes dispositions. Le grand apôtre lui-même écrivoit aux Corinthiens qu'ils n'étoient pas assez parfaits pour entendre les plus hauts vérités de la religion, et qu'ils avoient encore besoin d'être nourris du lait de la doctrine, c'est-à-dire, des vérités lés plus simples et le plus communes de la religion, et Notre-Seigneur disoit à ses disciples :

* The Basque is the language of the common people in this province, where they understand pure French so little, that some pious members of the Paris Bible Society undertook the task of giving them the book of salvation in their own patois. The Gospels are already translated and printed ; the remainder of the New Testament will be shortly ready ; in spite of the fulminations of the Bishop, the translation is eagerly sought ater and studied.

" J'ai encore beaucoup de choses à vous apprendre, mais vous n'êtes pas en état de les porter présentment."

Vous veillerez donc, M. le Curé, à ce que ces traductions suspectes de l'Ecriture ne se répandent pas dans votre paroisse. Vous avertirez les fidèles du danger auquel ils s'exposeroient s'ils s'en permettoient la lecture, et vous leur déclarerez qu'ils doivent regarder comme suspectes toutes celles qui ne seroient pas revêtues de notre approbation ou de l'approbation de tout autre evêque catholique.

Du reste, ce ne sont pas ici les seuls livres dangereux que l'on fait circuler parmi les fidèles, on répand encore de imprimés ; où sous l'apparence de la piété, l'on sape les fondemens de la foi catholique ; enfin, vous en gémissez comme nous, que les ouvrages impies se multiplient à l'infini, des feuilles périodiques, qui ne semblent destinées qu'à de clamer contre la religion et ses ministres, répandent chaque jour parmi les peuples le poison de l'incrédulité.

Employez tout votre zèle pour prévenir les fidèles contre le danger imminent qui menace leur foi ; dites-leur qu'ils ne peuvent sans crime lire, garder ou propager des ouvrages faits pour corrompre les mœurs ou détruire la religion, et rappelez-leur l'exemple des premiers chrétiens qui avoient tant d'horreur pour tout ce que paroissoit contraire à l'enseignement de l'Eglise, qu'ils se bouchoient les oreilles et prenoient la fuite dès qu'ils entendoient attaquer les verites qu'elle enseigne.

Recevez, M. le Curé, l'assurance de ma parfaite considération.

†P. T. D. *évêque de Bayonne.*

Marseilles.— There are already nunneries in this city, and a monastery for Capuchins has been just founded. A handsome and large Protestant Church, which is just completed, was consecrated on the 15th of October.

Strasbourg.—The Bishop of Strasbourg has invited the Jesuits to hold a mission in this city, where the Protestants who possess eight large churches, are much more numerous than the Roman Catholics, who have only seven. This is a step decidedly hostile to the members of the reformed religion, and can only produce ill-will and contention.— We cite only one passage from his pastoral letter, just published, in which he makes his purpose known to the inhabitants. Addressing the Protestants, he says; " O vous que des *préjugés* de naissance éloignent de notre croyance et de

notre culte; ne redoutez donc pas le pieux spectacle d'une mission."

The Jesuit College of St. Acheul contains 1300 pupils from all parts of France, Germany, Poland, &c. &c. Great endeavours are making by this body to secure to themselves the education of both Clergy and Laity, wherever they have any prospect of success. Their colleges in Switzerand at Friebourg, and Brieg, are filled with young persons studying under them.

GERMANY.

Cologne.—Twenty-five Jewish families, of this city, have determined on celebrating their religious service in the synagogue, in the German language, instead of in Hebrew, which, is in general little understood by the lower classes. They have also agreed to keep the first, instead of the seventh-day of the week, holy as their Sabbath.

Berlin.—At the last centenary commemoration of the reformation of religion, two brothers, lineal descendants of the great reformer Luther, were provided for by public contributions made in this city. The youngest is studying sculpture at Cassel, for which he has shewn great talent and inclination. The elder who is intended for the Church, is pursuing his studies at the University of Tubingen.

Gottingen—Mr Lion, a celebrated literary character in this place, has renounced Judaism for Christianity. The whole family of Dr. Neuman of Hameln has also received Baptism.

Bible Society at Wurtemberg.—This Society held its annual meeting on the 25th of October, when powerful appeals were made in its favour by the pastors Flatt and Haas. During the last year 7643 Bibles and 3667 Testaments [being an increase of 2072 Bibles and 658 Testaments over the preceding year,] were distributed in the Wurtemberg dominions; 751 Bibles and 359 Testaments, were gratuitously issued to the poor, and 2227 Bibles and 669 Testaments at very reduced prices. 254 Bibles and 279 Testaments were granted to some Waldensian communities in Wurtemburg,[consisting of about 2400 persons] which have just adopted the German language in their religious worship. During the twelve years which this society has existed, it has circulated at home 83,882 Bibles and Testaments, and 36,008, in the neighbouring counties, total 119,890. The receipts of the last year were 29,556 florins, and the expenditure 25,241. The society has auxiliary branches in a greater or less scale in every parish in the Wurtemberg dominions.

Bible Societies.— There at present fifty-eight Bible Societies in the Russian empire.

Prussia.—The King of Prussia has issued an ordinance for the better observance of the Sabbath, and all persons in authority are enjoined to see it observed to the letter. This is a sign that religigion is making some progress in these ountries.

POLAND.

The Protestants in this country have lately increased so much, that sixteen new parishes have been formed by the Consistory, and the same number of ministers appointed to the churches which are now building. The mechanics and manufacturers are principally of the Reformed Religion.

AMERICA.

General Tract Society for America.—Numerous religious Tract Societies have existed for several years in North America, acting independently of each other. It appeared, however, to several religious persons, that one Society on such liberal principles as to include Protestants of all denominations, would greatly tend to promote the sacred cause of the Gospel; and this plan after having been long debated and maturely weighed, was at last determined on at a general meeting held at New York, on the 10th of last May. Mr. Wilder was at the same time appointed President. The first stone of the Society's house is already laid, 20,000 dollars are subscribed for the building. Here are to be the printing offices, &c. and six presses will be constantly employed; perhaps these will be hardly sufficient, for the Old Tract Society of New York, printed 500,000 tracts during the last five months. The Committee [composed of Episcopal, Presbyterian, Independent, Baptist, and Methodist Ministers, and the first rule is as follows, "The Society shall be called the American Tract Society, and its object is to spread the knowledge of our Redeemer Jesus Christ as the only Saviour of sinners, and to encourage true piety and pure morality, by the distribution of Tracts approved by all Protestants."

EAST INDIES.

We have great pleasure in inserting the following extracts from a letter lately received in this city from the presidency of Madras. The accounts given by the pious and excellent writer are well calculated to excite the liveliest hopes that the dawn of a better day has arisen on India.

"You will be glad to hear such good accounts of our Bishop; he may indeed be called an Indian Apostle. He is now returning from an extensive visitation, through the Northern provinces, which has employed him upwards of a year. His preaching and intercourse with the Company's service in the interior, has been extensively useful. But he has paid attention to the poor natives also, and has already made himself sufficiently acquainted with their language to speak to them of "the love of God in Christ." I hear from several quarters, that a sacred unction seems to rest in many places where he has halted. He is to visit the Southern provinces next year, and as he is not acquainted with the language and stations of the South, I hope to accompany him if my health permit.

"Religion is making great advances in our civil and military departments; Captain ——, *a genuine Irishman*, one of our cavalry officers is on a visit to these hills for the benefit of his health. I find him a Cornelius indeed, and have had much profitable and interesting conversation. He tells me of many more officers faithful to their Saviour then I ever supposed could have maintained their ground amidst the profligacy of an army, but we know that though this *is impossible with man, it is possible with God* —and therefore let us admire his grace, and praise him for his love.

"Captain —— is a great encourager of the missionaries at Bangalore his station. A complaint came from government the other day, that a staff officer had disgraced himself by opening a book shop in the Bazar, with an order to enquire into the truth of the report, when it appeared that our devout Captain was the offender, and that he had rented a shop for the sale of religious publications in the native languages, not for his own profit, but for the attraction of multitudes who seldom or never come in a missionary's way, and that it had been of extensive use: upon this the matter was no more heard of. He tells me of three native converts at Bangalore, who were much persecuted by their countrymen, and at length brought before the Rajah of Mysore, and required to renounce their new religion; but they fearlessly replied in the king's presence, "you may take away all we have, and even our lives, but we cannot renounce that which we have found to be the true religion." This is another triumphant answer to the Abbe Dubois' assertion, that we can never convert the natives, and that they cannot be brought to endure persecution for the sake of Christ." A few weeks ago, I baptized a child of heathen parents. Upon enquiring into the reason why they brought it, they replied that 'their first three children died, when they vowed that if God, to them *an unknown God*, would give them another, they would dedicate it to him in Christian baptism, and thus they came to fulfil their vow: Christian sponsors were provided, to whom they have trusted the education of their child, and have themselves begun to enquire into the nature of Christianity preparatory to their own baptism. *Let this be contrasted with the Hindoo mothers, casting the children of their vow to the sharks and the alligators, and then we may exultingly exclaim, "What hath God wrought."*

Mr. Baily, our Missionary at Cotym, (among the Syrian Christians,) has finished the translation of the New Testament into Malayalim, and our Bible Society has sanctioned the printing of 5000 copies. But all the types they sent him from Calcutta and Madras were so large and indifferently cast that he found it necessary to make some on the spot. Being unacquainted with the art, he consulted his Encyclopædia, sent for a native goldsmith, instructed him to make the mould according to the directions then given, and then set his own workmen to cast the types, which prove to be the best hitherto seen. I send you accompanying a specimen* of the Lord's Prayer, printed with them, which I am sure you will admire."

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* The Editor has seen the specimen which is remarkably clear and beautiful. A similar anecdote is told of the excellent Zugenbalgh, the fellow-labourer of Swartz, and the translator of the Scriptures into Tamul, with this interesting addition, that so great was the poverty of the Missionaries, that the lead which they cast into types had been employed to cover some cheeses sent for their use from Europe.

Letters have been received at the Mission-house, Salisbury-square, London, from our young countryman Rev. J. W. Doran, who has gone out under the patronage of the Church Missionary Society, to superintend the College founded among the Syrian Christians. From this individual's piety, talents, and devotedness to the cause, much may be hoped, if Providence preserve his health. Our readers will be pleased to learn that he wtote in good health, though but just rescued with his shipmates from an accident that had nearly proved fatal. In entering Table Bay, the vessel had got into a current, which carried them against some rocks, where the vessel was lost, and had not the succeeding night proved remarkably calm, not a life had been saved. Mr. D. has to regret the destruction of his manuscripts, journal, &c. but he writes with feelings of gratitude to that Providence which saved them, and of hope that the instruction which he had been the instrument of communicating in the passage, had been manifested in the trying hour of shipwreck, in the patience and resignation of the crew. Mr. D. had taken his passage on board of a vessel for Calcutta.

DOMESTIC RELIGIOUS INTELLIGENCE.

THE CHURCH.

On Sunday last, in St. Anne's Church, Belfast, the Lord Bishop of Down and Connor, ordained the following Gentlemen to be Priests and Deacons, after having been found duly qualified by that excellent Prelate, viz.:— Priests: Thomas Thompson, A.B. John D. Hull, A.B. William Young, A.B. James South, A.B. Fielding Ould. Deacons: James Dunseath, A.B. William Duffin, A. B. Dan. Bill, A.B. Henry Carter, A.B. Richard Waddy, A.B. The usual services of the day were read by the Rev. Messrs. A. C. Macartney, and W. St. John Smith; and an impressive sermon was preached by the Rev. R. Mant. The church was crowded to excess; the congregation paying the utmost attention to this interesting and important solemnity.

At an Ordination held in the Cathedral of Killaloe, on Sunday, the 27th ultimo, Messrs. Fitzgerald, Whitstone, and Jones, were admitted to the order of Deacons; and on the same day, the Rev. Arthur Molony, and the Rev. C. Bowen, were Priested; on which occasion, the latter Gentleman delivered an excellent appropriate discourse.

On Sunday last, the Lord Bishop of Limerick held an Ordination at the Cathedral, Limerick; on which occasion his Lordship preached a suitable discourse, from the three concluding verses of the 28th chapter of St. Matthew. The following were admitted into Priest's orders: Rev. Richard Fitzgerald, Rev. Francis Blake Woodward, Rev. John L. Chute, Rev. Thomas Bland, and Rev. Arthur Blennerhassett Rowan. The following were admitted into the order of Deacon: Messrs. John Maunsell, Francis Langford, Edward Herbert, and John Godfrey Day.

The Rev. Thomas P. Lefanu, Rector of Abingdon, is appointed Dean of Emly, and the Rev. Mortimer O'Sullivan is appointed Chaplain to the Hibernian School, for the instruction of soldiers' children, at the Park, Dublin.

An agreement has been lately made by the Archbishop of Dublin, with Counsellor White, for part of his ground, near Colonel Wynne's, at Rathmines, for the purpose of erecting a Church in that neighbourhood.

Galway, Dec. 17.---That distinguished and much admired Prelate, the Archbishop of Tuam, has, we are sorry to hear, been seriously indisposed, at his Palace of Tuam, for the last ten days; his illness, however, is not of an alarming nature, and the last accounts that reached us were favorable. His Grace is attended by Dr. Little, of Tuam.

John Killigrew Dunbar, Esq. of Garrison House, Fermanagh, has addressed a letter to the Archbishop of Clogher, complaining that the grant of £900, by the Board of First Fruits, in 1817, for building a Church in that county, has not been since carried into effect, to the very great inconvenience of a numerous body of Protestants, near Garrison.

On Sunday last, the Lord Bishop of this Diocese held an Ordination, at which the following Gentlemen were admitted to Holy Orders:— Deacons: Edmund Knox, A.B. on letters demissory from the Diocese of Armagh; Wm. Steele, A. B. on letters demissory from the Diocese of Clogher; B. Williams, A.B. on a nomination to the Cure of Dunboe; Wm. Hughes, A.B. to the Cure of Ardstraw; G.W. Stewart, A.B. to the Cure of Upper Langfield; all of the Diocese of Derry. Priests: Rev. R. Henderson, Curate to the parish of Leckpatrick, and Rev. E. Marks, Curate of the parish of Donoughmore; both of this Diocese. *Derry Journal.*

SUNDAY SCHOOL SOCIETY.

From the 25th August, 1825, to 24th November, 1925, applications have been received from and grants of books made to 123 Sunday Schools, containing 11,195 Scholars: of these 123 Schools, 53 *were not previously in connexion with the Society.*

These 53 Schools are situated as follows:

	Schools.
In the Province of Ulster	
County of Antrim	8
——— Armagh	6
——— Cavan	1
——— Down	6
——— Donegal	8
——— Londonderry	7
——— Tyrone	2
Total	—33
In the Province of Leinster	
County of Dublin	2
King's County	1
County of Kildare	1
——— Meath	1
Queen's County	1
County of Wexford	1
Total	— 7
Carried forward	45
Brought forward	45
In the Province of Connaught	
County of Mayo	5
——— Roscommon	1
Total	— 6
In the Province of Munster	
County of Cork	1
——— Waterford	1
Total	— 2
Total Schools assisted, *not previously in connexion with the Society*	— 53

The Books granted to the above-mentioned 123 Schools, were as follows:

3116 Testaments.
2521 Spelling Books, No. 1.
2217 Do. Do. No. 2.
54 Hints for conducting Sdy. Schools
1284 Alphabets.
682 Freeman's Card.

Exclusively of the Books granted gratuitously as above stated, the following were sold at *reduced prices* to Sunday Schools during the same period.

342 Bibles.
512 Testaments.
1911 Spelling Books, No 1.
1040 Do. Do. No. 2.
264 Alphabets
84 Freeman's Card.
23 Hints for conducting Sdy. Schools

The total number of Books *granted gratuitously*, and sold at *reduced prices* from 24th August, 1825, until 24th November, 1825, is as follows:

342 Bibles
3628 Testaments.
4432 Spelling Books, No. 1.
3257 Do. Do. No. 2.
1548 Alphabets.
766 Freeman's Card.
77 Hints for conducting Sdy. Schools

VIEW OF PUBLIC AFFAIRS.

The most remarkable circumstance which has occurred in our foreign relations since we last went to press, is the sudden and unlooked for death of the Emperor of Russia. This is said to have taken place at Tagenrog on the Sea of Azof, where he was making preparations for a grand review of the different corps d'armée stationed in that part of his vast dominions. The particulars of the event have not yet transpired, and of course conjecture is as yet vague as to the line of policy to be pursued by his successor. Whether Alexander, having consolidated his immense empire, and taken a more decided station among European Potentates, than any of his predecessors, has been removed to accelerate the fall of the Ottoman Empire by the hand of a new Constantine, or whether 'the false prophet' will have a still further time given before his destruction, it is not for us to conjecture; but it must have a considerable influence on the politics of Europe, even though the successor of Alexander pursue the same course as the deceased sovereign, and we hope most fervently that the Supreme Disposer of events will turn it to the preservation of amity and concord among the nations of the earth. With respect to the distinguished individual who has been removed, we are too near him to give a distinct or decided opinion, even were we called on to do so. That he has been useful to his own dominions, and justly popular there, we have no doubt; that he was an important instrument in the hand of Providence, to assist in the overthrow of the gigantic despotism which frowned on Europe, and to check at a later period the torrent of revolutionary violence, we feel grateful to Providence; but we fear that he was but an instrument:—the sanction which he afforded to the lawless interference in the affairs of the Peninsula, mus render his motives suspicious in the eyes o

every lover of liberty, while the Christian who remembers his patronage of the Bible Societies, and his encouragement of Missionary exertions, and contrasts it with his recent estrangement from both, must fear that he used the sacred Scriptures, not as the power of God unto salvation, but as a political engine to soften those manners, and cultivate those minds, which had resisted the philosophy of Catherine, and the despotism of Paul.

The fate of Greece, humanly speaking, must be influenced most seriously by the policy of Alexander's successor;—we regret to find little that is cheering from that quarter: desultory courage against the Turks, rendered useless or ineffectual by intestine commotions, temporary elevations of worthless leaders, and a want of united co-operation in all parties. But little advantage has been gained by the invading army, but it is assuredly only the weakness of their enemies, that gives strength to the Greeks. The equivocal character who rules Egypt, has not yet put forth his strength, and probably anticipates an independent sovereignty, by suffering his masters and their foes to waste their power in the contest.

In France, the contest between the general, perhaps the infidel feeling of the people, and the intolerant claims of the Roman Catholic priesthood, seems to be drawing to a crisis. That the influence of the clergy, is not what it has been, and is not what the government would wish to make it, is manifest, not only from the language of the journals, but by the urgent complaint of the priesthood, lamenting that they have lost all political power, and must be indebted for whatever influence they possess, not to their inalienable rights as the divinely appointed depositories of the true faith, but to their personal character and exertions.* France, we fear, has not a sufficient basis of sound scriptural religion, to found a gradual reform upon. Scepticism and indifferrence are the residuum of the retiring revolution; and if the mass be to be leavened, it will be from the little flock of Protestants, who have preserved the faith once delivered to the Saints. In Spain, anarchy and proscription still continue; and from the apparent necessity of the continuance, we may hope that the tyranny, ecclesiastical and civil, which have so long laid waste that country, is in imminent danger, and cannot for its support, trust even to the arms of the French. The Brazils have been recognized by the King of Portugal, who has ceded, in full sovereignty, that country to his son, though he retains, for his lifetime, the barren title. The progress of religious and political freedom in the New World, is, indeed, most interesting; springing, as if mature, from the womb of the darkest slavery; the New States manifest a tempered regard for the liberties of persons and conscience, which is most gratifying. Bible Societies, and Education Societies, are in action. Buenos Ayres has decreed complete and unlimited toleration; and even Mexico has disclaimed temporal obedience to the See of Rome, thus overturning its power, while they profess its faith. Hence may follow true Protestantism; for we ought never to forget, that we allow to others the same liberty of thought which we claim for ourselves; and that in our reformation we but exercised the right of an independant Christian Church, which we could not have surrendered, though it might have been usurped: let Rome too have no motive to retain her influence, and she will not long impede the progress of truth.

We wish that we could say as much for our own country; but the darkness still broods over it, which is partly political and partly religious. The New Association has continued its sittings; and although much of the evil is counteracted by the disunion of the leaders, still, the violence of the speeches, and the broadness of the assertions disseminated extensively through the medium of the daily press, must produce on the ignorant and unstable minds of the commonalty, effects most deplorable. We hope that the gradual spread of employment and capital will give some objects to the peasantry more useful than the harangues of their agitators. After a severe contest for the vacant representative in the peerage, Lord Farnham has been returned by a considerable majority, and against the influence of Government. Without venturing an opinion on the political character of the noble peer, we cannot but express our satisfaction that so warm a friend to the religious and social interests of his native country, has a seat in the Legislature.

The public mind has been much agitated by the recent London failures, arising from the Bank having limited its too large issues. Measures the most efficacious are being resorted to; and Government has ordered a most extensive coinage of gold to supply the deficiency.—Notwithstanding the general panic and

* See a pamphlet by the Abbé de Menais.

distress, it was a truly gratifying and cheering sight to witness the alacrity with which the principal merchants of the various trading towns in England came forward to protect the public credit, and to mutually assist each other. If Solon's description of a good commonwealth be applicable to a commercial community, Great Britain has lately exhibited a most splendid instance of excellence. We regret to hear that some towns in Ireland have participated in the distress.

The appendix to the Report of the Commissioners of Education, has made its appearance; and although our views upon the subject differ essentially from those set forward in the Report, we have to express our gratitude for the mass of information which the evidence contains. It is rumoured that Government purposes immediately instituting some schools on the plan proposed, to try its efficiency.

POETRY.

FUTURITY.

AN IMITATION OF THE 11TH ODE OF THE FIRST BOOK OF HORACE.

Presumptuous Man give o'er!
No mortals erring lore,
Can open to thy longing view
What God will grant to me or you:
No art the secret can unfold
To man unknown, by man untold—
Whether another year
Begin whilst we are here;
Whether we live until another close,
And wrap once more Hibernia's land in snows.

The time now wisely use,
Nor mercy's calls refuse;
Defer not to a future day,
What may be lost by that delay.
Whilst you attend and I advise,
Time—time has fled—nay still it flies
Be wise—delay no more,
Nor think of days in store,
But snatch th' escaping hour, nor e'er suppose
Another day begins, when this will close.

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MISSIONARY HYMN,

"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich." 2 Cor. viii. 9.

He came from the mansions, the mansions on high,
From the throne, from the bosom of GOD!
The realms of adversity heard his first sigh,
In infancy's fragile abode.

O Bethle'm! thy manger once cradled that head
Whence wisdom eternally sprung;
And Pity assigned *Him* her lowliest bed,
On whom the vast universe hung.

Yes, moved by the love that filled ever his heart,
Alone in affliction he stood;
And deigned from the wealth of the *Godhead* to part,
To pour it in treasures of blood.

Then haste, let the sons of calamity know
We take from his mercies our plan;
And tell how *Divinity* stooped to the woe,
And banished the sorrow of man.

Hail kindred Immortals! in regions of night
We'll visit your desolate shore,
We'll send you his Gospel, his Gospel of light
O take it, and perish no more!

January, BEDELL.

THE CHRISTIAN'S WREATH.

Not now allured by mortal themes,
I sing of vain and trivial dreams;
Nor wreath of emblem flowrets now
I seek to bind around my brow.
The types of human love or joy,
Or worldly hopes that mortals buoy.
Ah no! this feeble hand of mine
Now seeks far different wreathes to twine;
Cull'd from that pure and pleasant way,
For ever sunned by heavenly ray
Which wise Isaiah (taught of old,
To view prophetic scenes unfold,
And with their light his musings bless)
Hath called the Way of Holiness.

The "Rose of Sharon" first I'll chuse,
And as I view its visioned hues,
A blest memorial shall it be
Of wisdom to eternity;
That saving wisdom, such as blest
Of David's son the regal breast,
He who, with sweet harmonious close,
Hath sung of Sharon's mystic Rose.
Then come, thou Rose of Holy Seer,
And smile a bright memento here.
And as the earth born rose, tho' dead
Can still a lingering fragrance shed,
So let me think, beyond the tomb
True wisdom yields a sweet perfume.

And next I'll cull from Judah's plains
The Gospel Lily, free from stains;
Such lily as our Lord hath given
Type of content and trust in heaven.
"If thus in pure and silken vest
"The transient lily God hath drest,
Oh how much more, ye doubters, say!
"Shall not his hand your forms array."
Then let me, in desponding hour,
Clasp to my heart this hallowed flower,
And kneeling at th' eternal throne,
Cast all my care on God alone.
I'll seek the Palm whose branches strowed
To Salem the Redeemer's road,
When loud Hosannas' triumph cry,
His joyous followers pealed on high.
Yes! in reflection pure and calm
O let me seek a leaf of Palm!
And think what triumphs wait on them
Who enter new Jerusalem,
(The city of the Lamb of God)
Through paths by true believers trod.
And let me look to heaven and pray,
That I in bright perfection's day,
Be worthy found with those to meet
Who ever sing in chorals sweet,
"Blessed be he that in the name
Of God all meek and lowly came."

Next will I sprig of Olive fair
From out the sacred garden bear;
That garden where to watch and pray,
Our Saviour bent his lonely way;
And where, when silence reigned around,
And midnight lour'd with gloom profound,
He, as the hour of death drew nigh,
Endured such bitter agony.
Then while the Olive sprig I cull,
O let my heart, with rapture full,
The Saviour's wondrous love adore,
Who thus for man such anguish bore;
And copying him, too, let me learn
With resignation meek to turn,
Father Omnipotent! to thee,
And bend me to each wise decree:
Exclaiming like thy glorious son,
"O not *my* will, but *thine* be done.

Then may this bright and holy wreath
For me immortal fragrance breathe:
Refreshing oft my weary mind
From mortal toil and care combined.
And when this human frame is laid
To moulder in corruption's shade,
O may my soul, the wreath convey
To realms of everlasting day!

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ERRATA. The haste with which our publication of this Month has been printed, has occasioned the following errors of the press, which our readers are requested to correct:

page 3, line 21, after "and" insert "the peculiarities thence derived have proved the"

page 6, line 3, for "faith" read "creeds."

——— line 45, for "negotiates" read "negotiators."

THE

CHRISTIAN EXAMINER,

AND

Church of Ireland Magazine.

No. VIII. FEBRUARY, 1826. Vol. II.

ON THE ADVANTAGES OF AN UNION AMONGST IRISH PROTESTANTS.

The student in physical enquiries meets not unfrequently with phenomena that would indicate a deviation from the laws of nature, and disturbances that would seem to threaten the dissolution of the universe; but a very little science never fails to connect the aberration with the general principle, to discover antagonist forces preserving the system in equilibrium, and tracing the eccentric variations to the influence of the laws they would seem to violate —to find what ignorance would regard as sources of decay, steadying the universe into permanence and order. Similar discoveries reward the student in moral philosophy; he finds a similar provision made to prevent the social universe from suffering under disturbing forces, and those very forces compelled to minister to its stability: he finds intelligence active even in mental darkness; order springing into existence from the midst of tumult; and the elements of social happiness, like the egg of the oriental mythology, generated and preserved in the very bosom of chaotic violence. The passions of human nature, counteracting one another, give stability to the machine which they seem calculated, "weak masters though they be," to plunge in confusion and disorder; and all things are made to "work together for good," contributing, though indirectly, to the general advantage.

In comparing, however, these subjects, we must remark some important differences. In *physics*, we are not left to conjecture, for a single step; the existence and result of the combined and

counteracting powers furnish matter for experiment and calculation; they form part of the design originally impressed upon the universe, and are but developements of the general laws by which the system is governed and directed. In *morals*, the case is different: causes and effects are not so simple nor so easily evolved; results do not admit of being so accurately traced to their immediate origin; though the laws may be general, the complex character of the agents renders the inquiry uncertain, and the whole system would seem, to our apprehension, rather the working of a superintending Providence, providing resources as exigencies arise, than the original plan of the great Designer, calling into being equally the exigence and the compensation. The irregularities and disturbances of the universe, which to the uninstructed would seem to demand these compensations, must, with their attendant train of what we call *physical* evils, have been in the original draught of creation, but we are irresistibly compelled to deny that such was the case with *moral* evil; alien from the infinitely pure essence of the Supreme, it can be but *permissively* related to his will; its very introduction into his creation, would seem to be the work of some other being; and while the feeble powers of man stagger under the conception of an infinite intelligence, contemplating in each moment of a boundless eternity, all the vicissitudes of the moral creation, they seek refuge in tracing the benevolent hand of mercy operating in time, the remedy for evils as they arise.* Hence, then, the moralist, while he admires the compensating goodness of Providence, may struggle to render it unnecessary; and though evil may possess its detergent qualities, or be even transmuted into an agent of utility, he may use his humble, and honest, and benevolent exertions to diminish that very evil.

We would apply these principles to the subject of religion, considered in its influence on society. That much good is produced on that society by the free discussion of opinion, and the free toleration of dissent, we are so far from denying, that we regard both as the unalienable rights of our species, as the best safeguards of our religion and our liberties. We can perceive, and gladly acknowledge, the advantages of a diversity of opinion on the subject of religion; and as we have had occasion to develope, in a former number, some of the principles of our nature, essentially connected with the existence of that diversity, so are we inclined, Churchmen though we be, to go a great way with a talented contemporary,† in estimating the good both to society and the Establishment resulting from its prevalence. We fear the effect of

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* That such is the mode of acting in the moral world, we are far from intimating. The being who governs it is a "God that hideth himself." It is only intended to point out a remarkable difference in the mode in which his interference may be traced in the works of nature and the government of society.

† A writer on the "Church and Dissenters," in Blackwood's Magazine for Oct. 1824.

a monopoly upon human nature, and we know the advantage of a stimulant; the jealousy of rival teachers, and the fear of rival sects, may preserve attention to duty, where higher motives do not exist, and may co-operate with them where they do; while a strong fence is raised against ecclesiastical tyranny, and a strong protection for the purity of religion, by the watchful superintendance of the sectary, and his active interference with the people. For much of the liberty we enjoy, and much of the zeal which animates the Church, we are indebted to the struggles of contending parties; and our gratitude to Providence for these blessings, is not to be allayed by the remembrance of the faction which sullied the one, or the fanaticism which accompanied the other. Believing that very many classes of our dissenting brethren hold the essentials of Christianity, and not disposed to overvalue the differences between us; we rejoice to see general charity growing out of partial feuds, and while, as Churchmen, we would wish *all men to be even as ourselves,* we yet, as philosophers, can trace much good derived from religious diversities, and, as Christians, can tolerate that opposition which moderate, and sincere, and pious men maintain. Yet this is but an example of the system of compensation. Dissent and diversity of opinion are still evils, and our gratitude in seeing that they are made by Providence the parents of so much good, is certainly not diminished by our serious conviction that they are evils. The indirect benefits which they produce, should not induce us to close our eyes to the disadvantages essential to their existence, so neither should our justifiable attachment to the system loved by our feelings, and approved by our reason, tempt us to deny the practical advantages which result from aberrations, perhaps, essential to the very well being of that system, and certainly connected with the free exercise of human reason.

With such sentiments we would look at England, and in our unmingled admiration of her moral, her religious, her political superiority, scarcely feel an emotion of regret for the prosperity and extent of the dissenting interest. With such sentiments would we have looked at Ireland a few years since; and in the apparent inertness of the Establishment, we would have rejoiced to discover some elements in the religious world, that might generate a salutary ferment. But circumstances have recently changed; Popery, roused from its torpor, has commenced the struggle with the weight of collective, and the earnestness of individual interest: the contest is not as heretofore, between two domestic parties, whose ultimate interests coincide, or as in England, between a number of counteracting sects, and an Establishment respectable for its numbers, and pre-eminent for its learning aud influence; it is no longer Protestant against Protestant—agreeing in their common charter and respecting their common principles—but Protestant against Roman Catholic; with opposing standards of faith, and opposing criterions of practice, with the fervour of religious zeal, and the warmth of political rivalry. Protestants

have to deal with enemies formidable from their apparent union —powerful from the imputed weight of numbers—stimulated by successful aggression, and immovable in the *inertia* of ignorance. Under such circumstances we must think that a different sort of conduct and bearing among Protestants would commend itself to a sound discretion ; and among all the plans or resources that might be suggested by those who are influential, or practical, we do not hesitate to say, that *an union of Protestants*—not a doctrinal merely, but *a formal ecclesiastical union*, as it appears to us to be a feasible, so we are satisfied it would be a most effectual expedient.

We feel the delicacy of the subject on which we have touched ; we know its real, and still more, its imaginary difficulties ; we are aware that the pride of one party, the suspicions of another, and the prejudices of all, are likely to take up arms against such a proposition ; and although the ground is not absolutely untrodden, it has been so little examined of late, that we confess to the hesitation with which we venture to trace it : but we do so, because we deem the subject to be of infinite importance, and because holding not only the importance, but the feasibility of the measure, we would think ourselves guilty of a serious offence, if we did not communicate with frankness, the opinions which we have embraced with sincerity. Even though it could be proved that our sentiments were unfounded, and that Protestants, like some mathematical quantities, might approach each other indefinitely, without uniting, we would still not regret our speculation. Though a vision, it is still so cheering and consolatory, that we would not reason ourselves out of its reality, nor regret that we had dwelt on the possibilities of uniting those in the bonds of comprehensive amity, who labour for one common good, and look forward to one common reward.

We are well aware of the circumstances which must ever encumber such a proposition in England, but we conceive that they are not influential here. In England the Dissenting Interest seceded from the Establishment, and has not lost the hostile attitude which such a partition was calculated to produce. In Ireland, the Presbyterians, to whom we would wish our observations to be principally limited, never formed a part of the National Church ;* they belonged to another, an independent Establishment, one that resembled that Church in its most obnoxious features, in its national character, and its connection with the State. The

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* "The establishment of Presbyterians in the North of Ireland was of a peculiar kind. They were no more dissenters from the Established Church, than the members of that Church were dissenters from them. They made no rent, or breach in the Church of which they were never members, except by a comprehension which should be ever desirable to liberal minds. They were a part cut out from the Church of Scotland, and planted in Ireland, where they have been of signal service to the Protestant Establishment and even to the Episcopal Church itself."—*Campbell's Vindication*, p. 66.

bickerings and jealousies then that are so necessarily consequent upon the secession of a scrupulous, or a discontented portion of an establishment, and which must ever prevent or impede a return of the English dissenters, had no existence here; there are here no injuries to be forgiven, no rivalries to be pardoned, no ancient quarrels to be forgotten. The old causes of secession which ever and anon start up before us in unreal magnitude in English controversy are here unknown; one side has no persecution to pardon, and the other no faction to forget. If the parties treat, they do it on independent grounds;—if they unite, it would be as two co-ordinate authorities, for a common advantage. The difficulties then that lie in the way of an union of the English dissenters with the Establishment, are of little force in Ireland, where the word *Dissent* is divested equally of its opprobrium and its charm, or rather is altogether misapplied, when it is used to denominate the *Ulster Presbyterians*.

Let it be remembered, that an event such as we contemplate, would be but a recurrence to a former state of things.* When the wisdom of James I. devised the plantation of Ulster by colonies from Scotland, it is well known that the Ministers of the Settlers were admitted to the rights, and possessed the tythes of the parochial Clergy. They belonged to a Church which had received from its founder a species of Bishops, under the synonymous title of Superintendants,† although this system was subsequently levelled by the democratic zeal of Melville, and they found in the Irish Prelates and Clergy, persons willing to yield to Christian fellowship, whatever would not injure Christian principles. Their Ministers received ordination from the Irish Bishops, whom they acknowledged as chief Presbyters, and conformed to the authorised ordination service, with the omission of some offensive passages. They were regularly inducted into the livings, were co-operated with by their Episcopal brethren, and sat in the convocations; and whatever other merit Ussher's system of Episcopacy may have wanted, it certainly possessed the no small advantage for Ireland, that of comprehending many of those valuable, but scrupulous individuals, who would have retired with conscientious terrors from one less relaxed. To this amity between the Church and Presbyterians, the passing of Ussher's Articles still further contributed, as those which touched on disci-

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* That conformity had not been very strictly enforced previously may be conjectured from the fact, that the second Provost of Trinity College was the celebrated Walter Travers, of well known puritanical opinions, and whose ordination it is believed had been Presbyterian, and the two first Fellows elected after a public examination, Fullarton and Hamilton, were Presbyterians. The latter, afterwards Lord Clandeboy, was Ussher's Editor.

† Spottswood's Church and State of Scotland, p. 156, 174, 258, 275.—Cook's Reformation of Scotland, vol. ii. p. 382, 383. The system of Church Government established by Knox, who had not "the horror of Episcopacy which soon after his days was unfortunately introduced into Scotland," (Cooke ii. 380.) had not only superintendants but readers, and recognised a regular liturgy.

pline were marked with a moderation, and those which regarded doctrine with a strictness that suited the peculiar character and circumstances of the Hiberno-Scottish Church.

This state of things, the result partly of circumstances and partly of conviction, continued in Ireland until the meddling and ambitious spirits of Laud and Strafford roused by their interference the sleeping demon of nonconformity, and went near to involve this country in the same confusion which ill-judging zeal had excited in England. The very Bishops who had ordained and inducted the Presbyterians, were compelled to suspend them, and the substitution of the English for the Irish articles, though no loss on the side of moderation, and a most manifest gain on that of Christian prudence, seemed to be a declaration of war from Lambeth. Without passing any opinion on the singular, but comprehensive state in which the Church of Ireland was placed, and with a sincere conviction of the superiority of the English to the Irish articles as a national creed, we yet cannot but regret the untimely enforcement of a discipline for which circumstances had not prepared Ireland, and we do sincerely rejoice that the final deprivation of the Presbyterian Clergy, was the work of the usurper, and was deserved by the loyalty of the sufferers. The refusal to acknowledge the Protector, the uncompromising opposition of the Presbyterians to the Parliamentary Oligarchy, manifested by the "Bangor Declaration," and the refusal to take the "Engagement;" above all their resolute perseverance in praying for the King and his restoration, merited this reward of principle and loyalty, and called for the forbearance of the Church which came in with Charles. At the restoration it was determined to assimilate more closely the Churches of England and Ireland, and therefore the ejected Presbyterian Clergy remained excluded, but as a compensation for the loss of benefices of small and uncertain value, a considerable sum was voted for their support, which was increased after the revolution to £1,200, and amounts at present for Ulster alone to £15,000, admitting of indefinite increase according as congregations multiply.

From such circumstances occurring at a time when separation was more common, and things indifferent looked on as more important than at present, we may hope that at a more enlightened period, and when the importance of union is more perceptible, such recollections would produce the most beneficial effects.—On a retrospect we have to remember much of loyalty, much of piety, much of active good; they, much of kindness and of feeling; and the friendship of Ussher may, with them, well soften the recollection of the severities of Laud. We have to thank our Presbyterian brethren for Protestantism preserved in Ireland, and they us for the fostering care of the Prelacy and the grateful remuneration of the State.

If we were to offer inducements to our Presbyterian brethren to join us, we would present them in the state of our Roman Catholic and our Presbyterian countrymen—we would request them to look

equally on those who are adverse and those who adhere to them, and to judge whether such a change as we suggest would not be useful. We give them full credit for zeal against Popery—we know their conviction of the truth and their earnestness for it, and we are convinced that they feel the peculiar state of Ireland. A small Protestant and a large Popish population—darkness that may be felt, and partial illumination : if that little light flash irregularly, it will be impotent to dispel the settled shades ; and a division of force gives real power to our opponents. It is useless to talk of an identity of purpose, if there be not an identity of interest—the least appearance of division is seized on by the foe, and a separation on grounds which do not implicate in the least, any essential differences, is yet made to assume the appearance of an opposition on the grounds of salvation. There is not one point more likely to impede the progress of the Reformation, than a division among Protestants, even when the division is but nominal ; and by the anxiety of the Roman Catholics to separate the cause of the Church and the Dissenters, we may learn how injurious to their interests they believe an union* to be. We can assure our Presbyterian brethren, that so sensible are our foes of the importance to them of disunion that they have ever grounded on it their strongest arguments against Protestantism, and ever put forward on that point their claim to superiority. To excite this in Ireland and in England, have all their efforts of late been directed, and we know not with what effect, had not the madness of their priests, and the folly of their leaders, by attacking the Word of God, developed the true character of their pretensions, and divided the Protestant Dissenter from the Papist.

But we have another and a more personal argument to offer to our Presbyterian friends : There is a deep and a serious wound implanted in their own vitals ; there is an arrow infixed, which no power of their own can remove, so long as they continue a separate body, disunited by country from Scotland, and by discipline from Ireland. We need not tell their friends, for they feel it ; and we need not tell their enemies, for they rejoice in it ; that for nearly an hundred years, the boast of orthodoxy in Ulster, has been an empty boast ; that heresy has crept into the very sanctuary, and under the specious pretext of liberality and freedom, has placed Arianism and Socinianism in those pulpits which had been consecrated to the worship of the Triune God, by the Confessors of another period. The Presbytery of Antrim, and the Synod of Munster, will not deny the charge, which published sermons can prove, and authorized statements lament ; while these very statements exhibit the insufficiency of the discipline of the Church to counteract or to amend it. Any portion of the Synod of Ulster,

* This feeling was manifested in a remarkable degree, when some Episcopal chapels in the diocese of Dublin lately received the sanction of the Archbishop.

may assume to itself the power of dispensing with the only criterion which they have for orthodoxy, or correctness of faith : and if a Lindsay, or a Disney, happen to gain the upper hand in a Presbytery, the creed of Martyrs and Confessors is laid aside; and an Arian, or a Socinian, may mount the pulpit of a Livingston and a Kirkstone. Indeed, we have read with deep regret and sorrow, the confessions of the excellent men who were examined by the Commissioners of Education; but while rejoicing that we belonged to a Church which had no such anomaly as they complained of, we felt that in that Church there was to be found a comprehension, ample as liberality could desire, yet narrowed as much as orthodoxy could wish, and the thought of this article was conceived on the perusal.

The Presbyterians of Ireland are, we believe, either Calvinistic, Arminian of the class properly termed evangelical, or Arian, and of the lower grades. Now the Articles of the Church of England, while they would admit both the former classes, which the too precise limits of the Westminster Confession separate, exclude effectually the last, who are now by the relaxation which has crept in, deemed members of that very Church against whose creeds and confessions they protest. To these Articles, which assuredly have been framed with great prospective prudence and wisdom, the orthodox among the Presbyterians have declared their willingness to assent; they admit all who hold the grand essentials of Christianity, who adore in the mysterious scheme of man's unmerited redemption, the wisdom, the love, the sanctifying influence of a Triune God, while they reject every approximation to the errors which would with unhallowed boldness degrade the Saviour of the world. They *explicitly* preserve all that is important in the mysterious and half revealed councils of the Godhead ; and they allow the humble-minded Christian, where they are silent, to follow out under the guidance of Scripture the mind of the Spirit. They avoid, on one hand, the too accurate definitions which by overstraining the Calvinistic confessions, assisted in introducing latitudinarianism and schism; and on the other they most carefully eschew the tendency to coldness of doctrine and laxity of discipline which it would seem more difficult to shun. While they are so precise and definite that the Pelagian or the Arian cannot find footing in the Church for the sole of his foot, they pretend not to systematise the unrevealed councils of the Most High, or to define with philosophic accuracy his mode of dealing with his creatures. Within the bounds of scriptural limits they permit the utmost freedom of enquiry, but the bold speculator who would soar beyond the circuit of revelation finds his flight narrowed and checked. Highly as we respect the Wesminster Confession, and deeply as we admire that ornament of the Irish Church who framed the Irish Articles, in vain do we look in either for the tempered moderation, or the scriptural accuracy which marks the creed of the National Church, and we cannot but think that less precision and more moderation would have perhaps impeded the schism in Ireland,

and prevented the too common reproach of latitudinarianism in Scotland. To those articles we believe that very few of the Presbyterians either Calvinistic or Arminian would have any objection; they would be common ground on which all evangelical pastors might meet; they would be, in the best sense, *articles of peace* against which no one would contend, but they who reject all creeds and articles, except those which they themselves impose; and even such, though they might shrink from the word "impose," must join in commending the union of orthodoxy and moderation which is so conspicuous in our formularies.

We trust that in the preceding observations we shall be forgiven for having spoken perhaps too freely of the lamentable division in doctrine and laxity in discipline which prevail in the Presbyterian body: it is a matter of notoriety; it is now a matter of record, and we have the solemn confession and regrets of their most valuable ministers. We might hope, that pressed by heresy on one side and schism on the other, the excellent men who take philosophic and Christian views of the affairs of their body would see the advantage of a *second* union with a Church which could guard them against both, which would enable them to repel the charge of indifference to the truth, and without compromising one principle, would gain them a vantage ground from which to repel equally the Papist and the Arian; which would leave those who adhere to error unsanctioned by the respectability of a name, would vindicate themselves from the reproaches of impotence or coldness, and would remove the anomaly which they lament of having an orthodox creed which they cannot enforce, and members of the same synod to whom they cannot give the right hand of fellowship.

We are aware that although very many would assent to the force of the above observations, and perhaps the respectable individuals on whose evidence we have remarked would be the foremost, yet the distance between such assent and a junction with Episcopacy may seem to be very great. We confess that it is so, and we confess too that there is a power in the scruples of a conscientious objector, which equally disarms censure and weakens argument. Never be it our task, as assuredly it is removed from our wish, to trample on the feelings of a delicate mind, or to undervalue the force of principle however strained. We seriously deem our cause sufficiently strong in its appeal to reason and to feeling, and that our Church admits no sacrifices but the free will offerings of affection and reason. We do then believe that many have a scrupulous objection to Episcopacy, but we feel convinced that the objection is very much more matter of tradition and feeling than of reason—we believe that the days in which Prelacy was linked with Popery have given place to clearer and less refracting skies, and that the horror of lawn sleeves has ceased with the morbid terror of the other vestments. Even they who found their dissent upon principle have, we are inclined to think, come to opinions not very remote from those of

many conscientious Episcopalians; and believing that Church Government is not so defined in Scripture as to render its form an object of faith, adhere to the presbytery from the very principle of expediency which attaches the Episcopalian to his mitred hierarchy. To such persons, arguments from expediency must have weight, and these arguments in favour of a regular Church Government, and derived from the evils of independence and popular election, are ministered by every moment. We now see respectable and conscientious Presbyterians educating their sons for the ministry of the Established Church, and they themselves attending the service of that Church, and participating in its most sacred rites; and we rejoice that the days of bigotry and of persecution are over, and that no imaginary differences, no unreal spectres can fright from "the bond of peace" those who agree in "the unity of the Spirit." The Church of Ireland too is on an high and a commanding elevation: she has vindicated her rights without asperity, and reformed her abuses without revolution. She has maintained in a very trying period the ecclesiastical purity of her character, without sullying it by party or political broils; and she has brought into the controversies of the day a zeal, an earnestness, a piety and a talent, which have won her the affections, and have secured her the respect of the candid and Christian dissenter. Union with such a Church, with whose principles the Ulster Presbyterian agrees, and with whose lay and clerical children he deems it a privilege to hold communion*—union with such a Church may be proposed without offending a single prejudice, if prejudices indeed exist;—but if they exist they are on the wane, the dissenting congregation is frequently found filling the aisles of the parish Church; the parish Minister frequently hallows the dedication of the Presbyterian's infant to its God, and social spiritual intercourse is not as heretofore determined by the walls of the meeting-house and the Cathedral.

We deem it unnecessary to anticipate any obstacles arising from minor objections, from such as would have possessed some force in the days of Baxter or Cartwright. We are inclined to believe that very few Dissenters would seriously object to a liturgical service, which has the sanction of great antiquity, and the authority, we believe, of every Protestant Church on the Continent. Our prayer-book, we know, has many admirers among them,† and that a very slight indulgence of prejudices, or a very

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* For testimony to the feelings with which the Presbyterians regard the Church of Ireland, and the advantages which they enjoy from its zeal, we would refer to the evidence of the Rev. Mr. Cooke, before the Commissioners of Education.

† That the Liturgy is not unacceptable to our Presbyterian brethren may be inferred from the fact, that they have for domestic devotion a selection of our prayers; and it is well known that Bishops Hacket and Bull have excited the admiration of the dissenters to our Offices when they recited them from memory. We have had occasion to know that one of the most deservedly respected ministers of the Independents in Ireland, has used without scruple the Marriage Service of our Liturgy.

partial correction, to which the most zealous Churchman might consent, (for we do not claim infallibility,) would induce them universally to give up what has a tendency to become rather the form than the reality of extemporaneous addresses, and admit them to the exquisite spiritual enjoyment of that form of sound words which is intelligible without being familiar, fervent without being enthusiastic, which possesses all the comprehensiveness of premeditated devotion, with all the freshness of occasional effusion. This and other objections would be met and remedied in the detail, if Providence would consummate what is so much to be desired. Even what is apparently so formidable, the elective power in the congregation, would be far from insurmountable. This same power is enjoyed in the licensed Episcopal Chapels connected with the Establishment, and no inconvenience is found to result from the acknowledged superintendence of the Bishop. Great disadvantages we know have arisen from the popular mode of appointment, where the government is too democratic; congregations have remained for months without a pastor; and when introduced, he has been received but by a portion of his flock, who have lost the bond of Christian peace in the anxieties of a popular canvass. It should be remembered too, that these very inconveniences have induced in many Presbyterian places of worship a modification of this right, and that the Church with which they are, at least in name, united, has a system of patronage far more objectionable than that which is placed in the guardians of the Establishment, and sanctioned by individual interest and public opinion.

We know not but that we may have contemplated this subject until we have given an imaginary value to its attainment, and diminished proportionably the intervening obstacles. We may be accused too of entrenching on ground which belongs only to the dignified guardians of our Church to occupy, and that it is not our part to propose measures which should, *ab initio*, have been sanctioned by them. If we know ourselves, we shall never be wanting in the respect and obedience to those Prelates, which it is our duty and our privilege to pay; we doubt not that such convictions as our's have frequently been presented to their minds; but while their station perhaps prevents them seeing as minutely, and feeling as keenly the agitating circumstances of middle life, that very station imposes a restraint on the declaration of opinion, because that opinion would be invested with the importance of rank and office. We have therefore ventured to put forward, with hesitation we confess, but we hope equally with respect and affection, those observations, which are the result of some experience, and the dictates of sincere good-will. At a time when in this country,*

* Ireland is peculiarly fitted for trying this interesting experiment. No political rivalry exists between the Establishment and the Presbyterians. "The disqualification of the Test Act, late imposed and early removed" has left both in possession of equal political privileges, and the protection afforded by Government to the Pres-

the "Ultima Thule" of Popery, she is rousing herself to power and exertion — at a time when on the Continent all means, *fas et nefas*, are employed to re-invigorate the system, and unite the scattered fragments of influence which survived the Reformation—we feel the importance of the measure we have been advocating, and we look forward to its accomplishment with hope and confidence.

Our readers will see that we have principally directed our attention to our Presbyterian brethren. With these we assimilate more than with other bodies of Dissenters however respectable; they are by descent members of an Establishment, and but by accident Nonconformists. The temporal advantage to the Church seems to be but small; but the Presbyterian interest would derive much, and Protestantism more. We are in possession of as much emolument and respect as we could have after a junction; but orthodoxy would be preserved, and union would be promoted, and Protestantism would take a bolder position in opposing the common foe. Far be it from us to presume any dictation as to the mode or terms of our union;* these would be the well-concerted result of sound deliberation. Our task has only been to prove—and we shall be satisfied if we have gone any way towards the proof—that an union would be *important*, and would be *feasible* without compromising a single principle, or surrendering a single right which an honest man would value, or a Christian man would prize.

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byterian body has called forth their gratitude and attachment. "If his Majesty's Government would only revise the invidious system of classification, and extend to us some legal power to tax ourselves for the amendment or rebuilding of our wretched meeting-houses, the Presbyterian Church of Ulster could have nothing further to beg, and would feel a lasting gratitude to their rulers and benefactors."—*Cooke's Evidence.*

* A talented contemporary, among the expedients which he proposes for the advantage of the Church, suggests a revival of the Convocations, and the establishment of Diocesan Synods. It is not our part to venture a decided opinion on either; but we may say, that to us the latter measure seems to deserve the attention of the Bench; that it seems to be a most effectual mode of giving respectability to the lower orders of the Clergy—connecting together the Prelates and their inferiors—reviving in our Apostolic Church, one of the most useful practices of antiquity, and removing at once, perhaps, every objection which a conscientious Presbyterian could feel to an union with the Establishment.

RELIGIOUS COMMUNICATIONS.

ON THE TRINITY.

COPY OF A LETTER ADDRESSED TO A YOUNG CLERGYMAN.

My Dear ——

The view you have taken of the threefold offices of Deity in the great work of redemption, is creditable both to your piety and to your understanding. To your piety as disposed to accept, with the humblest reverence, and the most affectionate gratitude, the revelation he has been pleased to make of his will; and to your understanding, as desirous to shew the perfect accordance of so mysterious a dispensation with the sound principles of cultivated reason. It is, at least, a laudable undertaking; and though disquisitions of this kind cannot, from their abstruse and metaphysical nature, be expected to satisfy all, yet I have no doubt that it will be as gratifying to many, as it has been, what is most to be wished, consoling and satisfactory to yourself. The reflections it has excited, lead me to offer some observations on that great and fundamental article of our Church—the Trinity, or mysterious union of three in one.

Though the terms Trinity, or Triune God, are not to be found in Scripture, yet, is the use of those terms, adopted for convenience, fully justified by the language of Holy Writ. Of this I hold it needless to offer any proof, because it seems to me impossible for a diligent and unprejudiced reader of the Bible to think otherwise; and they that do are reduced to the necessity of amputating, mutilating, or misconstruing every text, and they are many, which makes against them. My purpose is, to shew that there is nothing revolting, irrational, or incredible, in this doctrine of *Three in One*, as referable to the Divine Essence; that the contradiction it is supposed to imply arises from the imperfection of human intellect, confounding matter with mind; and that so far from being alien to reason, or the natural understanding of men, it is, in reality, less dissonant from it than the modern philosopher's notion of Divine Unity.

I would first ask the Unitarian, whether he calls himself Christian or anti-Christian, whence he obtained his knowledge of Divine Unity, and on what foundation his belief, or if he so pleases, his conviction of that great truth, reposes? This is a question which, I believe, he never asks himself; and yet it is a question that must be clearly and satisfactorily decided, before he can be sure of his point. If he calls himself Christian, he will, of course, say that he found it in the Bible, and he will say right; but then he reduces himself to this dilemma, that if the Bible be his sole authority, he has no choice but that of taking the knowledge of God as it is there laid down, or rejecting it altogether. We canot allow him a right of garbling the Word of God—or of

saying, I agree with what God has been pleased to reveal in one point, but I beg leave to differ from the Deity in another. If, in the Old Testament, God be not spoken of in the plural number—if there be not numberless predictions of a Messiah, or Saviour, who was to come in a Divine character—if, in the New Testament, our Saviour, both in his own declarations and in numerous testifications of the Evangelists and Apostles, be not invested, not merely with the honour of a heavenly commission, but with the actual attributes of Divinity—with the real character of the Son of God; and if there be not a clear and distinct account of the Holy Spirit operating on, influencing, and sanctifying the faithful believer, there is no signification in words, no truth in language, and no certainty in understanding. That some errors may have crept into a very ancient, and once with difficulty collected record—that some passages may be less clear and intelligible than others—that there are minor points on which difference of opinion takes place, and that pious Commentators have been thereby led into errors, is, perhaps, very true—but that there can be no doubt respecting the great and leading articles above stated, must, I think, be fully admitted.

I come now to the sapient philosopher, who, disdaining the aid of what he calls vulgar theology, draws his knowledge of the Unity of the Supreme Being from the stores of his own superior mind, and highly cultivated intellect. Is he, I would ask, really assured that such a treasure is to be found in that rich storehouse? What is the datum on which conviction rests? Where are the proofs that support his thesis?—and by what process of reasoning has he arrived at his conclusion? These are questions which he cannot have asked himself; because if he did, I do not know how he could have failed to discover the futility of his doctrine. This will appear at once, if he will put out of his mind all that he has learned from that despised theology—all that he derives from that religion, which the exalted state of his fine intellect disdains to acknowledge. A few miserable Atheists excepted, the belief of One Almighty Being, creator and preserver of the universe, is now become so known and acknowledged a truth, that it seems frequently to be considered rather as a sort of instinctive impression, or at least as a truth necessarily impressing itself on a refined understanding, than as, what it really is, a doctrine resting on the sole words of revelation. Accustomed to it from their infancy, it imperceptibly becomes so intwined in men's hearts, that it resembles more a plant of native growth, than of exotic introduction—they have it, not only without the fatigue of deep reflection employed in the attainment, but without the trouble of thinking how or whence it is derived. Thus it comes to be built upon as a foundation laid by Nature herself, and for which they owe nothing to any body but themselves: they make use of it as private property, to be disposed of just as they please—subject to no tax—incurring no responsibility, and commanding no obedience. The teachers of that religion, to which they are indebted for it, are regarded as task-masters, enforcing duties, imposing restraints,

and prescribing rules of government to people wiser than themselves. The books to which these ministers refer, are regarded as useless, because they consider themselves already in possession of all that is worth knowing, through a channel more to be depended on—the light of their own cultivated reason! And thus infidelity, scepticism, and vice, seek deceptious security in the paths of destruction!

It will hardly be denied, that reason, unenlightened by revelation, had attained a very high state of advancement at the time when Roman Monarchy was established on the ruins of Republicanism. It would be hard at any time to find a mind more cultivated, an understanding more clear, or a tongue more eloquent, than that of M. T. Cicero. Among the voluminous writings of this extraordinary man, he has left a treatise, entitled, *De Naturâ Deorum;* highly valuable, indeed—not for its intrinsic worth, but for the testimony it bears to the triumphant superiority of Christian truth, and for the clear demonstration it affords, that the highest religious wisdom of heathen philosophy was, literally speaking, absurd and puerile foolishness. I do not hesitate to say, that the humblest Christian, provided he has been fortunate enough to seek the benefits of Scriptural instruction, (for unhappily too many are destitute of this good fortune,) knows infinitely more of the true nature of Almighty God, and of the human duties resulting from that knowledge, than any, or all of the boasted philosophers of the heathen world. To the latter, indeed, knowledge is a term wholly inapplicable; they *knew* nothing—their happiest hits were either lucky conjectures, or the results of primeval tradition.

Surely, then, the knowledge of the Nature and Unity of God is not discoverable by reason, for if it was, the Roman orator could scarcely have missed it. Yet he was unable to discover it, either in the structure of his own mind, or among the accumulated treasures of other philosophic intellects. With what justice, therefore, any modern reasoner can take credit for a knowledge unattainable by him and his illustrious predecessors, it seems, after what has been now said, perfectly superfluous to enquire.

Let us now consider, from a general view of mankind, what idea it is that natural reason does really suggest, respecting the Nature of God, and I believe it will be found very far, indeed, from that of Unity. In the case before us, we suppose revelation out of the question, (though, probably, first traces of original revelation are universally discoverable,) and reason only exerting her powers on this great subject. We will begin with the savage state which some erroneously suppose to have been the earliest condition of men, but which really arose from their dispersion, and distant removal from the first place of their existence, long after the era of creation. When a few collected savages began to reflect, and reflection was not among the early efforts of their minds, they would be deeply affected by the surrounding works of creation, and that still greater wonder—their own existence. This existence,

they would conclude, must have originated from something without themselves, because though they could continue, they could not begin it. Similar reflection would lead them to ascribe the formation of other things to some cause, the nature of which they had no means of ascertaining. It would, however, appear, that there were some power, or powers invisible, by whose mysterious operation all these things were effected. They would perceive that they were themselves sentient beings—capable, by their reason and ingenuity, of doing a great deal, and far above the brute creation; and hence might be led to suppose, that there were beings still greater than they, who had been able to execute all the wonders they saw, and who still might preside over the works of their hands, though they had withdrawn themselves from mortal view. These might inhabit some of the celestial bodies, or some unknown part of the earth, and their voices might be heard in the thunder and the storm; but as to the real nature, essence, and qualities of those superior beings, it would be altogether out of their power to form any conjecture. The existence of mind without matter would be utterly inconceivable, because analogy, their sole rule of direction, and experience, their only guide, never could have suggested any such notion. Wherever, therefore, the idea of soul surviving body, or of a future state, in which both might be united, happened to be found among rude and barbarous tribes, it must unquestionably be ascribed to traditional authority—to some indistinct remnant of original Revelation: it never could have originated with the barbarians themselves—it never could have been among the improvements of their growing civilization, because there was nothing within the range of their knowledge from which it could have arisen, and because every kind of death, which daily took place before their eyes, directed them to an opposite conclusion.

From history we learn that the celebrated nations of Greece and Rome, as well as several others, (with the exception of the Platonists, whom I shall subsequently notice) were wholly unacquainted with the Unity of the Divine Being; and that no increase of civilization—no improvement in arts and science, enabled them to advance one step towards that knowledge. They were all Polytheists; and instead of confining Divine power to one, distributed it among a variety of personages, presiding over different departments. Many, if not all, of their deities seem to have originated from human excellence, or human distinction, of a certain remarkable and prominent character. But the deification of Heroes must have resulted from some confused trace of deity originally revealed; for it seems strange to suppose that he who, while he lived was only loved, admired or feared as a man, should, as soon as he died, that is, when he ceased to be lovely, admirable, or formidable, be exalted into a god. But when once the idea of deity, or a superior nature capable of seeing, and influencing human operations, and of rewarding and punishing both here and hereafter, was admitted into the mind, it became an easy

matter to tranfer that invisible power to characters once inspiring love, respect, or terror. Hence, naturally, arose the idea of paying reverence to particular spots, where they might be peculiarly supposed to reside, of erecting altars for worship, and of setting up images to animate and fix devotion. In the incipient stages of civilization, these, of course, were of the rudest form and workmanship, but in process of time, gave place to those exquisitely finished statues and temples, the admiration of the world, and to this moment unrivalled in spirit, design, and execution. Hence, by an easy transition, the statues and representations of those who were regarded as gods, became gods themselves; though made by hands, they were adored as divinities, and thus idolatry overspread the largest portion of the earth. Absurdity being once established, gave rise to an infinite number of abuses, impositions, and extravagancies—and reason, instead of being the handmaid of God, became the minister of Superstition.

Modern philosophers talk of the mild and tolerating nature of reason as opposed to the persecuting spirit which has too often disgraced Christianity. But were it true, which they know very well it is not, what does it amount to but setting up superstitious fatuity against zeal for truth, the contentment of ignorance against the desire of knowledge. And who have been the first and greatest persecutors, when Christian was opposed to Christian? Truly those very persons who, if polytheism was mild, ought to have been the most tolerant—not they who adhered to the primitive worship of God, and belief in his divine love and sanctifying spirit, but they who introduced the adoration of the Virgin, of Saints, of Crosses, and of Relics—they who borrowed not only the ornaments of the Pagan temple, but the example of the practice, and in defiance of the decalogue, put the creature in place of the Creator!

We are told also that the great men of antiquity inwardly despised the superstitions of the people, derided their notion of the gods, and entertained more wise and liberal ideas of the divine nature. That many of the popular superstitions were too gross for men of more cultivated minds is true, but that they had therefore arrived at the full credit of modern infidelity, can by no means be admitted. Their wisest statesmen and generals consulted oracles and omens, and most of the philosophers inculcated the worship of the gods with a degree of earnestness that could not always be insincere. Even Socrates reminded his attendants that a cock was due to Esculapius at a time when it is impossible to suspect him of hypocritical intention. Whoever reads Xenophon's beautiful romance of Cyrus, will find traits of humble and unostentatious piety, which would put many a professor of Christianity to the blush. They were indeed, distracted with doubts, and wandering in the mazes of uncertainty, having no sure ground of belief whereon to rest, but it is not true that they were generally unbelievers of the religion, or despisers of the gods of their country. This honour has been reserved for those on whom

the rays of celestial light have shone, but who borrowing a little of that light, and then calling that little their own, unfortunately employ it only for the purpose of losing their way.

In the Grecian mythology, Jupiter is represented as the Supreme Being, accompanied and attended by several others equally divine in character, but distinct in person. They possessed also the power of assuming human forms without any derogation from dignity or diminution of rank. Their Tartarus and Elysium shew that Divine punishments and rewards were not limited to this world : of this their great poets made a happy use ; for, not considering that country as one, ' from whose bourne no traveller returns,' they felt at liberty to gratify themselves and their readers with much beautiful and interesting description. Aware that the flesh and blood had been left behind, they were obliged to clothe the souls of the defunct with ideal forms, but so nearly resembling earthly, as to give but faint ideas of immaterial. As for their gods, they took care to give them substantial forms, making them feed on Nectar and Ambrosia—engage in combat with men, and intrigues with women. All this, no doubt, was very gross ; yet, gross as it was, it must be esteemed refinement itself, compared with the extravagant creed, and sanguinary rites of many of the northern nations. What, indeed, but grossness could be expected from minds wrapped ' in this muddy mixture of decay,' and unenlightened with the beam of heavenly knowledge. All that mere reason could give they attained, and even something more ; for the idea of any presiding and providential power on high, as well as atoning sacrifice, could never have originated in pure humanity, and must have had its source in a traditionary remnant of primitive Revelation. *(See Magee on Atonement and Sacrifice.)*

Considerations of this nature, and they admit of great and instructive enlargement, are sufficient to shew of what the mind of man is capable, unassisted by that wisdom which is from above, and left to its own powers, however highly cultivated. They will shew, that pure immateriality of being, such as enlightened men ascribe to the Author of Nature, never was, or could, be within their contemplation, because every object of their senses—every source of reflection, suggested an opposite inference. Matter, form, and visible shape, always accompanied their ideas of mental existence. These were generally supposed to resemble humanity, because under that form the greatest degree of mental ability was always discovered to reside. To enhance the imaginary superiority of their divinities, to augment the power of their minds, and to render them superhuman, the general resource was to enlarge their size, or to increase the number of their heads and arms. Some supposed the sun to be the form under which the divinity appeared, and others the earth, but still under the idea that matter was a necessary clothing for spirit. Hence the unavoidable tendency of uninstructed man to a plurality of gods, to divisions, and subdivisions of divine agency, and by necessary consequence, to image worship, and all the absurdities and abominations of idola-

try. Man himself often became the object of his fellow-man's adoration ; and this ridiculous homage paid to human eminence, and accepted by human pride, was, it must be confessed, much less irrational than that now paid by persons *professing* the worship of One Almighty God, to the altars, images, or agency of those who, when living, were not one jot less human, or more divine than themselves. The living object of worship, though he can do nothing as a god, can bestow many favours as a man. When life is gone, the link that connected man with this world, is irrevocably dissolved—the consequences of his conduct therein, as relative to his reception in the next, only remaining.

Was there no other proof of the divine truth of the Bible, I would fearlessly rest it on its doctrine of the spiritual and immaterial Unity of the Supreme Being, and that truly wonderful document, the *Decalogue*. Even from the concise view here taken of the subject, it seems wholly impossible that such a doctrine should have originated with, or such a code of laws have been devised and enacted by, men alone. Supposing that by some fortuitous thought such an idea should have crossed the minds of one or two individuals, can we believe that it would ever have been embraced by others, far less by a nation ; resting as it then would, on no authority but that of the inventor, militating against their general notions, and apparently refutable by the only testimony to which they could appeal—that of their senses. With the inventor himself it would be only a theory, amusing for a while because it was new, but not reducible to any substantial or practical use in his hands, inasmuch as no person would hold himself bound to believe what he thought to be false, upon no better ground than that another supposed it to be true. There are only two conceivable grounds on which a conviction of this great truth can be founded—the ability of the mind to arrive at such a conclusion by a reasoning process, or a revelation of it from God. The former will hardly be maintained, even in this reasoning and enlightened age, by any man of sound and deep reflection ; the inference therefore is inevitable—that it came from God.

Another proof may be drawn, if further proof be wanting, from the primitive simplicity of the age in which these books were written which record the creation of the world, the fall of man, the deluge, and the religious and political establishment of the Jewish nation. The sublime, consistent, and I may add philosophical history of the creation, and the ackowledgment of One Pure, Immaterial, and Almighty Being, could never have originated from men in a pastoral and incipient state of social civilization. Moses, we are told, was skilled in all the learning of the Egyptians, but from that knowledge he could have derived nothing of what he has recorded. The God of Israel was known long before they were acquainted with the Egyptians, and had he borrowed any thing in the article of religion, at least, its consequence would have appeared in the introduction of some of those

idolatrous rites, for which at a much later period they were justly stigmatized by a Roman satyrist. He might have learned the art of building pyramids, and perhaps a little astronomy, by neither of which he profited much, but he could have learned no more. Learned men may differ in their expositions respecting some of his relations, or the precise nature of the inspiration under which he wrote, but that the information he has given is such as must have come from God, and could not result from human invention, is what I think no man in his senses, who will carefully read these books and reflect on their contents, can palpably deny.

The difficulty of keeping the Jews in the true faith, and counteracting the tendency of the popular mind to idolatry, demonstrates also the natural bias of the human understanding to image worship, and plurality of Gods. All the authority of the rulers, civil and spiritual, was frequently insufficient for the purpose, though supported by signs and wonders, and evident exhibitions of the Divine presence. Nor was it only the vulgar that fell into the snare, the weak minded in every condition of life, as it is at this day, being more prone to superstitious observances than to rational duties. We may also include this circumstance among the proofs of biblical truth; for had the religion been of human device, the priests and rulers would have found it more their interest to adopt the prejudices of the people than to oppose them. They could very easily have ruled them by means of their favourite superstitions, had that been the only object they had in view, and extended their power over a wider extent, had extension of empire been their sole purpose. Their steady and unalterable attachment to the purity of their worship, and their rigid exclusion of any kind of idolatrous corruption, could therefore only have proceeded from One Great Cause, a perfect conviction that they acted under the direction of GOD himself.

We may hence see upon what foundation the Unity of the Deity really rests, and how futile is the pretence of its being discovered or discoverable by human wisdom. Supposing it to have been never revealed, men never could have arrived at any such conclusion, or been able to form even a probable conjecture on a subject so abstruse, so myterious and so remote. Whatever notion of a God he might have had would have been confined to his own country, kindred, and nation, without any attemp to interfere with, or impose his opinion on others. With respect to the nature of Deity, the probable, perhaps rather as experience shews, the certain leaning of the mind would be, not to the single, but the multifarious—not to power residing in one person or form, but to the divine agency of powers unnumbered. Experience and observation would shew him a variety of powers existing in one man, and worldly, or political power, exercised in several ways, and under numerous modes of combination. As mind without matter could never enter his thoughts, so one Almighty Immaterial Intelligence being utterly beyond his conception, his ideas of superhuman direction would necessarily lead to plurality of divine agents.

It is to the want of duly considering the spiritual immateriality of the Divine Being, we may ascribe the difficulty so many profess to find in admitting the doctrine of the Trinity. To the heathen it would seem incredible, not only on account of his prejudices in favour of a plurality of gods, but because his gods being material, he would find it impossible to conceive that three different and distinct material forms could constitute one. This would amount to a contradiction, like that of the real presence, perfectly irreconcilable with common senses, or with common sense. But that an Almighty Immaterial Intelligence, unincumbered with body —purely spiritual, and pervading all creation, should operate by means of essences, possessing different offices, and capable, for a great and peculiar purpose, of having one of them invested with a substantial and visible form, is surely far from involving either contradiction or improbability. If there be a *nodus* in it, all that reason requires is, that it be a *dignus vindice nodus;* and if ever there was a circumstance justifying Divine interposition, surely it will be found in that gracious act which brought life and immortality to light—redeemed man from death and from sin, and gave him a conditional title to felicity of endless duration! If it be possible to shew the shadow of a title on any other ground, I am content to give up the argument; and if it be dependent, as it certainly is, on this alone, the unbeliever will do well to consider what he risks in rejecting the doctrine on a notion which he could never have discovered by his own understanding, and for which he is indebted to that very Revelation, against whose authenticity he has now turned it.

It may be worth observing that this doctrine of a Triune Divinity, which the *soi-disante* wisdom of some moderns is unable to digest, was however so far from being deemed incredible or improbable, by the greatest sages of heathen antiquity, that we find it occupying the mighty mind of Plato, whose Triad bears a resemblance to the Trinity of Christians. We are not however to ascribe the discovery even to his superior intelligence, or that of any of his celebrated school, being in fact traceable to a much more remote origin, and unaccountable on any other ground than that of an original revelation. For some brief and excellent observations on this subject I refer the reader to Bishop Horsley's Charge to the Clergy of the Archdeaconry of St. Alban's, delivered when he was Archdeacon. This Charge brought on the controversy with Dr. Priestley, and gave that justly celebrated divine (Dr. H.) an opportunity of displaying the depth of his erudition and the almost unrivalled power of his clear and vigorous understanding. I mention it merely to shew how compatible the belief of a Trinity is with the possession of the highest intellect, and with what little pretensions to knowledge or wisdom, our modern philosophers are pleased to represent it as wholly irreconcilable with cultivated reason. It will not be easy to find among unbelieving sages of modern times a mind equal, either in the power of conceiving, or the power of expressing conceptions, to that of Plato; and I think

I may safely say that the greatest as well as the best men, since Christianity was established, have been believers of Revelation, and supporters of its grand doctrine, of three Persons, Powers, or Essences, in One Almighty and Everlasting God.

The Triad of the Platonists, or three Essences, Powers or *Hypostases*, (the last being a Greek term not easily translateable into English,) composing one (τὸ θεῖον) Divine Being, are as explained, (ἀγαθον, νᾶς, ψυχὴ, that is, goodness, intelligence, soul or spirit,) distinct in their operations, or offices, equal in rank, and united inseparably so as to form One God or Supreme Spiritual Existence. Had this been the invention of Plato's school, it might with some justice be alledged that highly cultivated reason sufficed, or might suffice for the discovery of that grand truth, the Unity of the Divine Nature, and it would also serve to shew that a division of offices in the Godhead was naturally suggested by the same depth of reasoning powers. But the truth is, that the discovery was not so produced. Though not so general as the doctrine of sacrifice and atonement, like that it descended by tradition, the origin of which was too ancient to be traced to its fountain. All that memory could retain, or ingenuity discover was, that it came from the East, from that part of the globe whence all science and civilization issued, and where, as Revelation informs us, man was created, and enlightened by his Divine Maker, and placed in that state of innocence and bliss, which by his disobedience he so unhappily forfeited. Thus even in the darkest superstitions, as well as in the highest intellectual attainments of the Pagan world, we are sure always to find something bearing testimony to the truth which upholds the Christian faith, the Divine authority of the Bible.

A Trinity, such as is the object of Christian belief, could not have been discoverable in a tradition derived from the Mosaic History of Creation, but there was something which might lead to it in the language of the inspired writer, where God generally, if not always speaks of himself in the plural number—'*Let us make man.*' The great discovery, however, altogether, as we have already shewn, above every possible reach of human intellect, was that of One, Almighty, Immaterial and Spiritual Being. How or whence the notion of the Triad arose, is not perhaps now capable of satisfactory explanation. When the idea of plurality connected itself with that of One Godhead, imagination might busy itself to shew wherein that plurality might consist, and it must be owned that the explanation was at least very ingenious. It will also prove, as I believe has been before observed, that there is nothing contradictory to the soundest reason in the notion of combining different powers, persons, offices, or agents, in the nature and existence of Almighty God.

Might not the idea have arisen from a studious contemplation of man, who, with reverence be it spoken, may be said to exhibit an inferior example of Triad, or Trinity in himself. Life he possesses in common with other animals, and in like manner, but in

a higher degree, intelligence also. Of this latter, several animals possess no inconsiderable share—the dog, for instance, of whose memory, knowledge, and acuteness, so many extraordinary and well vouched stories are related. Even in this animal we perceive a junction of two powers, or qualities, totally distinct from each other, yet mysteriously combining to form one animal. Without them the body is a lump of clay, and by what wonderful process they are combined and united, so as to form one creature, is I think, wholly inexplicable by human understanding. We see that it is so, but why it is so, I believe the most stubborn Unitarian will confess his utter inability to explain. Yet, surely, the reality of the miracle, for such it really is, suffers no diminution from the frequency of the case. Man, however, adds to these another gift, quality, or possession—a rational soul. This I deem it unnecessary to endeavour to prove, though there may be, and have been, among Unitarians and Infidels, deniers of the fact. Deny it, indeed, they may, and at their own peril be that denial, which want of a rational soul only can excuse. If they feel this plea a strong one, let them enjoy it unmolested by me; but as I trust an immense majority is at my side of the question, I must assume leave to take it for granted that man has a rational soul. Here, then, is a third quality, or essence, appropriate to men alone, and perfectly distinct and different in its nature and operation from both the other. Hence we may deduce, as I undertook to shew, a faint similitude, or example, of the Platonic Triad existing in man. The Ἀγαθὸν represented by life, the foundation and *sine quâ non* of all; Νοῦς—intelligence; and Ψυχὴ—soul. It deserves, however, to be noticed, that Plato's notion of a Triune God is also to be found among the earliest Hebrew traditions, though not in the Canonical Books.

Well may Holy Writ launch the thunders of heaven against that arch-enemy of all that is good, all that is praiseworthy, and all that is venerable, in this petty world—HUMAN PRIDE. I do not mean that quality (it indeed deserves not the name) which sets a man above doing mean things; but that reprehensible arrogance which, confiding in its own vain-glorious wisdom, is so fertile a source of public and private discontent, calamity, wretchedness, and ruin. Hundreds, nay thousands, of pages might be filled with lamentable accounts of its mischiefs; and what is most lamentable, some of the worst instances will be found among men whose talents, had they not been thus distorted and abused, might have ranked them high among the friends and benefactors of mankind. How many may be pointed out in our own nation, and in our own times, to whom has been given ability to delight, to instruct, to amend, and to bless, and who have perversely applied that ability for the most part to purposes the very opposite to those for which every man who thinks for one moment on the nature and character of the Almighty Giver, must be certain they were given? Few I believe are the cases which will not justify us in ascribing this preposterous criminality to pride, to an affect-

ed contempt for common opinions, to a self-sufficiency which looks down upon the attainments and understanding of others, and to an overweening confidence in their own intellectual sagacity.—Many carnal passions and propensities no doubt contribute their noxious influence, but pride, if not at the bottom, is at least an encourager, and promoter of all :—hence the most revolting doctrine of evangelism is that which prescribes humility, meekness, and self-abasement, because it is one of those most opposed to the evil propensities of fallen man. Human pride takes no offence at the lessons of common morality—it affects to listen with complacency to the teachers of justice, kindness, generosity and general virtue, because it can flatter itself that these are among the qualities by which it aspires to be distinguished. To these or some of these it can offer plausible pretensions, and hope to obtain credit. through appearances, for principles not actually possessed —but Christian self-humiliation admits of no such compromise ; it strikes directly at the root of all that is arrogant, assuming and self-sufficient in human nature, and that it is so ill received by human corruption, is one of the strongest proofs that the authority enjoining it is Divine, for it never could have originated with so frail and fallen a creature as man.

Such, however, unfortunately is the prevalence of this evil principle of pride, especially when combined with avarice and ambition, that it has continued to work its way even into the inmost recesses of the Temple of Humility—to annul the statutes of the Divine Founder—to raise for itself a supreme independent domination—to enact a new system of spiritual slavery, and to exclude from the service of Christ all who will not bow the knee to an authority which not only wants his sanction but is in direct opposition to his principles, his actions, and his precepts. Do I wonder that this Church forbids the reading of the Bible ? Certainly not—because I defy any man of common sense who does read it, to reconcile the statutes and ordinances which peculiarly distinguish the Papal Church, with the statutes and ordinances clearly and unequivocally laid down in the Word of God ; but I do wonder that this Church should still persist in maintaining errors, abuses and corruptions directly contrary to the acknowledged authority of Him, whom the greatest sinner on earth would shudder knowingly to disobey. There was a time when errors and assumptions were excusable, because there was a time when the Sacred Volumes, though preserved in libraries, were almost without readers—when the Scriptures were nearly a dead letter, and when general ignorance gave encouragement and introduction to general error. But what shall we say to the conduct of a Christian Church in the 19th century, which instead of confessing her errors to God, supplicating pardon for the sins and impieties of herself and her predecessors, and resolving to amend them, confidently sets up the traditions of barbarism against the records of the Gospel, sanctifies the abuses of which she ought to be ashamed, substitutes presumption for repentance, and impious-

ly devotes to eternal damnation all who refuse to commute their allegiance to God for allegiance to the Pope—all who will not worship his church's images, in open contradiction to the Almighty's command, and all who will not believe her lying legends, her absurd dogmas, and her deceptious miracles!!!

Oh Pride! Vain glorious, soul-destroying Pride! if ever you could boast a triumph over the frailty of fallen man, behold it here! We wonder not at thy conquests, where the light of heavenly truth has shed no radiance! We are not surprised at the burning pile of Indian widows—the drownings in the Ganges—or the miserable delusions of Juggernaut; but we are—we must be filled with grief and astonishment at the lamentable success of thy power over those on whom the full light of Christian Revelation may at this moment shine, would they but turn their eyes to it! We are, indeed, astounded by that inveteracy of influence which can maintain a conflict with the direct and positive ordinances of God himself! How true is the old saying—*Corruptio optimi est pessima!*

Can these things last? I trust not! She has, indeed, enlisted infidelity on her side, and for selfish purposes many now appear in the ranks of her supporters, by whom she is secretly detested. But there is a potent phalanx of true believers, gradually, but powerfully working her reformation, or her downfall. Among her opponents are the increasing light and learning of the age—the increased diligence and piety of the Reformed Church—the voice of reason—and far, far above all—the Voice of God!

Your's, &c. H.

ON THE DOCTRINE OF MINISTERIAL ABSOLUTION AS HELD BY THE CHURCH OF ENGLAND.

It may be necessary to state that the following Essay is the substance of a Visitation Sermon, preached in the Year 1821; because there appears a very close resemblance between the statements here made, and those brought before the public, in the recent evidence of His Grace the Archbishop of Dublin. H.

The Christian Ministry is a ministry of reconciliation, founded upon the vicarious sacrifice of our Divine Redeemer. 2 Cor. v. 19-21. The Christian Minister's duty is, to declare how this reconciliation is effected, and to pray that its blessings may be enjoyed by those who profess to have sought them; and when convinced that they have been duly sought, he may feel it his further duty upon special occasions, to pronounce his conviction that they have been obtained. Power and authority to do all this is conferred, according to our Church, at the ordination of priests, when the bishop and presbyters present, laying their hands on the head of the candi-

date, address him in these words, "Receive the Holy Ghost for he office and work of a priest in the church of God, now committed unto thee by the imposition of our hands: whosesins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained."

It is due to our dissenting brethren, to point out the grounds on which this text is introduced into the ordination service, and why we not only believe such a power exists in the church, but why we believe it transmissible through successive generations. The twelve Apostles sustained a two-fold character in the Church—witnesses of our Lord's resurrection, in which character they could have no successors, and preachers of the glad tidings which resulted from that resurrection; this was their ministerial character, and in this they had successors. Titus i. 5. 2 Tim. ii. 2. 1 Tim. v. 22. That our Lord addressed the words first referred to, viz. John xx. 22, 23, to his disciples in their character as the first link in the chain of the Christian Ministry, and not in their character as Apostles, will appear from the following considerations. 1st. The imparting of the Holy Ghost in connection with the power of remitting and retaining sins, was not the imparting of the Spirit of truth. John xiv. 17. 26.—xv. 26.—xvi. 13.; for they still continued ignorant of the nature of our Lord's kingdom. Acts. i. 6. 2nd. This imparting of the Holy Ghost was distinct from that which was to qualify them for the fulfilment of their apostolic office; for at a later interview, our Lord commanded them to wait at Jerusalem until they received it, reminding them at the same time that he had promised it to them. Luke xxiv. 19.—Acts. i. 4. 3rd. Great importance is attached to the facts; first, that the number of the apostolic college was filled up before the day of Pentecost, and second, that on that day they were all present; which intimates the importance of each individual being the subject of a personal descent of the Spirit, in order to render him a competent witness of the resurrection; but if the imparting of the Holy Ghost alluded to, were intended as a qualification for this office, since there were but ten of them present, Thomas and Matthew would have been so far different in their qualifications, and thus inferior to their brethren. The breathing on the disciples did not therefore confer spiritual privileges wholly apostolic, that is exclusively belonging to the office of witnesses of the resurrection, for if so, the miracle of Pentecost would not have been necessary; nor were these privileges even partly apostolic, for if so, two of the number would have been deficient, and we conclude that these privileges not belonging to the apostolic character of the recipients, must necessarily belong to their character as the first Christian ministers.

A further proof that John xx. 22, 23, conferred ministerial and not apostolic privileges, arises from a comparison of the passage with those in St. Matthew's gospel, where our Lord bestows authority of another kind: "Whatsoever ye shall bind on earth,

shall be bound in Heaven, and whatsoever ye shall loose on earth shall be loosed in Heaven," Matt. xviii. 18. see xvi. 19. The use of the neuter gender here limits the authority conferred to that of excluding from, or admitting into the Christian Church, ceremonies, precepts, or prohibitions, which were found in the Old Testament. This authority was exercised, Acts, xv. 23-25, in a way which shews that it was exclusively apostolic. The use of the masculine gender in St. John, shews distinctly that *persons* not *things* are the objects on which the power it confers is to be exercised. But a power which is given to be exercised on persons cannot expire with those on whom it was first bestowed; it must be *perpetual*: but we have shewn that an *apostolic* power so far from being perpetual, must from its nature have been temporary; therefore a *perpetual* power must be a *ministerial* power; and a ministerial power must be *transmissible*. Thus we argue that the power to remit and retain sins is *transmissible*, because it is ministerial; that it is *ministerial*, because it is not apostolical; that it is *not apostolical*, because it is perpetual; and that it is *perpetual* because it is *personal*.

On these principles the Church of England acts, in exercising a power to declare sins remitted in her three forms of absolution, while the other branch of this power may be considered as exercised, though not formally, in the commination service. The most remarkable of the forms of absolution occurs in the service for the visitation of the sick, and for obvious reasons I shall confine my observations to it. None but those who wish to misrepresent her, can suppose that when our Church uses these words, "By his authority committed unto me, I absolve thee from all thy sins," she intends to convey the idea, that an absolute and irrespective pardon is thereby granted, and that her minister has a power either to forgive the sins of the impenitent by granting it, or to retain the sins of the penitent by withholding it. The form is couched in Scripture language, and we are to seek its meaning in that idiom of this language, whereby a person acting under superior authority, is said to do what he declares shall be done, or whatever he is the instrument of accomplishing. When the chief butler told Pharaoh how exactly Joseph's interpretation of his dream, and that of his fellow servant, accorded with the event, he uses this idiom; "And it came to pass as he interpreted to us so it was; me he restored to my office, and him he hanged." "See" (saith the Lord to Jeremiah,) "see I have set thee this day over the nations, and over the kingdoms, to root out and pull down, and to destroy, and to throw down, and to build, and to plant." By the same idiom Ezekiel denominates the time when he came to predict the destruction of Jerusalem, "the time when he came to destroy the city," xliii. 3. (Com. the marg. reading.) The same mode of expression prevails in the New Testament, as for example, when St. Paul tells Timothy, "In so doing thou shalt both save thyself and them that hear thee." He himself was sent to the Gentiles to "open their eyes, to turn, &c." and

Judas "purchased a field with the reward of his iniquity." But the most striking and apposite illustration of the words we have adopted from John xx. 23, will be found in the 13th Chap. of Leviticus, where the Priest is said upon inspection of the leper to "pronounce him clean or unclean;" in the original, *to cleanse* or *to pollute* him. This case is strictly parallel to the one before us; as in both the speakers act ministerially; in both they are furnished with grounds, whereon to form their judgment; and as we cannot conceive that any mistake of judgment in the Priest, would alter or affect the health of the leper, neither can we suppose that the spiritual case of the person concerned is affected by any erroneous opinion which the attendant Minister may form of his state.

However, what occurred at the Savoy conference must remove all doubt as to the meaning which our Church affixes to the expressions in question. The Puritans wished them to be altered to "*I pronounce thee absolved,*" and it was replied that "the form in the Liturgy is more agreeable to Scripture than that which they desire; it being said in St. John's Gospel, not, 'whose sins ye pronounce remitted,' but, 'whose sins ye remit,' and the condition need not be expressed, *being necessarily understood.*"

The exhortation directed to be read on giving warning for the Holy Communion, ascertains further the views of our Church on the subject of ministerial absolution. The person who requires further comfort or counsel is directed to "come to some discreet and learned minister of God's Word, and open his griefs; that by the ministry of God's Holy Word, he may receive the benefit of absolution, together with ghostly counsel and advice." In the first prayer book of Edward VI. the exhortation is to come to the Priest, that of him (as the minister of God and the Church,) he might receive comfort and absolution, to the satisfaction of his mind. The subsequent alteration of this passage shews, that as our reformers gradually emerged from the errors of Popery, they learned to substitute the ministry of God's Holy Word, as the medium of imparting spiritual consolation, in place of the authority of the Priest, as the minister of God and the Church.

The collect which is directed to be used after the form of absolution, is expressed in language altogether inconsistent with the idea, that an absolute and authoritative remission of sins had been just before imparted by the minister.

The form which we have under consideration, differs from the other two in the following particulars; 1st. In not being preceded by any confession to Almighty God. 2nd. In its being pronounced only at the special confession of the sick person, after he has disclosed some weighty matter which may trouble his conscience; the words "if he humbly and heartily desire it," were not in the Rubric previous to the last revision, 1682, at which time they were added. 3rd. This form differs from the others, in the minister not being bound to use the precise words in which it is expressed: he is directed in the Rubric, to absolve *after this sort.*

In the Scotch prayer book, as well as in the second of Edward VI. the expression is, *in this form.* The alteration seems designed to relieve those who might scruple to use the words of the form, and it is remarkable that this is the only case where any permission is given to deviate from the prescribed formularies. We must not here overlook the obvious distinction between forgiving sin, and pronouncing a sinner to be absolved, which we do when first declaring the means whereby God forgiveth sin, we avow our belief that he of whom we speak has received "true repentance and a lively faith."

In the prayers used at sea, this form is not used, even in the most imminent peril, which shews that it is not intended for a congregational or public office; and when a prisoner under sentence of death "desireth absolution," the minister may, or may not, use this form at his discretion. From the whole of the foregoing statements, it appears that our Church uses this form only for the comfort of a dying believer, whose mind may be harassed with temptations and fears, and that the comfort it imparts arises not from a pardon then bestowed, but from the assurance of the minister, that God has already pardoned his sins. In similar circumstances, I believe, any of our spiritually-minded dissenting brethren would pray in direct accordance with the spirit of this form.

Under this view of the entire question, it appears that our Church regards the absolution pronounced by her ministers, as *a ministerial,* and not as *an authoritative* act; and we are bound to shew that she does not, in any degree, countenance or adopt the doctrine of the Church of Rome; for this is the most popular and, perhaps, the most plausible objection urged against her upon this subject.—First, The Church of Rome requires all her members periodically to confess and receive absolution, and making it necessary to salvation, she binds every person to receive it. We limit it to a person voluntarily confessing some special sin, and to this person so confessing, only when his life is in danger, and at his own particular request: the only resemblance here between the two Churches is in the forms, which partly resemble each other; and let it be remembered, that our's is an ancient form, used before Popery had corrupted the Church.

Secondly, The Father Confessor is empowered to impose penances, and spiritual satisfactions, on the due performance of which depends the ratification of his absolution. We pronounce no absolution until satisfied that the sinner does truly repent and unfeignedly believe, so as to have been already pardoned by Almighty God.

Thirdly, The Church of Rome bestows absolution upon the *attrite,* who are in the lowest possible state of grace, and by virtue of it they consider them advanced to *contrition*—a higher degree in their imaginary scale of spiritual existence; we never contemplate any such unscriptural distinction. But all doubt as to the actual difference between us, is removed by referring to the

decrees of the Council of Trent, where those who deny that absolution is a judicial, and affirm it a ministerial act, are branded with an anathema: see De Sacram. Pœnit. Canon 9.

It has been objected to the doctrine of ministerial absolution, that if it were true, an ignorant and ungodly Clergyman would be empowered to confer what he never enjoyed, and impart what he never possessed. We regret that there should be any colour for such an objection, but we think it unfounded, because we do not claim the power for the man, but for the office; and the objection further supposes a case, which our Church does not contemplate as possible; for she has done every thing which prudence could suggest, to exclude ignorant and ungodly men from her ministry, and has laid a fearful responsibility in the sight of God, upon those who have the power to admit into, or appoint to her ministry. Still, however, if men who regard its sacred functions only as the means of gratifying ambition, or indulging indolence, will obtrude themselves into an office which they disgrace and profane—this rests between God and their conscience; they are ministers *de facto*, and as such, they fill a spiritual office in the Church, while they are responsible to its great Head for not being his servants *de jure*.

The doctrine of the Church of England, on the subject of ministerial absolution, is thus to be explained and defended, in order to shew that it is according to Scripture, and that it is not borrowed from the Church of Rome: it is a subject worthy of our most serious attention; for if our Clergy examine it closely, they will find it intimately connected with the preaching of Scripture doctrine, and with respectability of personal character; for it will shew that the principle on which it rests, is the declaration of mercy through a crucified Saviour, and its tendency is to require a conduct consistent with his profession, in every Christian minister.

BIBLICAL CRITICISM.

Mr. Editor.—In a book which undergoes such repeated reprinting as the English Bible, it is not surprising that some trivial errors should be propagated from one edition to another: thus, Bishop Horsley detected the erratum of "*they* doctrine," for *thy* doctrine," (1 Tim. iv. 16.) in several editions printed during the last century. The object of this letter is to point out a similar error, which has hitherto, I believe, escaped notice. In the standard editions of the authorised version, the marginal reading on Ps. x. 14, is, "Heb. *leaveth*"—but instead of "*leaveth*" most of the common Bibles printed during the last and present centuries, read "*cleaveth*." This error has also found its way into Bishop Mant's Bible, Dr. Adam Clarke's Bible, (Liverp. 1813,) Reeve's Bible, Baskerville's Folio Bible, (Camb. 1763,) Hewlett's Bible,

and the English version of Bagster's Polyglott. The correct reading will be found in Mr. Scott's Bible, Browne's Self-interpreting Bible, Dodd's Bible, (Lond. 1770,) Basket's folio Bible, (Oxf. 1717,) and Poole's Annotations, (Lond. 1696, 2 vols. fol. :) the two last were probably printed before the error originated.*

Trinity College. T.

QUERY ON THE FORMULARIES OF THE CHURCH,

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

Sir—Perhaps you will permit me to propose in your pages the following questions, to be answered by some of your learned readers, should they appear of sufficient importance to merit insertion.

The authorised documents which contain the doctrines of the Established Church are generally counted the Liturgy, Offices, Articles, and Homilies, with Jewell's Apology and Nowell's two Catechisms. Is the authority of Jewell's Apology and Nowell's Catechisms the same as that of the others?

And if so, why are they (and especially Nowell's Catechisms) so little known among the Divines of the Church of England† ?

Nowell's smaller Catechism was translated into Greek by Dr. Whitaker, for the use of schools. In his preface he speaks of *three* Catechisms by Dean Nowell—Where is the third Catechism to be found ?—or do any of your correspondents know of a third Catechism ?

It is conceived that Jewell's Apology would be peculiarly valuable to Divinity Students just now when the controversy with the Church of Rome is likely to engage so much of the public attention. The Homilies highly merit attention for the same reason ; and it deserves the consideration of every Clergyman of the Established Church, and of every candidate for the ministry, Whether the Thirty-fifth article can be conscientiously subscribed to by one who has not *read* the Homilies, and compared the doctrines contained in them with Scripture. It is to be feared that many have professed to believe that the Homilies contain good and wholesome doctrine, while they have not so much as read those Homilies.

I remain, Sir, your's &c.

T.

Trinity College.

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* Baskerville's Bible (1763) is the oldest in which I have found an error, but I cannot pretend to say, that it does not exist in any earlier edition.

† It is extraordinary that the Library of the University of Dublin does not contain a copy of Nowell's *larger* Catechism.

REFLECTIONS ON THE COLLECTS, EPISTLES, AND GOSPELS FOR THE ENSUING MONTH.

QUINQUAGESIMA SUNDAY.

The Epistle, 1 Corinthians, xiii. 1. The Gospel, St. Luke, xviii. 31.

That "most excellent gift of charity" for which the Collect of this day leads us to pray, being literally interpreted, signifies universal benevolence—love. The word is rendered *love* in Tindall's New Testament, in the Bibles of 1549 and 1568, and in the Geneva version.

Without this Divine principle residing in our hearts and governing our thoughts and words and deeds, nothing which we think or do or say, can be acceptable to God. To be found *moving* in a round of religious services is, with the world, evidence of having true religion, but withal, if the *motive* be not genuine, the apparent activity and earnestness will avail nothing. The combination of external excellence in the eyes of men with internal deficiency in the eyes of God, is well expressed in this prayer, when it declares that "whosoever *liveth*" without charity, is counted "dead" before the Lord.

A powerful exemplification is presented in the Epistle for the day, of what attainments men may arrive at, yet not attain at last to heaven. Who is there indeed professing the faith of a Christian to whom this awful portion of Scripture should not sound an awaking note? What an enumeration of splendid acquirements! To "have the gift of prophecy and understand all mysteries, and all knowledge," to "have all faith" (internal conviction of ability to work miracles,) so as to "remove mountains" were it required. With these too, to find ourselves willing to "bestow all our goods to feed the poor;" and further yet, to be willing even to *die* sooner than renounce our religion, giving our "body to be burned at the stake." *Half* these things would, in the opinion of the generality, suffice to make an *angel*, yet the Apostle supposes the possibility of *all* of them not constituting a *Saint*. For having reckoned them up, he adds, "without charity" the possession of them is NOTHING. O! how should the perusal of these words lead us to pray with all sincerity of deep devotion unto our God, that he would bestow upon us that *grace* without which all *gifts* are but melancholy adornings of a creature still exposed to "the wrath to come." To have a name in the Churches for activity and ability, and usefulness, and yet to have within us nothing of that "charity" to which even "faith and hope" are inferior, (as having scope for exercise in this world only;) to be thus, is to be like those animals which the ancients used to sacrifice having their horns gilded, and a chaplet of wreathed flowers hanging about their necks.

In the Gospel we find a beauteous instance of the benevolence of him who is indeed the very spring and source of love. "Behold

we go up to Jerusalem," said the blessed Jesus to the twelve. He was upon that road, the last stage of which was to bring him to an agonizing death, yet he would scatter mercies as he went, to those who were "by the way side." Great as was the sense he had of the sufferings which awaited him, (and it was great,) it did not close his ear against the petition of the poor blind creature who supplicated for the removal of his bodily ailment. "And Jesus said unto him, receive thy sight: thy faith hath saved thee. And immediately he received his sight." This was indeed charity in full action, and the consequences followed, "and all the people when they saw it, gave praise *unto God.*"

ASH WEDNESDAY.*

The Epistle, Joel ii. 12. The Gospel, St. Matthew iv. 16.

The Collect, (which according to the Rubric, "is to be read every day in Lent, after the Collect appointed for the day,") commences with an address in which many might be ready to join, "Almighty and Everlasting God, who hatest nothing that thou hast made;" while they would concern themselves but little indeed as to what is added, "and dost forgive the sins of all them *that are penitent.*" A God who will change *himself* from holiness to unholiness to accommodate sinners, is the God of which the children of this world dream. A God requiring *us* to be changed, ere we can stand before him unreprovable, is the God which the Bible proclaims. To suppose that men, such as they are by nature, could escape the Divine *wrath,* is to libel the Divine *purity.* But to call upon the "Almighty and Everlasting" to "create and make in us *new and contrite hearts,*" so that "worthily lamenting our sins, and acknowledging our wretchedness," we "may obtain perfect remission and forgiveness *through Jesus Christ our Lord;*" this is to think honourably of that gracious being who gave for us his beloved Son that we might be saved through faith in him.

The Epistle presents us with an extract from one of the Prophets, urging the propriety and advantage of an occasional turning unto the Lord with all our heart, and "*with fasting and with weeping.*" In the Gospel we have our Saviour's directions as to the manner of this humiliation, so as to make it profitable to us, plainly indicating thereby his approval of the practice.

THE FIRST SUNDAY IN LENT.

The Epistle, 2 Cor. vi. 1. The Gospel, St. Matt. iv. 1.

In the Collect we have set before us, what is the true use of occasional abstinence, "that our flesh being subdued to the Spirit, we may ever obey godly motions in righteousness and true holiness." To use it as a help to bringing us *down,* is to use it

* *Ash* Wednesday being the first day of Lent, is so called from the custom in the Primitive Church of sprinkling ashes upon the heads of the penitents at that season. The word *Lent* signifies in the Pagan language, Spring; having reference to the time of year in which the fast mostly took place.

well; but to abuse it to the raising of ourselves *up*, and the building and establishing our own righteousness, (as the Roman Catholics too many of them do) is to make an evil thing of what rightly employed might be very serviceable. Protestants of the present day would do well to remember, that the misapplication of fasting as a religious duty by the Romanists, affords no excuse for their utter neglect of it as a help to spirituality. It has been advantageously resorted to by many of the people of God in all ages, and though constitutional delicacy absolutely forbids its adoption by some, those who could employ it should consider how inconsistent it is (to say no worse,) to pray for "grace to use" that, which it is not in their contemplation to use at all.

The Epistle furnishes us with a striking picture of the manner of life of the first preachers of the Gospel. How much of afflictions, and necessities, and distresses, and labours, and watchings, and fastings, belonged to those who then were found "approving themselves "as the ministers of God." How much too of sore trial and temptation visited the Saviour of mankind, while becoming "perfect through sufferings," the Gospel for the day elucidates. After that fasting of "forty days and forty nights," (from which enumeration our period of Lent seems to have been counted,) Jesus was "led up of the Spirit, to be tempted of the devil." The proposals made by the Evil One to Christ were variously adapted to the sensual appetites, and to that love of glory which might be looked for indeed in a mere man, but were not discoverable in the Son of God, "who knew no sin." All the assaults of Satan were successfully resisted, and after the conflict came a season of refreshment. Thus it has been experienced likewise by many who in following the steps of their crucified master, have been grievously afflicted. How truly might it be said of them individually, "then the devil leaveth him, and behold angels came and ministered unto him."

SECOND SUNDAY IN LENT.

The Epistle, 1 Thess. iv. 1. The Gospel, St. Matthew xv. 21.

Freedom from ill-health and poverty and worldly sorrows of any kind, is unquestionably, when rightly appreciated, a great blessing. Yet it were a poor prayer to ask that we might be kept "outwardly in our bodies" if there were not added to this, the still more important petition, "keep us inwardly in our souls." This is the true prosperity.

In the Epistle we are 'besought' and 'exhorted' "to walk and to please God" generally, but chiefly in the preserving ourselves unspotted by any indulging in carnal lusts. It is a wholesome exercise the accustoming ourselves to regulate all questionings about unlawful indulgences, by that simple point laid down here, "This is the will of God." To some sins we may find ourselves solicited strongly, while to others we may have comparatively no inclination; but of this we may be certain, that could we see as God seeth, drunkenness or uncleanness, would appear as revolting

to us, as it may be parricide does at present. The man who would shudder at the thought of dipping his hand in his fellow-creature's blood, yet feels no similar horror at the thought of sins, less reprobated indeed among men, though not less culpable in point of fact, should remember that the same being who said, "Thou shalt not kill," said also, "Thou shalt not commit adultery." "God," says the Apostle, "hath not called us to uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God."

That truth contained in the commencement of the Collect, "that we have no power of ourselves, to help ourselves," is exemplified in the history of the Canaanite woman, whose daughter was grievously vexed with a devil." Her child was suffering under all the miseries of demoniacal possession, yet could no help be found, save in God only. How precious to her, however, was the gift of that so "great faith," as to obtain for her from the Saviour, the answer of her prayer: "Be it unto thee as thou wilt," said Jesus, and "her daughter was made whole from that very hour."

THE THIRD SUNDAY IN LENT.

The Epistle, Ephes. v. 1. The Gospel, St. Luke xi. 14.

In the Collect for this day, we pray for Divine protection "against ALL our enemies," a petition far more comprehensive than many think it to be. How many are grievously beset by temptations, warping them from the straight forward path of a sound Christian consistency; how many, like Martha of old, are "careful and troubled about many things" to the neglecting the "one thing needful." Were every gross soliciting to sin, and every little inducing to error, in all their varieties, to assume some bodily shape, what a tremendous host would be mustered up by those incarnations of our vices. Alas! men have enemies of which they think not, and in places where they are least of all suspected. Blessed be God however the Christian can say with David of old, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

In the Epistle, the Apostle exhorts his Ephesian converts to that complete purity of heart and life, and that devotedness to God, which become the followers of him "who hath loved us and given himself for us an offering and sacrifice to God for a sweet smelling savour." It would seem that in those days, as in our's, there were some who would support the detestable doctrine of personal holiness being unnecessary in the disciples of Jesus. Against such ideas we have the strong protest of St. Paul, "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience." He requires too, a complete separation from the wicked: "Have no fellowship with the unfruitful works of darkness; but rather reprove them: for it is a shame even to speak of those things which are *done of them in secret.*" In those last words he is supposed to allude to the ancient mysteries of the Heathens, the rites of which

were performed in the dark, and which afforded scope to the most licentious practices under the cloak of religion. "But all things that are reproved," says he, "are made manifest by the light." Most true. And hence the reason why Churches and individuals have been found averse to the study of the enlightening word of God: it would but expose to themselves and others their iniquity.

In the Gospel we are presented with one of those powerful appeals to reason, which our Lord was continually in the habit of making to the Jews. How clear and demonstrative is his argument, and how does it leave those to whom he addressed it, "without excuse." "*No doubt*, the Kingdom of God is come upon" us too: and if objections are brought forward, they spring not from the nature of Christianity, but from the evil hearts of unbelieving man. When speaking of the "unclean spirit" walking "through dry places," &c. our Lord expresses himself allegorically, according to the popular notions of the Jews, who believed that unclean spirits haunted deserts (where no water was, dry places,) and solitudes; and he applies those notions to the state of a nation or individual who may feel a transient impression of penitence and religion, but return again to evil courses; which he observes, will then acquire seven-fold force. What can the Church of Rome say to those remarkable words which conclude this portion of Scripture: "Blessed is the womb that bare thee," &c. but he said, "yea, *rather* blessed are they that hear the word of God, and keep it." What an inscription this would furnish for the door of the Casa Santa at Loretto, where the Virgin Mary's house and household furniture, the porringer out of which Christ fed, and so forth, are exhibited to the benighted Roman Catholics as though the very sight of them were to bring heaven with it; while the blessed Gospel is studiously kept back from those poor perishing sinners, as though it were a thing of small avail.

MISCELLANEOUS COMMUNICATIONS.

ON THE UTILITY OF THE IRISH LANGUAGE TO THE MINISTRY OF THE ESTABLISHED CHURCH.

No. I.

Bishop Fleetwood, before his removal to the See of Ely from that of St. Asaph, expressed himself thus to his Clergy of the latter Diocese, in the year 1709—10.

"I should be very glad, (for my own sake) that there were but "one language common to us all, and that one were English;

"but till that wish can be accomplished, I heartily desire the lan-
"guage of the Minister may be always such as will best instruct
"and edify his people most."

The twenty-fourth Article of our Church, which is thus entitled —"Of speaking in the Congregation in such a tongue as the people understandeth," declares itself much to the same effect in the following terms:—"It is a thing plainly repugnant to the Word of God and the custom of the Primitive Church, to have public prayer in the Church, or to minister the Sacraments in a tongue not understood of the people." But still further, we find the Apostle St. Paul writing thus:—1. Cor. xiv. 6. &c. "If I come unto you speaking with tongues, what shall I profit you?" "If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian; and he that speaketh shall be a barbarian unto me:" and "If any man speak in an unknown tongue, let one interpret." The chapter is too well known to require further transcription here. With such plain precepts placed before us, how does it appear that, for upwards of a century, not a single step has been taken by the Government, the Establishment, the Nation, or by Individuals, towards the accomplishment of this point,—that the Ministers of the Protestant Churches shall be enabled, in the Irish districts, to speak or to preach in a known tongue to the people over whom they are placed as overseers, as instructors, and as spiritual guides.—I say, for upwards of a century, for we shall find, that this was not always so; we shall find that, influenced by the considerations of expediency, of necessity, or of duty, Princes and Ministers, Convocations and Parliaments, and also the wise and the learned of the times preceding Queen Anne's reign, not only encouraged the learning of the Irish language by those who had the cure of souls; but either enjoined its use in the spiritual instruction of the people, or endeavoured to facilitate its being practically and efficiently employed to that purpose. It will, perhaps, be a matter of surprise to many of those who read this paper, to find it to be a fact, that public establishments were founded in the University of Dublin, the object of which was to encourage and to assist in the teaching of the Irish language; and the funds of which have been directed into a channel different from that originally intended. As this is a truth of some novelty, and the facts connected with its history are generally unknown, while the subject above alluded to is one of the most important interest, I shall beg leave through you, to call the public attention to the following short detail:—I shall in the first place endeavour to shew forth the expediency or necessity of making use of the Irish language as a medium for communicating spiritual instruction to the people; and therefore of providing for the education therein of young persons who are destined for the ministry: and this I shall do by arguments drawn from the reason of the thing, from experience or analogy, and from the high authority of eminent persons. In the second place, I shall treat of such popular, plausi-

ble, or reasonable objections as may be, or have been, adduced against the measure. And thirdly, I shall propose a plan for the accomplishment of the object in view. First, then, I think I may assume it as an axiom, that, as there is confessedly a large proportion of the people of Ireland, and that of the most ignorant, most wretched, and probably the most lawless, which cannot be intelligibly, if at all, instructed in spiritual things, except through the medium of the Irish tongue, it becomes the Church Establishment to provide speedily and effectually the means for affording that instruction.

These means are either the hearing or the reading of the Word of God ; to the former of these I shall confine myself here :— Common sense would suggest the necessity of paying attention to the prejudices of a people in forming any plan towards their improvement, which is proposed to them for their voluntary acceptance or refusal. Now, the attachment of the Irish to their native language is excessive, as they are particularly attentive to whatsoever is addressed to them in it : it is the language of their hearts and of their prejudices ; so much so, when taken in connection with their religion, that they have a tradition among them, that what they call heresy cannot be taught in the Irish tongue ; and that Satan is dumb in that language. On the other hand, they associate in their minds, with the use of the English, not only heresy, but usurpation, and every feeling of religious and political suspicion or aversion. We may, indeed, assert with perfect truth, that in communicating with the people through the medium of their native language, we employ to our use a prejudice as strong as any other that they possess ; and that, were the Protestant Minister enabled to do so, he would gain a double advantage against Popery, and against national prejudice ; while this latter would thus be enlisted on his side to fight under the banners of the Cross, against its former ally. These are considerations of the utmost importance, in a case where stubborn predilections, and confirmed habits of thinking, strengthening the evil propensities of nature, and aided by all the powers of the prince of darkness, are to be subdued and expelled.

It will perhaps be a wasting of time to dwell further upon this. I shall not therefore extend this head further than by remarking, first, that, if the use of the Irish Language gives possession of the peasant's heart, it must be used with respect to many in order to occupy their understandings also. It is clearly proved, that out of 7,000,000, the number of inhabitants in Ireland, *one half million are ignorant of English altogether,* and a million and a half more, although they can make use of English at the fair or on the road, employ the Irish colloquially in the cabins, and in it alone can understand a continued discourse. Secondly, that until Irish be understood by some of the gentry, an insurmountable barrier will continue to exist between the lower and middle classes of society ; not only shutting out from the lower the full enjoyment

of the advantages of political, of friendly, and of intellectual intercourse with those by whom they might be thus benefited, but also of the moral advantages derived in this our day of spiritual energy, from the Sunday School, or from the attentions of pious and affectionate landlords or neighbours. I would lastly say, that if the Church of England will give no attention to this matter, she must be blind to the aspect of the times :—the people of Ireland are evincing a spirit of inquiry which not all the artifice and exertion of the prince of darkness can divert or overcome : the Roman Catholic clergy, in addition to what is universally known of their anathemas against every thing connected with spiritual education, are publishing their peculiar works in the Irish tongue ; and giving to the people Thomas-a-Kempis, Think-well-on-it, Roman Catholic Catechisms and prayers, and other tracts. They have also their professor in that language at Maynooth—thus enabling the students in that college to use it in their ministry. Finally, the gentry both of England and Ireland are turning their attention to the temporal and spiritual wants of the mere Irish peasantry, and anxious to assist in any rational plan towards relieving them.—I say that the Church of England must be utterly blind to these things if she remain inert, and either suffer inquiry to remain unsatisfied, or permit it to induce the confirmation of spiritual error, or to lead to the discovery of truth without the pale of the Establishment.

These considerations are awfully important, and it may indeed be matter of surprize to future ages, how reflecting men could possibly have overlooked that engine as unimportant, which, in the hands of Popery now, is estimated so highly ; and how the prelates of the Church could have joined in an annual vote to support an Irish professorship in the Roman Catholic College of Maynooth, and never once turned a thought towards providing the Protestant University with an appointment of a similar kind ,— this is truly not only a desertion of the field, but an unconditional surrender of the spiritual vantage-ground which the Church possesses in these realms.

I could extend this subject much farther, but I must be brief; and proceed to allude to such analogous cases as may strongly assist in support of the general argument.

The only effectual method of obeying the command of our blessed Lord, "Go ye into all the world, and preach the Gospel to every creature," (Mark xvi. 15.) is obviously to preach it in a language that is intelligible to the hearers : this method received the impress of Divine sanction on the day of Pentecost, and the miracle which thus stamped it demonstrated it to be not only recommended but appointed by Jehovah.

Such seems to have been the conviction of St. Paul, as is evidenced by his 14th chapter of the First Epistle to the Corinthians.

After the gift of tongues was withheld, we find the first Christian missionaries learning the most uncouth languages, that they

might be enabled to preach the Gospel to the most barbarous hordes of Africa, Gaul, and other savage parts of the then known world. While, in all ages, the Missionary has found it necessary to furnish himself, in the first instance, with the knowledge of the language spoken in the place of his destination.

The 24th article of our church, which we have quoted above, demonstrates, that when Christianity in England was restored to its original simplicity, the primitive plan of its promulgation was revived; and no sooner was the Word of God re-acknowledged to be its seed, than it was sowed in abundance, and congenially to the variations of the British soil. In the Isle of Man and in Wales the Liturgy and the Bible were read in the native language in the churches, and the ministers of religion were obliged to preach in it to their congregations: this has continued to the present day. Has a contrary system in Ireland made her more amenable to the laws of God or of man, or more civilized than these countries? Assuredly not. But, alas for Ireland! the wisdom of our ancestors, which had resorted to a similar policy here, with a view to promote the reformation of religion and the civilization of the people was not understood or justly appreciated, and the attempts to do the like for Ireland became very early abortive.

The historical consideration of these attempts, will serve to connect this division of the subject, with that of authorities exhibiting the experiment of its results, as it was anciently tried in Ireland by men of influence, and of intelligence.

OBSERVATIONS ON THE STUDY OF HEBREW LITERATURE.—No. II.

HEBREW VOWEL POINTS.

The marks called vowel points are affixed to the Hebrew letters to shew how each ought to be pronounced, and as the pronunciation of an ambiguous word must be a principal means of ascertaining its meaning, the affixing of these points has in such cases all the effects of a translation. Those who consider the vowel points an integral part of the language, derive them, some from Moses, some from Ezra, but all agree that they impart the sanction of Revelation to the interpretation which they exhibit. This opinion has been strenuously controverted, and it has been as strenuously defended by the following arguments:—

I. Vowels are necessary to all languages, and the points are the vowels of Hebrew.

II. When Hebrew ceased to be spoken, they were necessary to preserve the true reading.

III. Without them the text is ambiguous.

IV. They are mentioned in an ancient work;—the Book of Zohar.

V. The Jewish writers have never mentioned the time of their introduction, which is presumptive proof that they were known time immemorial.

VI. The Hebrew words in the New Testament are read as the points direct.

The arguments to prove the points a modern invention, and to overthrow what the foregoing are supposed to establish, are as follows:—

I. Those letters called *matres lectiorus,* אהוי are the Hebrew vowels.

II. The Samaritan Pentateuch never had any points.

III. The ספר תרה, the copy of the Law read in the Synagogues, supposed to be a perfect *fac simile* of the autograph of Moses, has no points.

IV. The Talmud is silent on the subject, even where controversies respecting pronunciation are discussed, which the points would have peremptorily decided.

V. The oldest various readings relate not to the points, but to the letters.

VI. The LXX. was translated from an unprinted copy.

VII. Origen and Jerome were unacquainted with the existence of the points.

VIII. Elias Levi and Aben Ezra attribute the invention of them to the learned men at Tiberias.

IX. The names of the points are not, like those of the letters, pure Hebrew; they are all Chaldee.

We have already stated that one difficulty which perplexes a Hebrew student arises from the ambiguity of its terms. Here the vowel points will afford considerable assistance, if we are inclined to pay deference to the authority of the Jews; for unquestionably the present system of pointing has preserved the traditionary pronunciation and interpretation, as far as the latter depends on the former. It is in this light that the study of the points is important; and it will be found that our authorised version seldom deviates from the interpretation exhibited by the points; at the same time the marked manner in which it has done so in some places, is sufficient to shew that there was no intention to follow it implicitly.

To commence learning Hebrew according to the points will be found to increase the Hebrew tyro's difficulties so much as to render it impossible for him to proceed without an instructor, as he may do if he discard the points. Should he afterwards deem it necessary to learn the system of points as a guide to

interpretation, he may do it without much difficulty. But though a student may disregard the points, while he reads only for his own edification, any person who at all comes in contact with the Jews ought to possess that thorough acquaintance with the whole system, which can only be attained under the instruction of an able native Jew.

It would be foreign to our purpose, and uninteresting to our general readers, to enter into the questions at issue between the punctuists and anti-punctuists. The weight of authority seems to lie against the points—not against their use, but against their antiquity and divine origin; and the advantages and disadvantages of this complicated system are strongly exhibited in the following case. When the Jews' Society prepared a translation of the New Testament into pure Biblical Hebrew, they were obliged to adopt many words, which though ambiguous to a reader, were used by the translators in a precise and determinate sense: this obliged them to point their text so as to render it impossible to mistake their meaning, and thus every word ceased to be ambiguous. Had we evidence to prove that each writer of the Old Testament pointed his own productions, or that an inspired person like Ezra had done it for them, the pointed Hebrew Bible would exhibit to us as full an exclusion of ambiguous words as the Hebrew Testament now does to a Jew. But if an inspired writer deliver an unpointed text, and some uninspired person afterwards affixes points to it, these points operate as a translation of the unpointed document, resting on the authority of the pointer; and this we conceive to be the case with the Masorite Hebrew Bibles: an unpointed and ambiguous word has been pointed, that is, confined to the sense which they think it bears; and therefore it ceases to be ambiguous—what is this but virtually a translation.

Our opinion on the subject is decided; a Christian Divine engaged in religious intercourse with the Jews, must pay minute attention to every thing connected with the points—all others may safely neglect them unless they intend to enter into the highest departments of Biblical criticism.

STATE OF THE TEXT.

We have adverted already to the disadvantage which a Hebrew student labours under in studying a language, of which we have no larger specimen than what is contained in the Old Testament: this book however, having from its first appearance been highly venerated and diligently studied by a a numerous and scattered people, has come down to us in MSS. almost innumerable, and in versions made under the most favourable circumstances. In consequence of the number of Hebrew MSS. which exist, we are furnished with materials for forming a correct text. The text of a classic author will be generally found correct in proportion to the number of MSS. which we possess, and *vice versa*. Terence is a proof of the affirmative and Valerius Paterculus of the nega-

tive of this assertion;—of the former we have many MSS., of the latter only one.

We have never yet availed ourselves of this advantage to its proper extent, and the printed Hebrew text of 1825, differs but little from that of 1526. The Jews began to print the Hebrew Scriptures very soon after the invention of the art: they commenced with the Psalter at Naples in 1477, in which year two editions appeared from the same press; these were followed by other portions, and in 1488, the *Editio princeps* of the entire Bible made its appearance. It does not appear that any critical labour was bestowed on these editions, or that the publishers had any other object in view than to multiply copies at a cheap rate for the use of the Synagogue and of individuals—consequently they were at no pains to select the best MSS. Up to the year 1517, three complete Hebrew Bibles had been printed, two of which adopted what is called the Anti-Masorite text; they were taken from unpointed MSS., and were destitute, generally speaking, of Rabbinical commentaries. But in 1517 a Masorite Bible was printed at Venice, and though it was well received by the learned Jews, it was considered capable of great improvement. Rabbi Chajim was employed by Bomberg to prepare with care a correct and standard edition, which he thought could be most effectually accomplished by consulting the latest written MSS. and those which agreed most perfectly with the text pointed, noted, and commented on by the Masorites of Tiberias and their successors. This was exactly the reverse of what the editor of a classic writer would have done, for he would have selected as the basis of his text, those MSS. which appeared to him the most ancient, and exhibited none of the Jewish alterations by modern hands. The result of Chajim's want of critical judgment was what might be expected; he selected a MS. about 100 years old, and followed it almost implicitly, for it is a question whether the few places in which he deviates from it are not errors of the Press. This edition has been followed so closely by all subsequent editors, that even its very errors have been copied into such a work as the London Polyglott.

Kennicott was the first person who brought clearly into light the various readings of the Hebrew MSS.: until accident discovered it to him, he thought as every one else did, that they perfectly agreed in all points. He received great encouragement both at home and abroad, to undertake a collation of all the MSS. within his reach, and after ten years labour he brought out his Bible—a work unrivalled by any similar production either before or since. A still more extensive collation was made by De Rossi of Parma, and a digest of the various readings which these works exhibit, has been made by Mr. Hamilton in his Codex Criticus. The assistance these works afford in ascertaining the true text is so complete, that it excludes altogether any attempt at conjectural emendation. The great value of the improved versions of several parts of the Old Testament, consists in the adoption of

emendations of the printed texts, which collated MSS. decidedly authorise. In these works Lowth led the way, and though followed by others of great name, his Isaiah continues the first in character, as it was the first in order.

At the time when our present version was made, the learned throughout Europe acquiesced without question in the assertions of the Jews, that all Hebrew Bibles exhibited the same text ; and consequently the translators did not think of specifying any particular edition as the basis of their work, but each person referred to, and used such as he could most conveniently procure. It was asserted by themselves, and never controverted by their opponents, that they were scrupulously exact in marking with *Italic letters* every word which they supplied, and for which there was nothing corresponding in the Hebrew text. The editions of the Hebrew Bible most used in England, were either those printed by Bomberg at Venice, or those printed by Munster at Basle. In collating our English text with the Hebrew text of these editions, we find an apparent departure from the above-mentioned practice in a great number of places. We find words placed in *Italics* to mark that they are wanting in the Hebrew text, which are found in one edition, though they are wanting in another—and again, words found in that edition are marked as if they were not there ; this interchange of texts is not regular, so we cannot suppose that one class of editions was invariably followed in the same book, for it takes place in the same books, and not unfrequently in the same chapter. The following examples selected out of a great number, will both explain our meaning and prove our point.

No. 1— 2 Samuel iii. 7—and *Ish-bosheth* said to Abner.
2—1 Kings ii. 3—" and" his commandments.
3— Isaiah xxi. 5—*and* anoint the shield.
4— ——— xliv. 4—*as* among the grass.
5— Jeremiah iv. 5—Blow the trumpet in the land, " cry."
6— ——— — 26—*And* by his fierce anger.
7— —— xxv. 18—" And" the princes thereof,
8 - —— xlvi. 1—Against the Gentiles (not *all* the Gentiles.)
9— —— li. 46—" ruler" against ruler.
10— Daniel i. 3—" And" of the King's seed.
11—1 Chron. xxvii. 6—*Among* the thirty.
12—2 Chron. x. 16—When all Israel *saw* that the King.

If our translators had followed the Venice editions, they would not have put *and* in No. 3 in Italics, because ו is to be found in them ; in No. 5 they would have put " and cry" the copulative, ו being also in these editions ; in No. 6 *and* is marked wanting in the translator's copy, but it is found in the Venice editions. Had they followed these editions they would have marked *and* in No. 2 as wanting—for there is no ו in them, and the same as in No. 7 ; and in No. 9 they would have introduced " and" before " ruler," since the Venice editions have a ו in the place. On the other hand, if they had followed the Basle editions, as Nos. 2. 3, 5, 6,

7 and 9 would lead us to suppose, they would not have marked *Ish-bosheth* in No. 1 as absent from the Hebrew text, because it is found in these editions. In No. 4 these editions would not have required *as* to be in Italics, because they all read כ. In No. 8 the Basle editions have the word כל, so that if they had been followed, our version would have been "all the Gentiles;" if these editions had been consulted, in No. 10 "and" would have been in Italics, ו being wanted in them. In No. 11, as the Basle editions read *among*; that word, therefore, would not have been marked as wanting, if our translation had used them; and the same is proved by the Italics in No. 12, for these editions do not want the word *saw*.

Here it would appear that the English translation, though made directly from the Hebrew text, was made from different editions, without the translators being aware of any disagreement; yet it was not possible for each company to have had different editions in their hands without discovering that their text was not the same; and the only probable way of accounting for the fact is to suppose, that the translators and the revisors used different editions, under an impression that the text was the same.

This subject may not be thought interesting to learners, and yet it is of great importance to them; a correct text would simplify the grammar very much, as most of the exceptions to its rules are found to arise from incorrect transcription; and a word which is irregular in the printed text is frequently written in the regular form in the MSS. Instances without number, are given in Parkhurst's Lexicon.

The sources of critical correction applicable to the printed Hebrew text are—1, MSS. of the Bible—2, ancient versions—3, quotations—4, parallel passages. That our readers may have an idea of the nature of these sources of correction, and the valuable emendations which result from their being properly applied, we shall select some passages where the New Testament quotations are reconciled to the Hebrew text:—

Deut. xxvii. 26.—"Cursed be he that confirmeth not *all* the words of this law to do them."

The word *all* which is wanting in the printed copies, is found in a few Hebrew codices—it is quoted as part of the text Gal. iii. 10.—it is in the Samaritan Pentateuch—it is in the Septuagint—it is in MSS. copies of the Targum of Onkelos, though not printed in the London Polyglott—it is quoted as part of the text by Origen, by Jerome, and in the Rabbinical Comment, called *Rabboth*. On these authorities we conclude that the word was in the copy first written; and we conclude that it was omitted in those that have it not, rather than that it was added in those which now exhibit it.

Isaiah x. 23. "For the Lord God of Hosts shall make a consumption, even determined, in the midst of all the land."

The word *all* here is omitted in many Hebrew codices; it is omitted by St. Paul, Rom. ix. 28; it is omitted in all the versions

except the Targum, whose printed text exhibits it, though it is omitted in the MSS.; and the omission of the word is sanctioned by Bishops Lowth and Horseley. Hence we conclude that it ought to be rejected.

Jer. xxxi. 33. "I will put my law in their inward parts."

The Hebrew text now stands "I have put;" and hence the Jews argue against St. Paul's application of the text; the ו conversive, which gives the verb a future meaning, is prefixed to כתתי in some Hebrew codices, is so quoted by St. Paul, Heb. viii. 10, is so rendered in all the versions, is required by the exigence of the place, and accordingly our translators have given the verb a future sense.

Zach. xii. 10. "They shall look upon me whom they have pierced."

The addition of ו which changes "upon me," into "upon him," is supported by some Hebrew codices: it is the reading of John xix. 37.—of Justin Martyr, and Ignatius, and Jewish writers: it is adopted by Newcome.

Psalm xvi. 10. "not suffer thine holy one to see corruption."

The printed Hebrew has the word in the plural "thy Saints"—the correction is supported by a great majority of Hebrew codices, by the New Testament, Acts ii. 31,—xiii. 36, by all the versions, by the Keri, and by Rabbinical writers, and by Jerome. Hence the English version adopts the singular.

Psalm li. 4, (Heb. 6) that thou mightest be justified when thou speakest."

Heb. "in thy word." The corrected reading is "in thy words;" so it is written in many Hebrew codices; so St. Paul quoted it, Rom. iii. 4; so it is rendered in the Septuagint, Vulgate, and Arabic versions, and it is so quoted in the Talmud of Babylon.

BIOGRAPHICAL NOTICE OF A ROMAN CATHOLIC PRIEST IN FRANCE, WHO CONFORMED TO THE PROTESTANT RELIGION,

With an Account of his Death.

In our first number, page 67, we mentioned the conversion of Mr. Cadiot, a Roman Catholic Priest, to the Reformed Religion, and we are sure our readers will be edified by the following brief account of his last moments, drawn up by the Rev. Mr. Soulier, who with true Christian love, opened his doors to receive him, when ejected from his parish, and under his roof he finished his earthly course.

Jean Antoine Cadiot was born in the commune of Bors, in the department of Charente. Being gifted with a good understanding and retentive memory, he went through his course of studies in the ecclesiastical seminaries of Sarlat, and Angoulême, with distinguished success. Having been ordained priest by the bishop

of the diocese, in the cathedral of the latter city, he was speedily entrusted with the care of a parish. He had derived however more knowledge from his studies, respecting the doctrines of the Gospel, than his instructors expected or desired; the majesty, and at the same time the simplicity of the Scriptures, made a deep impression on him; he found only in the inspired word of God the way of salvation, and rest for his soul: by degrees he was led to reject as vain and unscriptural, a multitude of doctrines and practices, which the Romish church receives as necessary articles. To the doubts of the young student succeeded the strong conviction and lively faith of a converted sinner; he preached the Gospel, and his public sermons, and private instructions were numerously attended. His parishioners approving his conduct and following his example, he purposed extending the reformation to the outward forms of worship, as well as to the doctrines of the church, by abridging the superstitious ceremonies of the mass. He proceeded with caution, never changing any received custom without explaining his motives, following in all things the teaching of the Holy Scriptures. We cannot be surprized that these proceedings drew on a violent persecution against the worthy pastor; he was torn from the parish he had so diligently served, when the field was already white to harvest. The love of God which warmed his breast, urged him to persevere in proclaiming those saving truths, which had brought him from bondage, to the freedom of the children of God; and to prepare himself for the undertaking, he purposed passing over to Jersey, or Guernsey, where, in peace and safety he might mature his plans, intending to return to France as soon as possible, as a minister of the Protestant church; or if the persecution of his enemies should prevent this, to go as a missionary among the heathen. But Providence had arranged it otherwise; his declining health would not allow him to undertake so long a journey, and he removed to Anduse, where he joined himself to the large and respectable congregation of Protestants in that town. By this step he not only lost his pension as a priest, but the small annuity he received from his family. He had now to depend entirely on his own exertions for his daily bread, but a merciful God did not leave him destitute: at this painful moment he was received into the family of Mr. Soulier, the Protestant minister, and president of the consistory of Anduse, as tutor to his children. He had already published his *Lettre d'un Curé à ses paroissiens,* in which he defends his conduct, and explains the motives which induced him to leave the church of Rome, he says, "Non mes chers paroissiens, je n'ai point abandonné la religion du Seigneur Jésus, je n'ai fait que rejeter les ordonnances humaines dont on a vainement prétendu faire un moyen de salut; je n'ai fait que m'attacher plus fortement que jamais à Jésus, n'attendant désormais mon salut que de LUI seul, et non de l'absolution des hommes, non plus que de mes propres merites." This letter produced a deep impression among his former parishioners, of Gurat and Vaux,

and edified the Protestant church of France. He now employed himself in preparing two other pastoral letters, and a controversial treatise, which he did not live to finish. During a residence of ten months at Anduse, his health appeared improving, and it was not till the 1st of July 1824, that alarming symptoms gave his friends serious apprehensions, which, alas! were too well founded, The valued pastor, Mr. Soulier, now become his faithful friend, was his constant companion during the last days of his life: exhorting one another while it was called to day, they spent their time in prayer, in reading the word of God, in pious discourse and meditation. He was also visited by numbers of religious persons, to whom his piety and humility had endeared him, and they were both comforted and edified by his heavenly conversation, and resignation to the will of God. As soon as he learnt that his disease was fatal, he wrote an affectionate letter to his parents, and another to his beloved flock, which we give at length."

"De dessus mon lit de mort.—Mes bien-aimes paroissiens."

"C'est en ce moment que je me sens plus vivement pressé que jamais de faire un sêrieux appel á vos consciences, et de vous demander si vous êprouvez que l'état où vous êtes est précisément celui où vous voudriez être au moment où la mort viendra rompre les liens qui retiennent votre âme dans ce corps mortel. J'ai éprouvé bien des fois que dans la santé on n'est pas toujours sérieux sur des matiéres vraiment sêrieuses, et qu'on ne pense pas à *la seule chose necéssaire*, auprés de laquelle toutes les autres ne sont rien, je veux dire le besoin, le pressant besoin de recourir à la miséricorde de Dieu, par la grâce qui est en Jésus-Christ; mais aujourd'hui que je me vois sur mon lit de mort, j'éprouve de bien vives inquiétudes a votre égard, et je tremble quand je pense à l'état de vos âmes et á la position où vous êtes. Je rassemble donc le peu de force qui me reste encore pour prévenir un malheur bien grand, celui de votre damnation éternelle, en vous rappelant, peut être pour la dernière fois, qu'il n'y a point de salut autre part qu'en Jésus-Christ, et que le chercher ailleurs est une tromperie qui ne manquera certainement pas de précipiter dans l'abîme des éternelles souffrances ceux qui se laissent conduire par sa lumière trompeuse. Il en est encore temps pour vous, mes chers amis, sortez du sommeil de mort où vous languissez depuis si long-temps; jetez vos regards à côté de vous, et vous apercevrez que si vous avez été conservés jusqu'à aujourd'hui, c'est par un effet de la bonté toute miséricordieuse de Dieu; que s'il ne vous avait point soutenus en sa grâce, il y a long-temps, vous auriez été précipités dans l'abîme. Eh bien donc, puisque vous voyez le danger, duquel IL vous a délivrés, ne perdez point le temps favorable qu'IL vous accorde; c'est un temps de grâce, de miséricorde et de paix."

The evening of the day before his death, Mr. Soulier found him surrounded by many pious Christians, who, anxious to take a last farewell of this devoted servant of the Saviour, and profit

by his instructions, were on their knees around his bed. He thus expressed himself :—

" Je ne puis pas parler, mais mon désir, mon grand désir serait de faire passer dans l'âme de tous ceux qui m'écoutent le besoin que j'ai éprouvé, que j'éprouvé de m'attacher plus fortement à Jesus.—Helas ! vous êtes jeunes, mais vous voyez que le Seigneur ne met point de différence, qu'il appelle les jeunes comme les vieux à rendre compte, à comparâitre devant lui. Le temps favorable, c'est aujourd'hui."

Long before it was light, on the day of his death, he sent for his friend, wishing to say something more on the benefit he had derived from the afflictions with which he had been tried ; after this he heard with great attention some chapters read from the New Testament. He had not for a long time closed his eyes, in consequence of his sufferings ; but now, looking forward with faith to the repose of the grave which awaited his body, while his soul dwelt with delight on the glory to be revealed on its release from earthly troubles, he burst forth into a rapturous prayer, beginning, " Orient d'en haut, brillante etoile du matin, lève toi ! viens m'éclairer." It was remarkable for the scriptural view he took of the salvation of mankind by the blood of Christ. The last struggles of nature cannot be better described than in the words of Mr. Soulier :—

" Le matin, il pria souvent, mais à demi-voix, ou d'une voix plus faible. J'entendis une fois ces paroles : 'Il T'a plu de prolonguer mon épreuve, de ne me point donner de sommeil : que ton saint nom soit béni ! Oh ! c'est sans doute pour purifier mon corps et mon âme que Tu fais cela : c'est bien révelé dans Ta Parole."

" 'Vous ne pouvez pas dormir,' lui dis-je, en le voyant désirer depuis quelques temps de trouver du repos ; 'mais vous vous reposez spirituellement sur le sein du Sauveur, et vous vous endormirez dans ses bras.'—'Oui,' me dit-il, 'c'est là mon espérance.'—Comme il demandait à boire, et de l'eau bien fraîche, je lui dis : 'Bientôt vous vous désaltérerez à la source des eaux vives.' 'Oh ! oui,' me répondit-il, 'celles-là sont les bonnes eaux. Celles d'ici ne refraîchissent que le corps ; mais celles du ciel, celles qui découlent de Jésus, la FONTAINE des eaux vives et jailissantes en vie éternelle, désaltéreront à jamais l'âme !'

" Enfin, il touchait à son dernier moment. Nous étions tous à genoux auprès de son lit ; et nous ne pensions plus qu'il pût entendre la prière mais comme en finissant de prier je disais : 'Seigneur Jésus, viens recueiller son âme dans ton sein,' il répéta cette parole : '*Viens !*' et lorsque j'eus dit : 'Amen, oui, Amen !' il répéta aussi : '*Amen !*' Un peu après, nous étions de nouveau en prière, n'ayant du tout plus l'idée qu'il entendit encore ; et, pourtant lorsque j'eus encore dit : 'Amen !' ses yeux, qui n'étaient qu'à demi ouverts, s'ouvrirent un peu plus en s'élevant au ciel.

" Ces deux mots furent les derniers que sa bouche mourante prononça, et son œil mourant s'ouvrant un peu plus pour regar-

der encore au ciel, fut la dernier expression de sa piété. Bientôt le Seigneur vint en effet transporter du temps dans l'éternité l'âme immortelle qu'il lui avait donné et dont il avait fait le rachat au prix de son sang.

"Ce bien cher frère, ce bienheureux disciple de Jésus, s'endormit de la manière le plus paisible et la plus douce dans les bras de son Sauveur. Ses dernières heures furent parfaitement tranquilles, et rien n'annonçait le sentiment de la douleur. Lorsqu'il fut mort, le sourire demeura sur sa bouche."

He died on Monday the 19th of July, 1824—aged 27.

REVIEW.

The Life of the Right Hon. Richard Brinsley Sheridan—By Thomas Moore, Esq. Two vols. 8vo.—London, Longman & Co.

It is a remark of one of our most celebrated writers (celebrated more for the graces of his style and the daringness of his scepticism than for his historical impartiality,) that a writer of History should never betray in his composition to what country he belongs, or what religion he professes. We have always been accustomed to consider this rule as false in theory, and impracticable in application. We have met with no instance of the human mind so entirely divested of local impressions, as to be capable of exhibiting the mere events of History without some infusion of its own prepossessions and principles—some reasoning upon facts—some conjecture as to motives—some calculation of consequences—some evidence of a predilection for certain characters and opinions. Impartiality like this, if it were attainable, would, indeed, reduce History to the character given of it (how truly we say not) by one of our orators in Parliament—that of an old Almanack; and therefore it is that we hold the rule to be as false in theory, and as contrary to the spirit of sound criticism, as it is to the purposes of moral and religious improvement. That it is impracticable in application we infer from the fact, that its practice is no where less exemplified than in the writings of the very men who have proposed or assented to it; particularly upon that great question which is alike important to all times and parties, and upon which it is the interest of every individual to seek and to know the truth. They cannot, indeed, be accused of a prejudice in favour of Religion; but their prejudice against it is clearly betrayed in studied reserve, or ill-disguised contempt. They adopt and exhibit a standard of morality entirely inconsistent with that of the Gospel, and frame their narrative and reasoning as if no such narration were in existence, unless when their subject compels them to notice its external history; when, though it may not perhaps be

easy to discover what Religion they *do* profess, it is perfectly clear that they *do not* profess, and would not be thought to profess, Christianity: here their boasted impartiality fails at once. To be consistent with their own principles, they should leave this *negative* point also uncertain; and they should maintain a similar indecision or reserve upon every moral or political question. But cold, indeed, must be the heart that can thus abstract itself from the ties of kindred and country, and carnal must be the mind, however literary or intellectual, that can speculate upon the contingencies of human actions, without wishing to draw from the record of crimes and cruelties which they too generally present, some lesson of instruction or of warning.

We know not how these reflections have occurred to us in connection with the subject of this article; for we neither desire entirely to implicate Mr. Moore in the censure, nor do we conceive that Biography should always be modelled or judged by rules applicable to History. While we object to that cold Pyrrhonism which would leave the reader in doubt whether his author was a being of common feeling with himself, we require from the Historian such a control of his affections, as shall enable him to narrate events, and delineate characters, with the strictest accuracy; to state the truth, the whole truth, and nothing but the truth (so far as he can learn it) in that court of posthumous reputation, where the great and the wicked of past ages are judged, and those of the present admonished. But to the Biographer more indulgence might be conceded: much may be allowed for the partiality of friendship, and the tenderness of personal recollection; much for the respect which youthful ambition naturally conceives for mature genius; and more, perhaps, for the gratitude with which many little acts and words of kindness are remembered, when the tongue that spoke kindness is silent, and the hand that conferred it is powerless. Hence we naturally expect that contemporary Biography shall be, in some degree, panegyrical; and we do not feel disposed to love the man who can anatomize, with satirical accuracy, the character of his friend and companion; exhibiting every petty foible, and recording every thoughtless expression. But the tenderness of the Biographer should never lead him to desert that standard of moral judgment which, if he be a Christian, he will find exhibited in the Scriptures of Truth; or, if he adopt the too fashionable practice of referring only to the guidance of Pagan antiquity, he may discover (though veiled, and lowered from its proper elevation) in the writings of Xenophon or of Plutarch. In the biography of a public man especially, which, if well executed, will naturally take its place among the histories of the age, the reader has a right to expect that peculiar and detailed instruction which more general history is inadequate to convey. Admitted, as it were, to the society of the individual, and invited to contemplate his character in the intimacy of domestic life, he has a right to expect that the circumstances leading to the formation of that character shall be rationally and faithfully traced; and

that the influence of his private habits and qualities upon his public conduct and fortunes, shall be clearly pointed out either for caution or for example.

Now it is in this part of the duty of a Biographer that we conceive Mr. Moore to have been deficient. Dazzled by the brilliancy of a genius, which must be admired even by those who most lament its misapplication, he overlooks the too frequent neglect (may we not say the abuse ?) of this best *natural* gift of Heaven, which rendered it sometimes a snare to its possessor ; and he seems to have fallen into the very common mistake of admitting, as palliations and apologies for sin (we write as *Christian* Examiners, and therefore must give things their proper names) those powers of mind which, in their legitimate use, would afford the best human preservative against it ; and which, so far from conveying a dispensation from the restraints and requisitions of moral duty, involve, in fact, a peculiar responsibility ; for it is a rule of natural justice, as well as a declaration of divine truth, that " unto whomsoever much is given, of him shall much be required."

Another error into which Mr. Moore appears to us to have fallen, is that of considering the amiable affections as virtues. This may be true in a subordinate sense, as they are the materials and instruments of virtue : but our moral estimate of a character should be formed, not upon the *possession*, but the *right use* of those affections ; and it is by an inattention to this rule that persons of strong feeling are led to forget the important distinction between principle and impulse, the very basis upon which the difference of virtue and vice is founded, in reference to man's character as a moral agent. If Sheridan intended to sketch his own portrait in that of his hero Charles, it is evident that he too practically adopted this error of his biographer.

Before we enter upon the Review of these Volumes, we must profess our sincere desire to execute it in that spirit of charity and friendliness which we would bespeak for ourselves, and to which not only our duty as Christians, but our feeling as compatriots should lead us. And we are happy to begin our strictures with the acknowledgment that Mr. Moore has performed his task with a laudable delicacy to the memory of his friend, and with an attention to moral propriety in his Narrative, which our previous acquaintance with his Poetry had not led us to expect. He has drawn a strong sketch of his interesting, but dangerous hero, and fixed the expression by some graphic and lively touches, which at once impress us with the fidelity of the resemblance, and attract us by its grace. The darker filling he has left to the gossipping memorialists of the theatre and the tavern : but the spaces left untouched by his more able and more delicate hand, while they indicate that something is wanting to the perfection of the likeness, lead us to feel rather relieved from the painful task of a too minute examination, than mortified at the particular disappointment of a curiosity which could not have been indulged without unkindness to the dead, and pain to many survivors.

Why, then, it may be asked, do we recall the memory of such blots on the fair and smiling face of genius and generosity? Simply because, as Christian moralists, and CHRISTIAN EXAMINERS, we would impress upon our readers the important truth, that genius and generosity are *gifts* and not virtues; that they are gifts for the *use* of which a strict and awful account will be required; that genius, abused to the purposes of licentious excitement and political irritation, aggravates tenfold the responsibility of its possessor; and that generosity, unguided by principle or discretion, and transformed by the debasing alloy of wild and dissipated habits into an indiscriminate and careless prodigality, not only loses the name and character of virtue, but becomes the parent of vices the most sordid and degrading; while if it does not altogether destroy the principle of honesty in the mind, it leads to a perpetual violation of its practice, and drowns the remonstrances of conscience in carousal.

The political portion of these Memoirs we do not consider as within the scope of our publication; and therefore shall pass it over with the remark (which we extract from a respectable Weekly Journal of this city,) that "Mr. Moore's partizan politics have, much to his credit, entered very little into a work which would have consistently admitted an extensive indulgence of his bias." Mr. Moore has sense enough to know, and to act upon the knowledge more than we could have expected from the supposed author of Captain Rock's Memoirs, that though lively misrepresentation may deceive the ignorant, and bitter invective may gratify the malicious, and both united may catch the passions and prejudices of the day, nothing but truth can survive the dissection of criticism, or retain its value and interest when the allusions of party are no longer understood, nor its animosities remembered. How little would the libels of Junius now be read, able and eloquent as they are, if the restlessness of literary curiosity had not found aliment in the mysterious concealment of the author: and to what a depth of oblivion and contempt have the doggrel scurrilities of Peter Pindar been consigned, while the venerable Monarch who was the object of them has been embalmed in the hearts of his people, and will live long and honorably in the page of History, (however men may differ as to his politics or his judgment,) as the upright Christian, and the Patriot King.

Most sincerely do we hope that Mr. Moore will persevere in the candid and gentlemanly tone which he has adopted in these Volumes. With his opinions we do not interfere. He has a right to them, as we have to our's; and he has a right to enforce them with all the fair argument and genuine evidence that he can bring to bear upon his subject. If he will resolutely limit himself to these weapons, we promise (though we may still see cause to dissent from his conclusions,) always to treat his genius with respect, and his prejudices with candour.

It will not be expected that we should enter critically into the discussion of Mr. Sheridan's merits as a Dramatic Writer. They

have been long established by the public suffrage, and we can well remember the fascination with which we have perused his witty and brilliant representations of human folly. But we can also remember the impression made upon us by the strong contrast of their loose and easy morality with the lessons of our Christian education. To some of our younger readers, the plays of Sheridan, celebrated as they are, may possibly be unknown ; and for the information of such we must remark, (in the School for Scandal especially,) not merely the absence of any moral object or tendency, (though this defect alone would lessen in our view the value of a work of imagination,) but the more serious offence of putting evil for good, and good for evil : holding, indeed, the mirror up to nature; not, however, like our great Poet, to shew virtue her own image, but to make vice in love with herself, by a varnished and flattering likeness, and to bring the great principles of virtue and self-government into contempt, by conveying them through the lips of a hypocrite. We do not mean to say that hypocrisy should not be detected and exposed; but we do say, that the writer who exhibits the sententious Pharisee and the good-humoured profligate as the objects respectively of disgust and of admiration, produces no useful moral contrast, and only substitutes one counterfeit for another.

That his engagement with the theatres greatly contributed to influence the habits, and to deteriorate the morals of Sheridan, is a fact which Mr. Moore's narrative, indulgent as it is, does not attempt to disguise : and it is a fact which supports our conviction of the danger of such engagements. Indeed we retain, censors as we are, such a tenderness for the memory of this highly gifted man, that we feel almost anxious to find the origin of his faults in the circumstances of his education and profession—or rather *no* profession ; for the poverty which precluded him from the advantages of a College, and threw him at nineteen upon his genius for a subsistence, naturally led him to such an employment of it as was likely to be most immediately productive ; and he seems to have been too soon withdrawn from the care of the excellent mother whom Mr. Moore has described in a few happy lines, to imbibe that spirit of early piety, which though it may not always resist the tide of youthful passion and temptation, retains its vitality when the flood has passed over it, and, under the bright beams of the Sun of Righteousness, often springs up to everlasting life.

And now, having precluded ourselves from theatricals and politics, (the great occupations of Mr. Sheridan's life, and the only ones noticed by his biographer,) we must explain what has induced us to bring these Memoirs before the readers of the Christian Examiner, and what we propose to attempt in the Review of them. We have introduced them into our Miscellany because we think they will be generally read, (indeed they have already reached a third edition,) and because, with a more respectable tone of morals than we had anticipated, they still con-

tain much that calls for the animadversion both of the moralist and the Christian. We shall not enter into any sketch of the Narrative, which we conceive will be better done by more general Reviewers, but content ourselves with noticing, as we look again through the volumes, such parts as appear to us capable of an application to the great subject to which our pages are devoted. This task we shall endeavour to execute in our next Number.

The Two Rectors—By one of the Authors of "Body and Soul."—Longman and Co. London.—12mo, 2d Edition, pp. 472.

When a man publishes a bad book, (by bad we mean of an evil tendency,) there is but one of two opinions to be formed of him, either that he does it with the deliberate purpose of producing mischief; or else, that his ignorance of truth has been the cause of the apparent misdemeanor, rather than any settled and prospective intention of doing evil.

When the work is one affecting the interests of vital religion, we are specially bound to afford the writer the shelter of a possible mistake in judgment, ere we bring him in guilty of a settled determining to transgress; we are compelled in common charity, to pronounce him weak rather than wicked. Balancing therefore, these alternatives, we must declare the author of the Two Rectors, to be among the most bewildered of those who ever wandered about in the Egyptian darkness of a gross and palpable ignorance. Let him stand high upon the list of those whose consistency of blundering, shews them utterly unacquainted with the subject they selected for discussion, lest we should be necessitated to rank him among those whose hearts sin as well as their heads, and who boast the splendid infamy of having knowingly suppressed truth, and invented falsehood.

There is no one who has looked, even in the slightest manner at what has been doing in the Church of England for some years back, who must not acknowledge, that a very remarkable change has taken place, and that a decided earnestness about spiritual things, a zeal among the clergy to labour with their flocks, and a corresponding anxiety among the laity to receive the ministrations of their pastors, have superseded the torpor and indifference which were but too evident to our enemies, at all events, if not to ourselves. It is equally a matter of notoriety, that while this alteration has given heartfelt pleasure to many, it has also caused grief to not a few: what the former class term a most desirable reformation, the latter style a melancholy revolution, and we hear continually the lamentations of those sticklers for antiquity, who had rather dream on in the good old way, and let the Gospel trumpet remain suspended in silence, than have their slumbers broken by

their brethren of the present day calling to them and saying, "It is high time to awake out of sleep."

The author of the Two Rectors seems to us indeed, to have all the air of a person wakened out of a most venerable lethargy: he is evidently excessively disturbed and annoyed at so uncalled for a proceeding, and has written his book in short, to expose the indecency of such unwholesome agitations, and to recommend the propriety of our returning with one consent to that desirable state of calm and primitive repose, which as he maintains, not merely ministered to the comfort, but to the credit of every clergyman and layman in our Establishment. That there is a very palpable and evident distinction between one part of the clerical members of the Church of England and another, we will admit freely: that there are some, who by their activity and faithfulness in the discharge of their duties, prove themselves "workmen that need not to be ashamed," while others by their inertness bring upon themselves well-merited reproach, is unquestionable. There is certainly a want of unity in opinion; but that the fault lies with those who are the subjects of this author's condemnation we utterly deny. We can however enter perfectly into his feelings, mourning as he does in his preface, over the ominous state of affairs among us, over that "hapless dissension among the children of the Established Church, which, if not timely corrected, must be fatal to her *repose:* an overstrained *zeal,* aiming at something surpassing the excellence of former times." There is no saying in short how the matter may end; perhaps every man will be obliged to stir himself at last. This innovating zeal is terrible to all who are for lying down.

"Still it cried, sleep no more, to all the house,"

and hence all the annoyance, "hinc illæ lachrymæ."

It is not a little amusing that our author, who has discharged the full force of his artillery, such as it is, upon the monstrous system now so prevalent, of making "Religion the medium through which a serious tale or story is to be conveyed," should himself employ a fictitious narrative as the vehicle of his opinions. However in conformity we presume to the taste of the day, he has devised the following story.

The Rev. Mr. Gordon, who had been for some years a close resident upon his living in London, goes down on a visit to an old friend and fellow collegian, the Rev. Mr. Alworthy, residing in the country. These two gentlemen are set forth to the reader, the former as one of the few remaining patterns of the 'sober, sound, and canonical ministers,' one almost the very 'ultimus Romanorum;' the latter as a specimen of the misled, intemperate, and over-righteous supporters of the modern heresy. During Mr. G's sojourn with Mr. A. there are of course many incidents and many discussions, all tending to elucidate truth, and to confound error; all the obnoxious practices of the 'serious school,' are sifted closely, their unsoundness made manifest, and the

matter issues in poor Mr. Alworthy's succumbing under the irresistible weight of his opponent's arguments, and reading the palinode of his unhappy prejudices, once and for ever.

Mr. G's journey to his friend's house, affords matter for the first chapter of the work, which is hence entitled, "The Mail-coach.' The worthy Divine, who is occasionally the Democritus as well as the Heraclitus of Theology, commends himself to our notice in a way which, we presume, he conceives to be a most becoming way, but we lament our inability to admire. His companions are described as being a lady's maid, a fat shopkeeper, very fluent about gas and pocket handkerchiefs, and an Unknown lady in the corner. We might suppose it possible for a spiritual-minded Clergyman to jog on in his place in the coach, without distressing himself about who or what his fellow travellers might be, farther than they chose to reveal; not so Mr. Gordon. "Being a great admirer of the fair sex," and being kept awake by an insatiable desire to satisfy his curiosity, as far as the Unknown was concerned, he labours with all his might for the 'opening a communication,' &c. Three or four pages are devoted to the exhibiting the alternate hopes and fears which agitated this mirror of orthodoxy, as to whether this lady were young or old, handsome or ugly; and what is his commencing speech? One so full of indelicate equivoque, that we shall not place it on our pages. Now in this identical chapter the author is very facetious when talking of the possibility of his being in company with 'a deputation from the Christianized Jews, or from the Church Missionary Society, to promote their respective causes in the country, or some of the existing tribe of adherents to the belief in Johanna Southcote." Of course, none of those stigmatized reprobates would think of proceeding in the way which Mr. Gordon delighted to follow; and let us ask, what would they lose by it? We say nothing of the extreme drollery of the above classification, but we do say, that we cannot see the propriety or necessity of a Minister of the Gospel, having his thoughts occupied and spending his time in a manner, which would accurately suit some profligate worldling, some idle, empty, licentious man of the town.

Mr. G. and his Unknown becoming at length better acquainted, the lady proceeds quickly to prove the propriety of the judgment which he formed of her. "She is certainly an Angel," is his recorded opinion, and this she soon substantiates, by the variety and acuteness of her remarks upon the shameful custom of bringing forward religion upon all occasions, and mixing it with every subject. Among other things she mentions the following:—

"A very striking proof of the absurdity of this," said she, "offered itself to me yesterday in a bookseller's shop, where, taking up a pocket-book that lay upon the counter, I found every space in the blank paper appropriated to the several days of the year headed by a text from Scripture, under which was designed to be written some trifling worldly concern, either some account of the manner of making pies and puddings, or some observations on the price of butter and cheese."

"You allude," said I, "to the 'Christian Ladies' Diary,' ornamented with an engraved likeness of some favourite one of the 'sweet preachers,' as they are called. A friend of mine brought me one the other day to prove me to be 'no preacher of the Gospel;' 'for,' said he, 'here is the list of churches and chapels in which the Gospel is reputed to be preached in London, with the names of their respective ministers, and as neither your name nor church is mentioned, it follows, in the opinion of all the purchasers and referees to the guide in question, that you are clearly not what you ought to be; which is no very ordinary piece of presumption."

Now we do not in the least take upon us to determine on the propriety or impropriety of such books as those alluded to. We confess it does not appear that the 'spaces in the blank paper' were '*designed*' to be filled with accounts of pies and puddings, &c. that being, as it would seem, left quite optional with the purchaser, and he or she might insert what was of a less anomalous character. But we must declare that it does certainly appear by Mr. G's. own shewing, that he was 'no preacher of the Gospel,' and so far certainly the little book told truth; for no man who could express himself on points of Divinity, as this Rev. Divine does subsequently, could pretend in the least degree to knowing what the Gospel was, much less to preaching it.

Conversing thus however, the parties proceed rapidly, till on entering some town, the coach is upset, which gives occasion to exhibit Mr. Gordon in the light of a very *preux chevalier*. Having extricated himself, he proceeds to liberate his fellow-travellers. 'I made an essay, (says he) to save my companions.' One cannot but be anxious to know how so very "sound, judicious, and canonical" a divine proceeded; here then is the manner of it.

"The first objects obtruding themselves upon my sight were the short, thick legs of the draper, who was working them with such rapidity of motion as to strike the eye like the sails of a mill in a gale of wind. Forcing these aside, the guardian protruded herself as the first object of liberation; but as I am a lover of proper subordination, and a stickler for deference being shewn on all occasions where it is due, I thrust her also, aside, and seizing the arm of the Unknown, extricated her from her disastrous situation, and, conducting her to the nearest house, *left the fate of the other two in the hands of the spectators.*"

A most excellent pattern truly, for all travelling Clergymen. Help out any lady whom you think young and handsome, but leave a shopkeeper or a servant maid, to be cut by the broken glass, or to trample each other to pieces, *ad libitum.*

It would be vain for us to follow minutely the other occurrences on the road; we hasten therefore to where Mr. G. being safely landed in his friend's house, sallies forth in quest of amusement on the day after his arrival. He stroils into the shop of a Mr. Folio, a bookseller in the neighbouring town, a man of '*extraordinary talents*, and singular manners;' and in the conversation which subsequently takes place, the author finds occasion to vent his peculiar sentiments on things and persons. We may remark here, by the bye, that this mode of discussion by dialogue, affords peculiar conveniencies. Some false principle or odious practice

is to be censured; one of the speakers then, is represented as giving it a faint support, while the other belabours it with all vehemency. Thus the unhappy subject under consideration is alternately set up and knocked down, till at length it is left 'in articulo mortis;' while he who first appeared its friend, at last forsakes it, alike wondering at his own too hasty predilections, and at the superior acumen of his wiser antagonist.

It may be supposed that two such persons as the Rev. Mr. Gordon and Mr. Folio, are not long together till the fight begins. Upon Mr. G's enquiring, "Have you a great demand for religious works?" the bookseller instantly proceeds with "Sir, three books out of four that I sell are upon religion, or in some way connected with it." He then expatiates upon the evil consequences, to which a question, put by poor Mr. Gordon in his simplicity, gives room. "Do you think the cause of sober Christianity is promoted by these feelings?" (The desire we presume for the mixture of religion, in books of travels, of biography, and of useful or amusing literature.)

"That depends upon what you mean, Sir, by sober Christianity: if you speak of that solid, substantial understanding of religion, and that rational deep devotion which the celebrated Divines explain and inculcate in their works, I think that, if not absolutely lost, it is changed among the innovations and novelties of the day; there is now a species of cant substituted for that sober and modest feeling upon this great subject, which, in former times, was not less warm, though less enthusiastic and obtrusive than at present."

Having thus announced the manner in which things should *not* be conducted, the bookseller passes rapidly on to shew how they should be done. He then falls foul of 'the multiplicity and variety of Religious Magazines in circulation,' denominating them 'the trash and cant, monthly imported from the metropolis;' and having a diversion given to the bent of his eloquence, by a deprecatory word or two from Mr. G., as to the possibility of benefit resulting from "the ardour and earnestness with which genuine religious principles are now inculcated," he assaults the writers instead of the writings.

"But, Sir, let me ask, by whom have those self-same *genuine* principles been maintained? Not by magazine retailers of evangelical cant; not by the 'sweet men' who pour out their mystic rhapsodies on the vulgar; not by the modern saints who inflate the mind with presumption; not by those who deprecate the rational enjoyments of life as carnal abominations; nor by those who call themselves, 'Preachers of the Gospel,' instead of, Cavillers of the Epistles. No; they have been upheld by the zealous followers of your Barrows, your Jeremy Taylors, your Stillingfleets, and the whole host of worthies, whose works shine at your feet there," pointing to a range of folios that stood near me. "These are your bulwarks; so long as they stand, venerated and supported as they ought to be, the Church may bid defiance to her enemies, as well from them who form the forces and artillery without, as the sappers and miners among the deserters within!"

We shall not provoke our author's indignation by any considerations as to whether 'your Barrows, your Jeremy Taylors, your

Stillingfleets, would upon investigation be found altogether so much of his way of thinking, as that triumphant enumeration of them would seem to indicate. Of all methods of quoting none is more convenient, than the quotation *by wholesale*. It has this disadvantage, however, that should controversy arise, it may be turned against you, and your opponents derive as much benefit from the system as yourself. We would commend this point to the attention of the pupils 'of the modern serious school,' and shall now proceed to consider the manner of our author's treating the "late celebrated Mr. Scott, one of the most voluminous writers who has successfully figured away in the school of serious reform." A young lady entering the shop, desires that a quarter of a hundred, or fifty of Scott's 'force of truth' may be sent to her. The order having been complied with, and the lady having departed, Mr. F. turns round to Mr. Gordon: "You know the book, I dare say, Sir?" And being answered in the negative, he proceeds to speak of it in terms of the most extreme vilification, calling it not only 'a mass of hypocritical and weening cant, but a libel on the clergy in general,' and its author "*an unprincipled, dishonest, and despicable wretch.*"

We do by no means take upon us to eulogise the book in question, or to pronounce upon the propriety of its publication. We do not identify ourselves with those holding the peculiar views which Mr. Scott held, any more than with his dissentient brethren of the Arminian school; nor do we stand forth as defenders of this particular specimen of auto-biography: but this we do say, that Mr. Scott was evidently not 'unprincipled and dishonest,' inasmuch as when he entertained doubts upon the subject of the Trinity, he lost preferment in the Church, being unwilling to subscribe to what at that time, he did not conscientiously believe. Certainly this was not acting with a want of principle; and as to his being 'despicable,' it may be fairly said that he who could call him such, is infinitely more so. Mr. Scott was a most faithful, useful, laborious servant of Christ, whose "praise is in all the Churches:" his aim certainly was to promote the good of man and the glory of God; and if the Bible which he edited, 'retains a circulation enormous, principally among the self-named serious, and Calvinistic, we do not see why his memory should be insulted by such a scribe as the author of the Two Rectors. We can readily conceive that any works depicting the deep anxiety for salvation, the profound mourning for sin, the earnest confidence in the atonement of Christ, which constitute so much of the experience of God's people, should be unintelligible to characters of whom Messrs. Folio and Gordon are the prototypes; but is it because *they* have never felt such, that they should call them the fictions of 'hypocrisy,' or the descriptions of them mere 'cant'? Really Mr. Hume's magniloquent sophism might with a little verbal substitution apply here most happily—'It is contrary to experience that *such a state of mind* should be true, but not contrary to experience that testimony should be false;' therefore, no

testimony in support of such earnestness in religious feeling is admissible. Such a theorem, so to call it, would seem to be secretly entertained at least, if not openly avowed, by the pupils of that school, to which the author of the Two Rectors professes his warm attachment. As to the charge so seriously advanced of his 'libelling the Fathers,' it is one which needs no refutation. We, as we believe assuredly Mr. Scott did, reverence the piety of the Fathers, but we do not adore their errors. For we do think, not merely that as men they *might* err, but that they *have done so* in points innumerable. We subscribe completely to Bishop Horne's assertion, that 'The primitive Fathers, for want of critical learning, and particularly a knowledge of the original Hebrew, *often wandered in their expositions;*' this indeed Mr. Folio is compelled to admit; but we would say in addition, that they many of them departed from the purity of that 'faith once delivered to the Saints.' Very sorry should we be indeed, that all the opinions of Tertullian, and the fanciful theories of Justin Martyr, and of Origen should be received among us. If Mr. Scott has impugned the character of the Fathers as unerring oracles of religious truth, he has done that which it became him to do, and needs not 'the white-washing of a host of Biographers to conceal or wipe away the stain;' we use the elegant phraseology of Mr. Folio. His own character has suffered nothing by all that the author of the Two Rectors has endeavoured to effect. Never indeed was Young's line more applicable;

"Affronts are innocent, when men are worthless."

And the relatives of Mr. Scott may, with all propriety retort upon our Author his own words, that he has proved himself 'a libeller of men, with whose works his own can enter into no competition, on the score of sound doctrine.'—

We shall, God willing, resume the subject in our next Number.

NOTICES OF NEW RELIGIOUS PUBLICATIONS.

Morning Meditations; or a Series of Reflections on various Passages of the Scriptures, and Scriptural Poetry for Every Day in the Year. 2d Edition, by the Author of the Retrospect, &c. &c.

This appears to us a valuable Work, and does credit to the well-known talents and spirituality of its author. We consider it an improvement on preceding publications of the same character, by Mason and Bogatzky, and can safely recommend these Reflections as a valuable help and accompaniment to family or private devotion.—As a specimen take the meditation for the 9th of January:

"I shall behold man no more with the inhabitants of the world, mine age is departed, and is removed from me as a shepherd's tent."—*Isa.* xxxiii. 11, 12.

It was in the bleak season of a cold autumn, by the side of a large moor, that I one day saw a shepherd's tent. It was composed of straw and fern, and secured

under the warmer side of a hedge, with a few briars and stakes. There, for about a week, he took shelter, until the herbage failed his flock, and he removed, I knew not whither. His tent was, however, left behind. A few days after I rode that way, and looked for the shepherd's tent, but it was gone. The stormy winds had scattered its frail materials, and only a few fragments strewed the ground to mark out that once, for a brief day, the tent had its residence, and the shepherd his solace there. And such is this life, and such are all the airy expectations and imaginary felicities, and hoped for ports and places beneath the sun. Time scatters them, as the storm did the fern and straw of the shepherd's tent. A thousand events are continually transpiring, which remove men from the pastures and possessions of to-day, and eject them from all their anxiously reared habitations, and drive them afar off from their fields and estates. Their years pass on as the hours of the day, their hours fly, as it were, with the rapidity of moments, and soon, very soon, comes that lamentable hour, when they, who sought and desired their good things on earth, must behold man no more with the inhabitants of the world. Oh, how sad is such an event to him, who is at ease in his possessions, who has been laying field to field, and house to house, and is not rich towards God! For then his age, his hopes, his expectations are departed for ever—they are removed as a shepherd's tent.

A Voyage to Immanuel's Land, in the Ship Hopewell, &c.

This is a little in the Bunyan style, which, we confess, however pleasing to others, has no charms for us. If any thing could render such raw material digestible, it would be the quaintness of spirit of the excellent Old Tinker, whose book has run through more editions than Milton or Cowper. In this savoury allegory, now under view, the Good Ship Hopewell, under Captain Magnanimous, sets sail for Fair Haven in Immanuel's Land; the crew consists of sailors, passengers, and mariners, viz. Lieutenant Keep Truth, Midshipman Love Peace, Mate Fervid, Cockswain Heavenly Mind, Helmsman Trust-worthy; but some of the crew are of a contrary character, and these names are Messrs. Prim, Pliable, Love-praise, Legal Hope, &c. The voyage is quite eventful and fraught with moving accidents, sinful sea monsters, and anthropophagous swallowers of saints. They descry Popish Continent, hover in sight of Pharisee Cove, and Priestcraft Harbour, are almost tempted to land and ascend, (under the guidance of Sir Carnal Security,) Ceremony Hill: but on approaching the shore, they are deterred, by seeing an ugly sort of landing place, called Heretic's Burning Field, and a black sort of fort, called Lollard's Tower; so weighing anchor, they pass Tradition River, and proceed to sea. The Good Ship Hopewell then touches at Fanatic Land, a wild country, under the sway of a loose kind of a despot, called Antinomos; and certain pilots come aboard to guide the vessel into harbour, one calling himself Hot Head, another Fickle-mind; and this continent appears to be inhabited by lawless tribes of Ranters, Shakers, and Jumpers. But we have not time to proceed farther with the precious Voyage, and shall only say, that after being for some time ice-locked under the cold Continent which terminates at Sceptic Point, Captain Magnanimous brings his ship and crew to the desired haven in Immanuel's Land. We repeat that to those who like such writing as this, the Voyage of the Good Ship Hopewell will prove entertaining and instructive.

FOREIGN RELIGIOUS INTELLIGENCE.

A TABULAR VIEW

OF ALL THE MISSIONARY STATIONS

FILLED BY ENGLISH AND FOREIGN PROTESTANT MISSIONARIES:

With the names of the Persons and of the Societies by which they are employed.

N. B.— The following is taken from a foreign Theological Paper; perhaps there may be some errors regarding our own English Missions, but it appears to us correct; we therefore copy it literally, not having the means of rectifying it by referring to the Reports of the various Societies.

WEST AFRICA.

Stations.	*Societies.*	*Missionaries, Schoolmasters &c.*
Bathurst, and the Island of Saint Mary, at the mouth of the Gambia,	Wesleyan Missionary Society	John Morgan, Robert Hawkins.
Birkow	Quakers' Society	Richard Smith.

SIERRA LEONE.

Freetown, 1643 inhabitants	Church of England Missionary Society Also Wesleyan M. S.	G. Fox and wife, widow of J. Pope, and other assistants. W. Pigott.
Kissey, 1500 inhabitants	Church of Eng. M. S.	J. K. Nylander, and 4 assistants.
Wellington, 547 inhabitants	The same	T. Macfoy, G. M. L. Metzger and wife.
Waterloo, 647 inhabitants	The same	J. G. Wilhelm and wife, and 2 assistants.
Kent, 418 inhabitants	The same	R. Beckley and wife, and 1 assistant.
York, 494 inhabitants	The same	Vacant by the death of W. Beckaner—1 assistant.
Charlotte, 676 inhab.	The same	Christopher Taylor and wife, and 1 assistant.
Leopold, 652 inhabitants	The same	Thomas Davey and wife.
Bathurst, 393 inhab.	The same	J. Gerber and wife, and 1 assistant.
Regent's-town, 2000 inhabitants	The same	W. Davis, D. Noah, Catechist, J. Lisk, School-mast. & 2 assists.
Gloucester, 720 inhab.	The same	Fr. Kenner, W. Tamber, Catechist, and 3 assistants.
Leicester, 50 inhabitants	The same	Vacant.
Wilberforce, 600 inhab.	The same	Vacant.
Plantain Islands, close to Sierra Leone	The same	G. and S. Caulker, and 1 Catechist.

LIBERIA, (AN AMERICAN COLONY AT CAPE MEZURADO.)

Monrovia, or Christopolis	American Society	L. Casey, M. Waring.

GOLD COAST.

Cape Coast	Society for the Propagation of the Gospel	A. Denney.

SOUTH AFRICA.

Stations.	*Societies.*	*Missionaries, Schoolmast. &c.*
Capetown, 18,173 inhabitants	South African M. S.	J. H. Bock, and 20 Catechists, for the heathen.
	Also the Society for the Propagation of the Gospel	W. Wright.
	Also the London M. S.	J. Philipp, Superintendent of the Mission.
	Also the Wesleyan M. S.	W. Elliott, F. Hodgson.
Stellenbosch	London M. S.	E. Smit.
Gronekloof	Moravian M. S.	Clemens, Tiezte, Schulz, and Hoffman.
Bosjesveld	London M. S.	C. Kramer.
Paarl	The same	E. Evans.
Tulbach	The same	Ariel Bos.
Hemel	Moravian M. S.	P. Leitner.
Gnadenthab	The same	Hallbeck, Luttringhausser, Fritsch, Stein and Voigt.
Pacaltsdorp	London M. S.	W. Anderson.
Bethelsdorp	The same	J. Kitchingman, J. Monro, and several Catechists.
Vogelstriegs-Kraal	The same	J. H. Bonatz, C. Thompson.
Enon	Moravian M. S.	Schmitt, Lemmerz, Hornig and Halter.
Theoplis	London M. S.	G. Barker, T. Edwards, J. Tzatsoe, (a Kaffree assistant.)
Graham and Salem, in Albany	Wesleyan M. S.	S. Kay, S. Young.

KAFFRARIA.

Chumie	Glasgow M. S.	J. Brownlee, M. R. Thompson, J. Bennin, and assistants.
Wesleyville	Wesleyan M. S.	W. Shaw.

COUNTRY OF THE GRIQUAS, &c.

Griquatown	London M. S.	H. Helm, and a Catechist.
Philippolis	The same	J. Groeymann, and a Catechist.
Campbell	The same	C. Sass.

COUNTRY OF THE BOOTSUANNAS.

New Lattakoo, 4,000 inhabitants	London M. S.	R. Hamilton and R. Moffat, and a Catechist.
Maquasse	Wesleyan M. S.	S. Broadbent, E. Edwards,
Delagroa Bay	The same	J. Whitworth and R. Snowdall.

NAMAQUA LAND.

Bethany	London M. S.	J. H. Schmelen.
Pella	The same	A Catechist.
Lily Fountain	Wesleyan M. S.	B. Shaw, J. Archbell.

AFRICAN ISLANDS.

Mauritius, 70,000 inhabitants	London M. S.	J. Le Brun, Jenkins Schoolmaster.
Madagascar, 4,000,000 inhabitants	The same	D. Jones, D. Griffiths, G. Chick, J. Cauham, T. Rowlands, and assistants.

MEDITERRANEAN.

Stations.	*Societies.*	*Missionaries, Schoolmast. &c.*
Malta	American M. S.	D. Temple.
	Church M. S.	W. Jowett, J. Hartley, Cleardo Naudi.
	Also Society for the Conversion of the Jews	J. Wolf, W. B. Lewis, C. Neat, E. Dalton.
	Also London M. S.	S. S. Wilson.
	Wesleyan M. S.	C. Cook, J. Keeling.
Palestine and Syria	American M. S.	P. Flick, J. King, W. Godell, J. Bird.
Ionian Islands	London M. S.	J. Lownder.

THE BLACK AND CASPIAN SEAS.

Baktschiserai, in the Crimea	Scottish M. S.	J. J. Carruthers.
Zurichthal and Neusatz, two German colonies in the Crimea	German M. S.	A. Dietrich, Lang, F. Zaremba, H. Bentz, and Hohnacker.
Karass	Scotch M. S.	J. Jack, A. Patterson, J. Galloway.
Astrachan	The same	W. Glen, Dr. Ross, D. Mac Pherson, J. Mitchell, J. Dickson.
Sarepta	Moravian M. S.	Vacant.
	Also London M. S.	
Orenburg	Scotch M. S.	

SIBERIA.

Sellinginsk	London M. S.	E. Stallybrass, W. Swan, Y. Yuille.

CHINA.

Canton	London M. S.	R. Morrison, Leangafa, a native Catechist.

INDIA.

Malacca	London M. S.	J. Humphreys, D. Collie, S. Kidd.
Singapore	The same	S. Milton, C. H. Thompson.
Prince of Wales Island	The same	T. Beighton, T. Ince.
Rangoon	American Baptist M. S.	A. Judson, Dr. Price, G. H. Hough, J. Wade.
Ava	The same	Adon Judson.
Chittagong	Baptist M. S.	J. C. Fink, J. Johannes, and six native Schoolmasters.
Sahebguni	The same	W. Thomas, a Portuguese, and six native assistants.
Dacca	The same	O. Leonard, and two natives.
Mymunsing	The same	Ramdoorlubh, a native.

Stations.	*Societies.*	*Missionaries, Schoolmast. &c.*
Calcutta	Baptist M. S.	J. Lawson, W. Yates, J. Penney, W. H. Pearce, J. Statham, and native assistants, Subhroo—a baptized Brahmin.
	Also Church M. S.	D. Schmidt, J. A. Jetter, T. Reichard, J. Wilson, with many native assistants; Mrs. Wilson and Mrs. Jetter, superintendents of Schools; T. Brown, printer, native teachers to eight Schools.
	Also Society for Propagation of the Gospel	Morton, Christian, & Tweddle.
	Also London M. S.	S. Trawin, J. Hill, M. Hill, J. Bradley, Warden, E. Ray, assistants, G. Gogerly.
Serampore	Baptist M. S.	Dr. Carey, Dr. Marshman, J. Mack, and European and native assistants.
Chinsura	London M. S.	G. Mundy and wife.
Burdwan	M. S. of the Netherlands	Lacroix.
	Also Church M. S.	J. Perowne, W. J. Deer, J. Maisch, J. Dunsmure, assistant, with thirty-nine native Schoolmasters & assistants.
Cutwa	Baptist M. S.	W. Carey, jun. four native assistants.
Birbhoom	The same	Hampton, a native Catechist.
Moorshedabad	The same	S. Sutton, and native assistants.
Jungypore	The same	Prankrishna, a native.
Farruckabad	The same	Richards.
Dinagepore	The same	J. Fernandez, a Portuguese, Nidheram, a native assistant.
Monghyr	The same	Three native Catechists.
Digah	The same	W. Moore, with a native Catechist.
Buxar	Church M. S.	Kurrum Messeeh, a native Catechist.
Goruckpore	The same	M. Wilkinson, F. W. Smyth, assistant.
Benares	Baptist M. S.	W. Smith, a native, with native assistants.
	Also Church M. S.	T. Morris, J. Adlington, superintendent of Schools; Stewart, Schoolmaster; many native assistants.
	Also London M. S.	M. T. Adam.
Chunar	Church M. S.	W. Greenwood, W. Bowley, N. Joachim, native Catechist, W. Gross, Schoolmaster.
Allahabad	Baptist M. S.	L. Mackintosh, a native; Rughoo, a native assistant.
Futtyghur	The same	Richards.
Meerut	The same	Four native Catechists.
Delhi	The same	J. T. Thompson, a native.
	Also Church M. S.	Anund Messeeh, a native Catechist.

Stations.	*Societies.*	*Missionaries, Schoolmast. &c.*
Henreepore	Church M. S.	D. Jysingh, a native Schoolmaster, Joseph, a native.
Agra	The same	Abdool Messeeh.
Agimeer	The same	J. Carey.
Surat	London M. S.	W. Fyvie, A. Fyvie, and native assistants.
Bombay	American Society	Gordon Hall, J. Garrett, Allan Graves, J. Nichols.
	Also Church M. S.	R. Kenney, also native Catechists.
	Also Scotch M. S.	J. Cooper, J. Mitchell.
Bancote	Scotch M. S.	A. Crawford, J. Mitchell.
Severndroog	The same	J. Cooper, J. Stevenson.
Belgaum	London M. S.	J. Taylor, Ryadass, a native Catechist.
Bangalore	The same	S. Laidler, H. Chambers, W. Campbell, S. Flavel, a native Catechist.
Seringapatam	Wesleyan M. S.	A native Catechist.
Teilichery, Malabar	Church M. S.	J. Baptist, Protestant Schoolmaster, Kurakal, Hindoo Schoolmaster.
Cotym	The same	B. Bailey, J. Fenn, H. Baker, and numerous native assistants.
	The same	Malazalim, Schoolmaster.
Cochin	Also Society for the Conversion of the Jews	M. Sargon; Harrington, Schoolmaster.
Allepie	Church M. S.	T. Norton, and a native assistant.
Guilon	London M. S.	J. Smith, W. Crowe; a native assistant.
Nagracoil	The same	C. Mead, C. Mault, H. Ashton, English teacher; many native assistants.
Palamcottah	Church M. S.	C. T. E. Renius, B. Schmid; R. Lyon, assistant, with native assistants and Catechists.
Negapatam	Wesleyan M. S.	J. Mowatt; J. Katts, assistant.
Tanjore	Society for Promoting Christian Knowledge	J. C. Kohlhoff, J. G P. Spserschneider.
Trichinopoly	The same	D. Rosen.
Tranquebar	Danish M. S.	A. Cammerer, Dr. Schreyvogel.
	Church M. S.	J. Devasagayam, a native, inspector of Schools; G. T. Barenbruck, a native, assistant and Catechist.
Sadras	M. S. of the Netherlands	J. C. T. Winkler.
Vepery	Society for Promoting Christian Knowledge	J. P. Rottler, L. P. Haubroe, E. A. G. Falcke.
Madras	Church M. S.	J. Ridsdale, H. Sawyer, six native assistants and Catechists.
	Also London M. S.	E. Crisp, J. Massie; also native assistants and Catechists.
	Also Wesleyan M. S.	J. F. England, E. Hoole.

Stations.	*Societies.*	*Missionaries, Schoolmast. &c.*
Pullicat	M. S. of the Netherlands	J. Kindlinger, J. L. Trion.
Cuddapah	London M. S.	W. Howell.
Vizagapatam	The same	J. Gordon, J. Dawson.
Cuttack	Baptist M. S.	W. Bampton, J. Peggs, C. Lacey; together with native Schoolmasters.
Midnapore	The same	Domingo da Cruz, a Portuguese, Mudun, a native assistant.

CEYLON.

Colombo	Baptist M. S.	J. Chater, H. Siers, and eleven native assistants and Schoolmasters.
	Also Church M. S.	
	Also Wesleyan M. S.	D. J. Gogerly, and a native assistant.
Negombo	The same	S. Allen, D. C. Wijesingha, assistant.
Kornegalle	The same	J. Sutherland.
Kandy	Church M. S.	T. Browning, and four native Schoolmasters.
Cotta	The same	S. Lambrick, J. Bailey, and native assistant.
Caltura	Wesleyan M. S.	J. Authoniez, J. M. Kenny.
Baddagame	Church M. S.	R. Mayor, B. Ward, and native Catechists.
Galle	Wesleyan M. S.	A. Hume.
Trincomalee	The same	J. Roberts, J. Hunter, and assistants.
Tillipally	The same	H. Woodward, N. Permander, a native preacher.
Batticotta	The same	B. C. Meigs, G. Tissera, native preachers.
Oodooville	The same	M. Winslow, F. Malleappa, a native preacher.
Pauditeripo	The same	J. Scudder, M. D.; G. Koch, a native assistant.
Manepy	The sume	Levi Spaulding.
Jaffna	American M. S.	
	Also Wesleyan M. S.	R. Carver, J. Bott.
Nellore	Church M. S.	J. Knight; a native inspector of Schools, and Catechists.

INDIAN ARCHIPELAGO.

SUMATRA.		
Bencoolen	Baptist M. S.	N. M. Ward, W. Robinson.
Padang	The same	C. Evans.
Sebolga	M. S. of the Netherlands also	Hellendoorn.
	Baptist M. S.	R. Burton.
Celebes	M. S. of the Netherlands	Lammers and Muller.
Timor	The same	Le Brunn.
Bouro	The same	Bormeister.

Stations.	*Societies.*	*Missionaries, Schoolmast. &c.*
Molucken	The same ..	Jungmichael, Vonk, Baehr.
Ceram	The same ..	Akersloth, Harink.
Banda	The same ..	Finn.
JAVA.		
Batavia	Baptist M. S.	Diering.
	Also London M. S. ..	J. Slater, W. H. Medhurst.
Salatinga	Baptist M. S.	G. Bruckner.
Amboyna	London M. S.	J. Kam.

AUSTRALASIA AND POLYNESIA.

New South Wales ..	Church M. S.	Marsden, Clark, and Mrs. Hayward.
	Also Wesleyan M. S.	W. Walker.
New Zealand	Church M. S.	H. Williams, G. Clarke, R. Davis, C. Davis, W. Hall, J. Kemp, W. Fairburn, J. King, J. Shepherd, and many Catechists, &c.
	Also Wesleyan M. S.	W. White, J. Hobbs, N. Taylor.
FRIENDLY ISLANDS.		
Tonga	Wesleyan M. S. ..	C. Tilly, G. Tindall.
	Also London M. S. ..	Three native teachers.
Otaheite	The same ..	H. Nott, C. Wilson, W. P. Crook, D. Darling, J. Davies, T. Jones.
Eimeo	The same ..	W. Henry, E. Armitage, T. Blossom.
Paumatu Islands ..	The same ..	Moorea, Teraa, natives of Otaheite.
SOCIETY ISLANDS.		
Huaheine	The same ..	C. Barff.
Raiatea	The same	L. E. Threlkeld, J. Williams.
Tahaa	The same ..	R. Bourne.
Borabora	The same ..	G. Platt.
Maupiti	The same ..	Two native Catechists.
RAIVAIVAI ISLANDS.		
Raivaivai	The same ..	Three Catechists, natives of Eimeo.
Tabuai	The same ..	Two Catechists, natives of Otaheite.
Rurutu	The same ..	Two Catechists, natives of Raiatea; and two from Otaheite.
Rimatara	The same ..	Three Catechists, natives of Borabora.
Harvey Islands	The same ..	Ten native Catechists.
Sandwich Islands ..	American and London M. S.	A. Thurston, A. Bishop, Missionaries; Doctor Blatchley, Physician; assistants, J. Goddrich, S. Ruggles, S. Popohe, W. Kummoolah, R. Krioulоo.
Moahoo	London M. S. ..	H. Bingham, W. Ellis, Missionaries; E. Loomis, T. Hopoo, J. Honorée; native assistants.

Stations.	*Societies.*	*Missionaries, Schoolmast. &c.*
Atooi	The same ..	S. Whitney, J. Ely, S. Sandwich, native assistants.
Mowee	The same ..	W. Richards, E. S. Stewart.

SOUTH AMERICA.

GUAYANA.		
Demarara	London M. S. ..	J. Davis.
	Also Wesleyan M. S.	J. Fletcher, J. Cheesenwright.
Berbice	London M. S. ..	J. Wray.
Nichery	M. S. of the Netherlands	F. A. Wix.
Paramaribo	Moravian M. S. ..	Genth, Graf, Bruck, Voigt, and Bohmer.

WEST INDIA ISLANDS.

Trinidad	London M. S. ..	J. Meeres.
	Also Wesleyan M. S.	W. D. Goy. J. Stephenson.
Jamaica	Baptist M. S. ..	J. Tinson, T. Knibb, H. Tripp, Philips and wife, Burchell & wife.
	Also Society for Conversion of Slaves ..	J. Stainsby, T. Stewart, H. Beams, W. J. Utten; N. Soham, Catechist.
	Also Moravian M. S.	Ellis, Berger, Becker, Light.
	Also Wesleyan M. S.	J. Shipman, J. Jenkins, R. Young, P. Duncan, W. Ratcliffe, J. Crofts, F. Tremayne, J. Whitehouse, W. Binning; and Clergy of the Church of England in every parish.
Antigua	Church M. S.	W. Dawes, C. Thwaites and wife, W. Anderson, R. Keane, T. Prizgar, E. Austen, H. Yeats.
	Also Society for Conversion of Slaves ..	J. Curtin, W. Luckock.
	Also Moravian M. S.	Richter, Procop, Robins, Newby, Brunner, Olussen, Taylor.
	Also Wesleyan M. S.	W. White, D. Hillies, P. French, W. Oke.
Barbadoes	Church M. S. ..	C. Phipps.
	Also Society for Conversion of Slaves ..	R. F. King.
	Also Society for Propagation of the Gospel	T. H. Pinder, Chaplain; Forster Clark, Secretary; J. Hinkston.
	Also Moravian M. S.	Berg.
	Also Wesleyan M. S.	M. Rayner.
Dominica	Church M. S.	A. Scott.
	Also Wesleyan M. S.	T. Morgan, J. Hirst, J. Felvus.
St. Vincent	Church M. S.	A. Claxton.
	Also Wesleyan M. S.	J. Edmondson, T. Payne., J. Pope, W. Squire.
Hayti	American Bapt. M. S.	T. Paul.

Stations.	*Societies.*	*Missionaries, Schoolmast. &c.*
St. Christopher	Society for Conversion of Slaves	J. B. Pemberton.
	Also Moravian M. S.	Sautter, Johnson, Wright, Schole
	Also Wesleyan M. S.	E. Janion, J. Gick, J. Cox.
Nevis	Society for Conversion of Slaves	D. G. Davis, W. Hendrickson.
	Also Wesleyan M. S.	W. Gilgrass, T. Harrison.
Bermuda	Society for Propagation of the Gospel	G. Coster.
	Also Wesleyan M. S.	W. Dawson.
St. Thomas	Moravian M. S.	Hohe, Sparmeyer, Mahr, Jung.
St. Croix	The same	Junghaus, Sybrecht, Muller, Boenhof, Goss, Damus.
St. Jan	The same	Schafer, Glockler, Kleint, Blitt.
Providence	Wesleyan M. S.	J. Horn.
Eleuthera	The same	R. T. Thompson.
Harbour Island	The same	J. Turtle.
Turk's Island	The same	R. Moore.
Grenada	The same	T. Murray.
St. Bartholomew	The same	A. Whitehouse.
Tortola	The same	J. Parckin, T. Pennock, J. Grimshaw.
Montserrat	The same	T. R. Hyde.
St. Lucie	The same	——
Anguilla	The same	J. Hodge.
St. Eustathius	The same	T. Truscott.
St. Martin	The same	H. Davies.
Tobago	The same	J. Nelson, J. Powell.

NORTH AMERICAN INDIANS.

MOSQUIDOS.		
Belize, Honduras	Baptist M. S.	J. Bourne.
OSAGES.		
Union	United M. S. Society	W. F. Vaill, Chapman, Missionaries; M. Palmer, Physician; M. G. Requa, S. Fuller, A. Redfield, J. M. Spalding, A. Woodruff, G. Requa, assistants.
Harmony	The same	N. B. Dodge, B. Pirley, W. B. Montgomery, Missionaries; W. N. Belcher, Physician; D. H. Austin, S. Newton, S. B. Bright, Otis Sprague, Amara Jones, assistants.
CREEKS.		
Coweta, in Georgia	American Methodist M. S.	J. Smith, W. Capers, Missionaries; A. Hammill, assistant.
Withington	American Bapt. M. S.	Lee Compere, M. Simons, assist.
CHOCTAWS.		
Elliot, in Missisippi	American M. S.	C. Byngton, Missionary; W. Rider, Physician; J. Wood, A. Dyer, G. Howes, J. Smith, E. Bardwell, assistants.

Stations.	*Societies.*	*Missionaries, Schoolmast. &c*
Mayhew	The same ..	C. Kingsburg, A. Wright, Missionaries; C. Cushman, W. Hoopes, S. Wisner, P. Stewart, D. Remington, assists.
Bethel	The same ..	L. S. Williams.
Long Prairies ..	The same ..	M. Jewell.
Chickasaws	Synod of South Carolina and Georgia ..	T. E. Stewart.
CHEROKEES.		
Spring Place	Moravian M. S. ..	J. R. Schmidt, J. G. Proske.
Oochgelogg	The same ..	J. Gambold.
Brainerd	American M. S. ..	J. E. Elsworth, Dean, Parker, Ellis, Blunt, Prodor, F. Elsworth, A. Hayt, D. S. Butrick, W. Chamberlain, &c. &c.
Carmel	The same ..	M. Hall, R. Parker.
Creek Path	The same ..	W. Potter.
Dwight	The same ..	A. Finney, C. Washington, Missionaries; J. A. Hitchcock, J. Orr, assistants.
Balley Towns ..	American Bapt. M. S. Also Methodist M. S.	T. Roberts, Mis. E. Jones, assis. Crawford.
CHIPPAWAS.		
Mackinaw	United M. S. ..	W. M. Ferry.
WYANDOTS.		
Upper Sandusky ..	American Meth. M. S.	J. B. Finley.
ONEIDAS.		
Oneida Castle ..	Amer. Epis. Church..	E. Williams.
SENECAS & DUONDAGAS.		
Seneca	United M. S.	Thompson, S. Harris, Missionaries; Y. Young, assistant, and two Catechists.
Cataraucus	The same ..	W. A. Thayer, and one Catechist.
TUSCARORAS.		
Tuscarora	The same ..	J. C. Crane, and one Catechist.
DELAWARE.		
New Fairfield, in Upper Canada	Moravian M. S. ..	A. Luckenbach, A. Haman.
Red River Settlement..	Church M. S. ..	J. West, D. Jones, Missionaries; G. Harbidge & wife, Catechists.
LABRADOR.		
Nain	Moravian M. S. ..	Beck, Glitsch, Heun, Herzberg, Kinoch, Knaus, Korner, Kunath, Landberg, Meisner, Mentzel, Morhardt, Muller, Stock, Steuerman, missionaries.
Okkak		
Hopedall		

GREENLAND.

Stations.	*Societies.*	*Missionaries, Schoolmast. &c.*
Newherrnhut	Moravian M. S. ..	Albert, Bauss, Eberle Fleig, Grillich, Gorcke, Ihrer, Mehlhose, Mohne, Muller, Popp, De Fries, Kogel, Lehmann, Tiessen.
Lichtenfels		
Lichtenau		
Friedrichsthal ..		

N. B.—In the list of Missionaries, we have been unable to distinguish those in Holy Orders, from lay assistants, as the paper from which we extract this does not make any difference between them. Some of the Baptist and Methodist Societies are American; which also has not been noticed in every case. We have given a short account of the American Missionary Societies in our First Vol. page 531.

If each Society would be at the trouble of correcting any mistakes, and supplying us with further information, we might be enabled to present the public with a very interesting document, tracing the progress of the Gospel on earth, and noticing the zeal of the various communions engaged in this labour, at one view. We believe this is the first attempt which has been made of giving the present state of the Protestant Missions in a Tabular form.

DOMESTIC RELIGIOUS INTELLIGENCE.

Hibernian Bible Society.—The issues of the Holy Scriptures by this Society, from the 31st of March, 1825, to the 5th of January, 1826, a period of little more than nine months, have been as follows, viz, 14,187 Bibles, and 15,870 New Testaments, making a total of Thirty Thousand and Fifty seven copies of the sacred Oracles.— This statement exhibits an increase above the issues of the *corresponding period* of last year, of 9,747 copies, and an excess of 2,990 copies above the total issues of *the year ending 31st of March*, 1825.

A branch of the Waterford Auxiliary Bible Society, has been recently established in Carrick-on-Suir in that county, from whose operations, an increased circulation of the Holy Scriptures, in that vicinity, may be anticipated,

Hibernian School Society.—A numerous and respectable meeting of the friends of the above Society was held on the 7th ult. in the town-hall of Fermanagh. At two o'clock Edward Archdall, of Riversdale, Esq. was called to the chair—the meeting was addressed by the Rev. Dr. O'Beirne, Captain Gordon, Rev. Hugh Hamilton, Rev. J. G. Porter, Rev Wm. Atthill, Rev. John Richardson, Rev. Mr. King, J. H. Story, Esq. and Rev. Arthur Irvine.

The Rev. C. Otway and Rev. R. J. Hobson have been appointed Inspectors of Schools under the Association for Discountenancing Vice, the Incorporated Society, and the Board of Erasmus Smith. This inspection, which we believe they have already commenced, will probably continue for four or six months.

The Parishioners of the Union of Roscommon have presented an address, with a piece of plate, value 100 guineas, to the Rev. Thomas Blakeney, their Vicar, as a tribute of esteem and regard.

Address to the Right Rev. Cornelius Egan, Roman Catholic Bishop of Kerry, &c. &c.

May it Please your Reverence.—We, the undersigned, being Members of the Roman Church, in your Bishoprick, beg leave to approach you with all the respect and deference due to our spiritual Father, and to implore your pastoral indulgence on a subject of much anxiety to us, and of great importance to the bodies and souls of our dear children.

In almost every parish of this county, free schools have been established by our charitable gentry, with the assistance of the generous English, in which all who choose to attend are taught how to earn their bread with honesty, and to live in quietness and kindness with their neighbours; and every sort of books necessary for this purpose are supplied without the least cost. As many of our Clergy for a long time supported and recommended these schools; as we know the masters are good scholars, men who have received certificates of good character from Priests; and as we see that the pupils of these schools get on rapidly in knowledge and good behaviour, we are desirous that our beloved children should

have the benefits which are enjoyed by our neighbours.

For some time past, however, the Clergy have required us to take our little ones away from these schools, telling us that there is danger of losing our religion by sending them, or that though they can see no harm whatever in our doing so, yet they must obey the orders of their Bishops in forbidding us. Some of us being unwilling to deprive our children of such great blessings, have been denied the rites of that Holy Church in which it is our wish to live and die—some have had their names called Sunday after Sunday from the sacred altar, and thus been exposed to the scorn and persecution of our neighbours, while our little ones have been objects of insult and abuse—and all this because we wish our dear children to become sensible, industrious, and honest Catholics.

Most Reverend Sir, We do not presume to dictate to our Clergy, but we think it very strange that they should now call that bad which they had once called good; we do not know how the sending our children to these schools, in which God's word is taught, can injure their religion, if our Church is built upon that rock against which "the gates of hell shall not prevail:" especially whilst they have the use of the Roman Catholic version of Scripture, and their masters are willing to instruct them in the catechism when the school has closed. Nay, many of our children who attend the Scripture schools are most perfect in the catechism of our Holy Church.

We approach your paternal feet, Holy Father, humbly imploring that you will instruct the Clergy to relax that hostility which many of them direct against the Scripture schools, and to suspend those denunciations and penalties which are dealt to us, merely because we love our children and wish to see them honest men, loyal subjects, good Christians, and faithful Catholics. In short, PERMIT US TO KNOW SOMETHING OF THE WORD OF GOD, so much spoken of in these days.

Do not suffer us to be branded as heretics or rotten Catholics, and to have our hearts wounded and our livelihood taken away without deserving it; and at last to be driven from the Church in which we were reared, to one which our Bishop Doyle says is not very different, but which does not interfere with the natural right of parents to educate the children which the Almighty God has given them. Some of our neighbours *have gone over*, from being opposed, and we do not see them less happy than they were.

Holy Father, and most Reverend Sir, we beg you to forgive our presumption, and to grant us, in a general order to the Clergy, the reasonable indulgence we thus seek, that we may remember you in our prayers and thanksgivings to Almighty God, and that the blessing of them that are ready to perish may come upon you. We are, most Reverend Father, though poor and ignorant, your faithful children.

(Signed by 438 Roman Catholics.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

UNIVERSITY OF DUBLIN.

VICE-CHANCELLOR'S PRIZES.

For Graduates.—The style of an Orator influenced by his audience:

"Mihi autem orationis differentiam fecisse et dicentium et audientium naturæ videntur."—QUINTIL.

In Latin or English Prose.

For Undergraduates.—Terræ motus dum ad Thrasymenum lacum pugnabatur—In Greek, Latin, or English Verse. The Compositions, under fictitious signatures, to be given in to the Sen. Lecturer, on or before the 20th January, 1826.

HEN. WRAY, *Sen. Lecturer.*

At the last Quarterly Examinations the Science Medal was awarded to O'Brien, and the Classical to O'Beirne 2dus.

The Divinity Term commences on the 14th February.

Literary Curiosity.—Since the discovery of the Milton Manuscript in the State-Paper Office, Mr. Lemon, jun. has found an entire translation of "Bœtius de Consolatione Philosophiæ," by Queen Elizabeth. Walpole mentions that the Queen had translated this work; but no vestige of it was known to exist. Nearly the whole is in her Majesty's own handwriting; but there are parts written by her private Secretary, and by the Secretary of State. It is stated, that there are letters discovered which identify this translation to have been made by the Queen. The public are to be gratified with the publication of this literary curiosity.

Discovery in Westminster Abbey.— At a recent meeting of the Society of Antiquaries, a paper was read on the remains of the sub-church of Edward the Confessor, in the cellars under Westminster Abbey. The most important remain is the vault where the pix was deposited, and which, it is thought, was formerly the treasury of the kings of England. The altar table and piscina remain. On the upper slab of the altar is a concavity, used perhaps to contain the oil for anointing the kings. This subchurch is more than four feet below the present level of the Abbey Church, which is 2 feet 4 inches above the level of the cloisters. It appears that in the course of ages, the level of the city of Westminister has been raised from four to six feet. At every entrance to the Abbey from the street is a descent.

Chain Bridges.—Chain bridges having begun to be adopted in France, a committee of public safety have decided that the chains should be so calculated, that the weight should not exceed eight tons per square inch of the sectional surface, and that, before use, they should be subjected to a proof-weight of double that power without sensible elongation. The best iron it was found supported, without breaking, twenty-six tons per square inch, but began to elongate with about sixteen: bad iron gave way under fourteen tons to the square inch, and did not elongate materially before it burst.

Moscow Antiquarian Society.— In the course of the last year the Historical and Antiquarian Society at the University of Moscow published, under the inspection and revision of Professor Timkovsky, the Chronicle of Nestor, down to the year 1019, after the most ancient copy of M. Lavrenti. This copy of the Chronicle of Nestor, written in 1377, by the Monk Lavrenti, for the Grand Duke Dmitri Constantinovitche, is the most ancient that has come down to us. It has been called the Chronicle of Pouschkine, from the name of the person who discovered it; the Chronicle of Souzdale, because it was written in consequence of a blessing given by Dionici, Bishop of Souzdale; and the Chronicle of Nestor, the name of its author. The publication of this work was in 1811 intrusted by the Russian Historical and Antiquarian Society, to Professor R. Timkovsky, who had made an exact copy of the original manuscript, and who had already caused thirteen sheets of his manuscript to be printed, when the war of 1812 interrupted his useful labour, which became the prey of the flames, together with the library belonging to the society. The members of the society determined that the thirteen sheets which were printed should be published, with a preface, containing a detailed description (preserved in the public library at St. Petersburgh) of Lavrenti's copy, communicated by M. Vostokof, an able philologist and distinguished poet.

Russian Literature.— An abridged History of Russian Literature, by Nicolas Gretch, which must have cost its author long and painful researches, also deserves to be mentioned. M. Gretch divides his work into two parts. The first extends from the origin of the Russian empire to the reign of Peter the Great; that is to say from the middle of the ninth century to the end of the seventeenth. The second period extends from that epoch to the present day. Every one of the sections, which are three in number for each period, commences with a picture of the civil and political state of Russia, to which is attached a history of the literature of that country, enumerating, both biographically and bibliographically, the most remarkable writers and productions of each epoch.

American Observance of the Sabbath.—The American Sunday School Magazine states, that a strong effort was lately made to have the reading rooms of the Athenæum in Philadelphia kept open during certain hours on the Sunday. Various addresses were delivered on the occasion; but one from a distinguished civilian, Mr. Duponceau, produced the greatest effect. He urged, among other considerations, apart from religion, "that the strict observance of Sunday is peculiar to the United States; and that the sacred manner in which this day is kept, so very different from its observance in any country in Europe as to make it a striking feature in the character of the nation, should, as such, independent of all other considerations, be most carefully cherished as a national trait. The American traveller in other lands would remember his country with affection, while he said to himself—'They do not keep Sunday so at home: and he would love his country for the very peculiarity." Only thirty-five voters could be found to resolve on a public violation of the Sabbath: the number on the other side, amounted to between eighty and a hundred.

VIEW OF PUBLIC AFFAIRS.

Since our last publication went to press, the public attention has been much engaged by the contest between the Russian brothers—not as to who should wield the sceptre of that extensive empire, but who should resign it, and retire into the vale of private life. We are certainly not surprised that any, who, with the glance of a philosopher, and still more of a Christian, surveys the lives and deaths of the Autocrats of Russia, would willingly yield the unenviable throne, and prefer security to power: but we were not prepared for the ease with which such a character as Constantine yielded to the representation of his mother, and resigned the sceptre which he had already grasped. If all that can account for the event has been divulged, it is, perhaps, the most singular instance of maternal influence accomplishing a mighty revolution, that history contains; and the resignation of Constantine, and the mutual affection of the brothers, sheds a lustre on the royal family of Russia, equally brilliant and unlooked for. The character of Nicholas is said to be mild and pacific.

The terror in the commercial world seems to have subsided, but not without considerable loss and inconvenience. The failure of the house of Pole and Co. in London, with whom we believe many of the Charitable Institutions lodged their funds, must from that circumstance have produced extensive inconvenience; and few will not feel regret that the representative of the Thornton family should have suffered in the general panic—a name dear to every friend of religion and humanity.

At home the Association has commenced its fourteen days of clamour and misrepresentation, and that without attracting much of the public attention—so marked indeed is the indifference with which even Roman Catholics regard the proceedings of this body, that one of their most influential orators has expressed regret that the divisions among the body had ceased, as they had produced the effect of exciting public attention. The animadversions on the leaders, religious and political, which were uttered by a member of the House of Commons, in Derry, seems to have stung them not a little; but while the ecclesiastical leaders have had the good sense to remain quiet, the political agitators have proved, by their indignation, how deeply they have felt the severe and eloquent censures of their opponent.

We confess ourselves surprised not a little at the high compliment paid by Mr. Dawson to the R. C. Archbishop of Dublin; not for his gentlemanly and Christian deportment, for on that point we have not any inclination to dispute his judgment; but for evidence, which affords one of the most lamentable attempts of Roman Catholic sophistry to defend the most atrocious acts, and most untenable positions of his Church. This has already attracted considerable attention, and we will, perhaps, return to the subject.

The Association, indeed, by the undisguised developement of its ulterior plans and objects, is well calculated to produce regret in the minds of the friends of Emancipation, and to give its opponents real pleasure. We know not whether the language and measures used and proposed in this hot-headed body, are the effect of the irritation felt at the disappointment of their hopes, or a part of a system excellently calculated by alarming and disgusting, to prevent the accomplishment of an object which is professedly their aim: but the conduct of the Association can be accounted for on either ground; and certainly the vulgar and virulent abuse of the heir apparent to the Crown—the calumnies heaped upon all who presume to think for themselves, and above all, the war denounced against the Church Establishment, are sufficient to alarm the most inattentive. To the gross and unfounded attack upon the Church and its property, we will not be the means of giving circulation by refuting it.

POETRY.

HYMN COMPOSED AT SEA.

Tho' high their threat'ning heads they rear,
No terror to my soul
The billows strike, for HIM I fear,
At whose command they roll.

HIM, who the boundless waters weigh'd
I' th' hollow of his hand;
Who the thick cloud their garment made,
Darkness, their swaddling band:

Fear HIM; and HIM alone I fear,
Who to the ocean said,
"Hitherto shalt thou come, and here
Shall thy proud waves be stay'd."

Amid the tempest's wildest swell,
To HIM I'll fondly cling,
Content in life or death to dwell,
Beneath his shadowing wing.

I crave not of his power to still
The troubled waves to rest;
His goodness I implore to fill,
With holy calm my breast.

Then as it listeth blow the wind,
Cast as it will the foam,
In Heav'n I shall a harbour find,
In God's own courts a home.

THE FAITHFUL DEAD.

Name them not dead—the faithful whom
Green earth closed lately o'er;
Nor sadly search the dusty tomb
For those who die no more.
The cold grave hides them from our love,
But not from HIM who rules above!

Their parting—as the sunset hour,
Left gloom on mortal sight;
But sun-like, thro' redemption's power,
They dwell in cloudless light.

Thought's fever, care, the bruised breast
Of sorrow, pain, are gone!
And, with the lamb, they calmly rest
By the eternal Throne.
Time, like an evil dream, hath past,
And death fell pointless at the last.

Weep not for them—yet weep, for woe
Brings chastening to the heart;
Weep for thyself, and pray, that so
Thou also, may'st depart.

THE CHRISTIAN'S COMPASS.

When first the seaman's vent'rous hand
The light bark to the billows gave,
With cautious eye he watch'd the land,
Nor trusted to the distant wave,
Tho' hence constrain'd with breakers hoarse,
And rocks and shoals to hold his course.

But when the sage in happy hour,
The magnet's hidden virtue stole,
And gave the balanc'd steel the pow'r
To indicate the northern pole;
He fearlessly his sails unfurl'd,
And soon explor'd another world.

Thus when the sinner first begins,
Impell'd by fear, his heavenward quest,
He does but hover near his sins,
And makes no progress, finds no rest;
Still striking on some hidden reef
Of folly, guilt, and unbelief.

But when the magnet once applied,
His heart, the polar virtue burns,
And to the never-erring guide,
With true, but trembling instinct turns;
He gives his canvass to the wind,
And leaves the rocks and shoals behind.

But tho' the needle may retain
Polarity, when once 'tis given,
The heart must still this gift maintain
By seeking fresh supplies from heav'n;
And woe to him, by pride betray'd,
Who leans not on this foreign aid.

Hold but to this, tho' tempest tost,
And if at times in clouds of fear
And doubt-engender'd vapours lost,
The guiding star may disappear,
At length the wished-for haven's view
Shall sweetly prove your compass true.

THE PASSING SPIRIT.

A VISION.

She is dead! she is dead!—
At the dawning hour, when the shadows fly,
I saw her spirit glide slowly by;
The body's mould still, in semblance, it bore,
And the features' wonted light it wore:
And thrillingly on my tranced ear
Her voice's echo fell faint and clear.

Haste thee, she whispered, O! haste thee away
Where my friends weep over my senseless clay:
In my funeral wail
Thy voice must not fail;
O'er my sable bier
Thou must drop the last tear:
But, weep not as those without hope, for me,
For, safely I've pass'd o'er life's troubled sea.

Now diffused, now shrunk, yet in form the same,
Glancing it play'd as a lambent flame;
Then the shadow fair,
In the twilight air,
Towards the coming day,
Soared gently away;
And a voice like the wind-harp's dying psalm,
On my throbbing heart dropp'd words of balm.

I come to bid thee a sweet adieu,
I have prov'd the Saviour's promise true;
He lives, O! He lives!
And the prize he gives
To his Saints in light
Is all blissful and bright.
Tarry not, faint not, soon, soon shall we meet
Where angels thy presence with joy will greet.

THE

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AND

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ON THE PROGRESS OF EDUCATION IN IRELAND.

There is no subject connected at this moment with Ireland, so absorbing in its interest as that of Education. It engrosses the public attention with an influence the more remarkable, because that public had so long continued indifferent to its importance, and from the minister in the senate, to the demagogue at the public dinner, Irish Education is the theme of every tongue, and the subject of every declamation. Those who never thought upon the subject before seem now to think of little else; and the painful and patient labourer who had been accomplishing in obscurity the work about which others were talking, is undervalued because he is modest, and his practical experience runs a risk of being disregarded because it is not obtruded. Far be it from us to lament such an occupation of the public mind; far be it from us to regret that though late, the British Empire is convinced that there is an evil in so many hundreds and thousands of their fellow subjects remaining in ignorance moral, intellectual, and religious: the "*many who*" from various motives "*run to and fro in*" our land, will we trust produce some good, and "*knowledge will be increased.*" But we do exceedingly regret that from various circumstances, the cause of Education should be connected with politics, and the temporal and eternal weal of our fellow-creatures, ranked among the popular subjects of declamation, to point a vulgar libel, or to cheer a vulgar triumph. We do regret that the highest and holiest interests of mortality should be degraded to become the watch-word of a party, to be argued in the spirit and urged with the ani-

mosity of party broils. If the circumstances of the country have compelled the government to establish their Commission,—an assertion on which we hesitate not to express our doubts,—we trust that the valuable collection of facts which has been published, will be well and seriously considered ; we trust that the executive and the legislature will pause before they pass from the Commissioners' premises to the Commissioners' conclusions, and above all, that they will yield nothing to clamour from whatever quarter that clamour may arise.

Nothing is better calculated to produce surprise and to afford pleasure than the many different societies, with different names, and funds and agents, directed to various objects, and pursuing various expedients,—to see so many labouring at once in the field of Irish Education. There was a zeal and an energy produced by mutual rivalry ; an earnestness to prove one's own plan most feasible and useful, a partiality approaching to partisanship, which by mutual emulation prevented the danger of inactivity. Nor was the stimulus to the agents the only good obtained by this division of labour : the circumstances of Ireland which produced this system required it :—its unequal surface demanded a variety of treatment, which might meet equally the varying wants of the people, and the various prejudices of their benefactors. The system which could be efficient in one part of the country where a single creed ruled in solitary supremacy, would not be received in another where many held "divided sway," and the conscientious landlord who would support with vigour one mode of instructing his tenantry, might find it repugnant to his principles to adopt another. Now this was met by the very circumstance to which we allude. The individual who wished for Bible Schools, had them in every gradation from those that *required* to those that *permitted* the reading of the Scriptures :—did the friend of Education wish for catechisms to instruct the Protestant. he had the Association to assist him :—would he be satisfied with the committal of the Scriptures to memory, the Hibernian School Society became his auxiliary :—did he object to more than the mere perusal of the Sacred Volume, he could call in the aid of the Kildare-place Society ; and was his liberality so extensive as to exclude nothing but *religion* from his system, the same valuable body by its books, and its stationary, and its furniture facilitated his plan ; while the fastidious philanthropist who could find no niche in his school-room for any of these bodies, might seek aid from the fund placed at the disposal of the Lord Lieutenant's Commissioners ; or in one day in seven join interests with the Sunday School Society, that supremely useful and unobtrusive ally of all societies. Now this diversity of operation producing equally accuracy of inspection, emulation of success, adaptation of means, and variety of expedient, seems to us to have been eminently fitted for Ireland, while the managers of each society, instigated only by benevolence, and giving for that cause and that only, their unpaid and unpurchased services,

secured, and it is a point to which we are most sensible in Ireland, the whole system from the imputation of interestedness.

But it may be said that however plausible this scheme may appear in theory, it did not answer in fact; that the people were not educated, the schools were not attended, the population remained in ignorance, and the thousands which public bounty and private benevolence contributed were seed thrown upon the desert, bread cast upon the waters. Now this imputation we must deny; the system we have attempted to describe did succeed so far as it had been fairly tried, and was succeeding to an extent far beyond the belief of the careless observer, and fully equal to the expectation of the warmest Protestant and the fears of the most timid Roman Catholic. Education of the best kind, founded on religion and entwined with her precepts and her doctrines during every step of the progress; Education which was more valued as it was the result of free and spontaneous choice, not of exerted power either ecclesiastical or lay; Education *was progressive*, it was penetrating the mass of the people, it was leavening the unfermented heap of ignorance and vice, and was introducing the habits, and manners, and modes of thinking which are the precursors and the accompaniments of industry and morals. It was progressive, and in its course laid all the ages, and almost all the ranks of the country under its influence; the same cottage has witnessed the grandsire and his grand-child becoming scholars at the same moment; the same school-room has beheld the titled peer and the humble peasant employed in the same gracious labour, conveying to the yet sleeping mind of ignorance, whether adult or infantine, the light of life and intellect. It was progressive, and those who with hostile exultation have asked for the fruits of Education, and argued to the absence of the cause from the supposed deficiency in the effect, proved that they were but indifferent observers, not to perceive existing results, and not less indifferent philosophers, when they demanded that those results should be more conspicuous. Education to be permanent must be gradual: "the blade, the ear, the full corn in the ear," belong not more to religion, than to the instituted means by which that religion is to be extended, and although short cuts to information and learning have been devised for the rich who have *leisure* to take them, we question the utility of their application to the poor. Besides when we recollect on what materials we have been labouring, and consider that at least the generation which has been the object of instruction must have time likewise to digest and reduce that instruction to effect, we shall be inclined to think that the objectors in demanding that "a nation should be born in a day," have forgotten that even that nation must have time to grow up and to mature.

That the systems of Education were so available we deem an irrefragable truth. We appeal to the experience of all connected with Education; we appeal to the lists of scholars, given on testimony not to be questioned

by the various societies;* we appeal to the most undeniable of all witnesses, the present reverend opposers of these systems; —we read their success recorded in the lately excited opposition, in the simultaneous movement against Bible Schools through the country—in the violence they have used, and *ineffectually used,* to prevent the children from attending them. Can it be for a moment supposed that such an excitement could have existed without some cause; that an experiment which had failed could have kindled such a flame; that fictitious lists or non-existent schools could have given birth to so much zeal? We will not say, for our argument does not require it, we will not say that the Roman Catholic priesthood are hostile to Education in the abstract, and that therefore they opposed it to keep their flocks in intellectual ignorance, but we think we may say, that they perceived a system walking over the land, in which they might be agents, but over which they had no omnipotent controul; that the peasantry receiving Education from Protestants, would necessarily regard them with a feeling which, however consistent with the legitimate influence of the priesthood, was hostile to that at which the Romish clergy have ever aimed, and that if they would keep that power unscathed, they must oppose Education. To this we fear may be added political causes: the demagogue made common cause with the priest; the one feared that association with Protestants would render the peasantry less liable to political, the other to religious influence, and hence they joined in the outcry which had the immediate and baleful effect of separating the Protestant from the Roman Catholic, and handing over the latter to the undivided power of the clergy; hence the imputation of proselytism, which never existed, and of bigotry which seemed to have changed sides; hence the creation of Roman Catholic schools which lasted but for the moment, and hence the hundreds and thousands who never received Education or perhaps existence but in the veracious pages of Mr. Eneas Mac Donnell.†

If we are correct in this view of the subject, the societies which were labouring in Ireland, were labouring with effect; they were accomplishing a silent, a salutary, an effectual reformation, and giving to the rising population of the country, just that sort of intellectual and religious excitement which would disenthral them equally from ignorance and bigotry;—they were not attempting that most monstrous of all absurdities, the proselytism of children, but they *were* enabling the children when matured, to "*try all spirits whether they be of God;*" and they were educating together in

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* The Report of the Commissioners gives a number between 400,000 and 500,000 as the probable amount of children under Education, and of these but a small proportion can have been in any but the schools connected with some of these societies.

† So gravely quoted as authority by the Edinburgh Review. We know a little of the Western parts of Ireland, and we can assure our friends in Edinburgh that the statements of the learned gentleman with respect to this subject are as little to be depended on as on others.

the endearments of infantine society, and the acquisition of common knowledge, the children of those who professed different creeds, and followed different religious guides.—Government with equal liberality and wisdom, gave assistance, not by intermeddling with the details, but by selecting the principles, and from the public funds gave a portion to the society that was more peculiarly connected with the Established Church, and a still larger portion to that which was most Catholic in its principles, and most liberal in its grants. But the spirit of legislation prevailed, and a Commission was appointed, and the Roman Catholic was roused to war, and much that was beneficial was checked, or rendered suspicious in its course.

The first result of the Commission was to produce that excitement in the Roman Catholic mind, as connected with political circumstances, which evidenced itself by attempting to remove all the Roman Catholic children from the Protestant schools. The very Roman Catholic clergy who had assisted in the extension of the previous systems suddenly became enlightened on their pernicious tendency, and denounced them as antichristian and heretical;—the children who had been fostered into mutual love and affection in their schools were suddenly separated, and taught to regard each other as enemies and heretics. The storm which was excited, and of which we must regard the Commission as the occasion, though the cause lay deeper and has been we think already developed, still lowers, and so long as there exists an hope of that influence which is connected with the disposal of the £60,000 or £80,000 a year which has been usually granted to Irish Education, so long will it lower.

If so, it will be said, there is no hope that the former systems will regain their influence, and the only mode in which the wants of Ireland can be met must be by one which, with the Commissioners, while it recognises religion, expels the Bible; or with the Edinburgh Review, makes religion *permissive* not *conditional*. We differ from the objectors altogether, and in laying our reasons for so differing before our readers, we may perhaps justify some of our former opinions. It is conceded that Ireland requires Education :—not that Education which consists merely in reading and writing, unaccompanied by industrious and regular habits, and a morality founded on scriptural principles, but one which has religion for its source, and moral conduct for its consequence. So far we have with us the Commissioners, the Roman Catholic prelates, and perhaps even the Reviewer himself. Now this morality, all professing, at least all Protestant Christians, join in founding upon the Sacred Scriptures, which they consider to be the medium devised by Providence itself for the preserving and communicating the Divine Will;—they consider an acquaintance with these Scriptures to be an essential in the Christian's life, and they regard youth as the time most favourable for acquiring that interest in and that intimacy with the Divine Volume which they justly esteem so important; nay, from the usual routine of a peasant's life,

youth is perhaps the only period at which such information is to be gained. All classes of Protestants would wish to inculcate their own exclusive tenets, but each in contemplation of the special circumstances of Ireland, would consent to surrender its own peculiarities, and to substitute the book which all join in receiving, for the catechisms and expositions which each would recommend. If there could be any guarantee that the Scriptures would form part of the religious education of the Roman Catholic youth out of the school, it might be yielded that it should not appear in the school, and a purely intellectual system of Education might perhaps be adopted :—there is no such guarantee ;—the discipline of the Roman Catholic Church when left to itself, has been decidedly opposed to it, and the words of man's wisdom, and the decrees of man's ingenuity have been uniformly substituted for the sacred records. Now judging by experience, we may say that in proportion to the circulation of the Scriptures and man's acquaintance with them, has been the progress and maturity of industry and morals ;—it is therefore equally our interest and our duty to have these Scriptures read, not as a common school or class book, but by all who are competent to read ; and hence the perseverance with which we insist on their forming part of the discipline of the school, and being in daily use ; hence our obstinacy in uniting religion in this its most general form with the progress of intellectual Education, and leaving to time and the care of their respective teachers the discovery of why professing Christians differ, to find one common centre of union in the sacred page. Now so far we think the Commissioners will proceed with us, but here we separate :—they deem a selection from the Divine Volume, and *a selection made by the Roman Catholic prelates*, a sufficient substitute for that book which in its entireness is man's property and consolation. We deem that no selection can supply its place, for no selection can join doctrine and precept with the perfection of Divine Wisdom, and no selection can satisfy the Divine command of comparing *spiritual things with spiritual*. It is not an easy matter to conceive how it would be possible to make a selection which would please all the parties concerned, and above all, how one made by the Roman Catholics could do so ;—and even were that done, such a selection would be but an human work, and would come unsanctioned by that authority which lives and breathes from the entire volume, lending to it that sacredness and sanctity which no human selection can claim.

It may be perhaps objected to us, that we too employ selections in our schools, and that every master is both compelled and allowed to use his own discretion. We confess the fact, but deny its application. Selections are used in schools, but never as *substitutes* for the Scriptures ; they are used, but never given as containing all that should be known, but as preparatory for something better,—and they are given as the work of man, unclothed with the sanction of divine authority :—masters do select the passages which the scholars read, but this is obviously the result of necessity, and

neither tutor nor pupil for a moment suspects it to be meant as a substitute for the whole. In short, Protestants think, and with justice, that morality must be grounded on religion, and connected with a knowledge of the Scriptures ;—they have no pledge that Roman Catholics would so connect their teaching, as to give just and correct notions of the duties connected with social life which they conceive can only be learned from the Sacred Volume ; they would therefore claim as a primary part of Education, that the youthful mind from a perusal of the Sacred Volume itself should imbibe those principles, which so far as human experience can promise, or human teaching facilitate, conduct to correct and moral conduct. With that conduct alone have the government of a country to do ;—though it is not without a preference for a peculiar form of religion, it is obviously a paramount duty neither to terrify nor seduce, neither to persecute or bribe, any of its subjects out of the preference which he may have reasonably or unreasonably for another : but with moral conduct the business of government commences, and it is their duty to co-operate, indirectly perhaps with most effect, to lay the foundation of such conduct, and to facilitate the extension of its principles. But they have likewise to choose the mode in which they will do it, and if the positions we have put forward be sound and Protestant without being persecuting, we see not how they can with consistency and prudence assist any system of Education in hostility to these principles, or with awful temerity sanction as a part of the national expenditure, a systematic *exclusion of the Bible.*

It may be perceived that we are no friends to what may be called *National,* but should with more propriety be termed *Government* Education — connected with government, directed by government, supported by government ; we are not a little afraid of the *torpedo* influence of places and salaries, and really think that well paid boards, resident in the metropolis, would relish the half-yearly visit to the Treasury, as well or better than any other part of the labour. We would not have the managers paid for their services, and though they might be assisted by government, we would have the energy of individual feeling acting in extension of the plans of free and well-arranged benevolence, supplying local wants and calling forth individual gratitude. We really think that the influence of government is already quite extensive and powerful enough, and we hope for the sake both of Protestant and Roman Catholic, that among the monopolies, which well weighed opinion is beginning to condemn, a monopoly of Education will never be found. England has no national system, in this sense of the word ;—Scotland has no national system in this sense ; and we believe that we but echo the opinion of all friends to Ireland when we say that we trust Ireland will never have one. Let the government, instigated by the legislature, assume the part of *surveillance* over the different systems ; let well paid Commissioners, (and they should be well paid, for the labour is extreme, and we believe our friends the present

Commissioners will agree with us, not free from much that is invidious,) let such periodically go through the land, to examine into and correct abuses; let many such volumes as the recently published one be laid upon the table of the House, and let every officer or agent, paid or unpaid, feel himself amenable to public opinion and public censure; but here let the interference of the Executive cease, and let private benevolence devise, and private energy execute, the most feasible plans for general Education.

We have wandered a little from our subject, and must return to consider an objection which we had examined in a previous part of our observations, but which is again obtruded in the present. It may be said that our observations may be perfectly true, but that the prejudices or the discipline of the Roman Catholic Church are so hostile and so powerful, that there is no possibility of overcoming them; that though they permitted for some time what they never ceased considering to be an evil, they have now roused themselves, and have removed the children from the schools, and that nothing now remains but to give a purely intellectual Education, trusting the religion of the scholars to their respective teachers. Now in reply to this we must observe, that if such were the alternative, we would not perhaps refuse it. Education is so great a good that we are not prepared to say that we would reject it, though unaccompanied with what we regard its essence, if it could not be had with it, but we must declare our denial of the fact on which the objection is founded, and we must again deplore the unfortunate exertion of legislative interference, which has produced the evil that is here alluded to. Either the discipline of the Roman Catholic Church is of a very pliable nature, and varies most singularly with circumstances, or the reverend ministers of that Church must have been guilty of strange neglect, for there is no fact more undoubted than that for years schools in which the Scriptures were read, had, if not the patronage, at least the permission of the Romish clergy, and except for an occasional ebullition of zeal, their flocks were congregated with Protestants and subjected to the influence of the Bible. What became of the zeal and the consistency of the Church when such abominations were suffered to go on, and whence the new light which broke in upon its Prelates and excited the present hostility? But is it true that the schools are really so deserted, and that the influence of the clergy has been so successful? We doubt the statement exceedingly;—we allow that in many instances it has been so successful, but we are convinced that in very many it has not. We have the assertion of the Kildare-street Society, that on accurate inspection it appears that upwards of three-fourths of the attendants in their schools have returned to them. We happen to know that even the schools of perhaps the most obnoxious of the societies, the Hibernian, are attended by Roman Catholic children; and we have in common with all well-wishers to Ireland rejoiced over the temperate and manly declaration of opinion from Kerry which must have aston-

ished the Roman Catholic prelate of Kerry.* We find that the schools of the Association are still frequented by Roman Catholics; at the close of the last year, nearly 7,000 Roman Catholics were in attendance, a considerable increase over the preceding years; and those of the Irish Society† which labour only among Roman Catholics, and employ only the Scriptures, are so successful that the Committee thought themselves recently justified in appealing to the public through the medium of a second public meeting. Now these are striking and important facts; they prove the stimulus which has been given to the mind through Ireland; they demonstrate that the peasant feels the value not only of Education, but of good, of scriptural Education; they evince a mental and religious energy which argues well for the future destiny of our country, and they betoken the approach of an emancipation which will render any other unnecessary or harmless. We do not wonder, we confess, that with such facts before their eyes, the *conscientious* supporters of the influence of the Roman Catholic clergy, (for we disregard altogether the brawlings of their political adherents,) should oppose the continuance of a system which produces as its first fruits such consequences; but we would hope that they cannot be displeasing to Protestants, who, if sincere, must rejoice at such events, and must hesitate at counteracting what has so noble a promise. In fine, we do think that the objection we have alluded to, is founded only on the clamours of a party; that *the people*, who ought to be the best, and must be the ultimate judges, *will* frequent the schools in which the Scriptures are read, and therefore, as the alternative is rendered unnecessary, that it is the paramount duty of every well-wisher to Ireland to further that system which unites *the common foundation of religion* with the developement of the mental faculties, and which joins in one common declaration of belief the professors of differing religious creeds.

Our readers will perceive that in the course of these desultory observations we have not advocated any particular society, or attached ourselves to any particular body. In truth, as we commenced by observing that the circumstances of Ireland required this variety of agents, so we now say, that we regard them but as different parts of one great system operating on the ignorance and immorality of our country. Each will be settled where circumstances are most favourable for its developement, and instead of contending for mastery each should assist the operations of every other.‡ We have also carefully abstained from imputing to the Roman Catholic clergy or prelates any hostility to Education in general,

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* A similar declaration is said to have been made in the County of Cavan.

† This valuable Society has above 5,000 Roman Catholics in the Schools which it supports.

‡ This observation has been forced from us by a late injudicious appeal from one very meritorious society against—*every other labouring in Ireland*. Whatever circumstances may have led to this publication, we are sure it was imprudent; we regret that it betrayed more of a narrow spirit and an unrenewed temper than could

as distinguished from the peculiar manner in which that Education is inculcated in the schools of the several societies. We do not wish to lay to their charge so serious an accusation, and although very many incidents of daily occurrence* might appear to justify it, we would rather ascribe them to individual and local circumstances than to the influence of a pervading principle.

But though we acquit the Roman Catholic prelates and clergy of hostility to Education in the abstract, we certainly think them liable to charges not less secular, nor less pernicious. We think that there are obviously two objects in their line of acting, both pregnant with mischief to the country :—one is the separation of the Catholic from the Protestant population in the years of early life, and the other, the possessing and retaining the undisputed and despotic influence over the lower orders which it has been their wish to gain. The latter follows from the former :—if the schools of the Protestant and Roman Catholic be separated, a pale is erected less easy to be removed than the former, one more powerful than language, or manner, or political rivalry and hatred. The plenitude of the priestly power is recognised, and the incipient seeds of liberality, manliness and freedom of mind are choked ; brotherly kindness which is spontaneously excited in the youthful breast, and grows up with the boy into the maturity of love is carefully eradicated, and there is little hope of again engrafting it in after life. No Protestants can meddle with the recognised system of the priesthood, and the Education which the Irish peasant receives must depend on the fiat of the presiding prelate. Already indeed has the decree been issued, and the "*absolute shall*" of Romish Episcopacy has sounded in the ears of the government and the Commissioners, telling the one that their influence has been exerted, and the other that their system has been devised but all in vain. They have declared the necessity of an union of religion with intellectual Education ; and they have declared their determination of having no religious Education but such as they themselves will fully recognise ; tho' they know full well that such a system must render their schools exclusively Roman Catholic, and remove the children equally from Protestant influence and Protestant society. We trust that the firmness of the legislature and the good sense of the community will resist the clamours, and reject the assumptions of the Roman Catholics. If we know Ireland, they have not an echo in the Irish peasant's heart, except when inflamed by the artifices of the demagogue, or influenced by ecclesiastical tyranny. We believe that the

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have been expected from the workmen in such a cause. But we have done ; less than this we could not say, in justice to the other Societies ;—more we would not say in justice to the common cause.

* While writing, we have been made acquainted with one fact of a clergyman, who with more liberality than we can approve, consented to the removal of the Scriptures from his school, and was rewarded by the total abstraction of the Roman Catholics. We believe such circumstances of frequent occurrence.

Irish people wish for Education, are grateful for Education, and will take it even if presented by a Protestant and accompanied by a Bible. We trust that the spirit which has been produced by the blessing of God, which has been nourished by free and unbought benevolence, and which tends to the high and holy consummation of peace and happiness, will not be *grieved* or *quenched;* that it will still live in power and efficacy, and regenerate our native land, and clothe its green hills and plains with an educated, a moral, a free, and a religious peasantry.

In this noble work, we, in common with all the friends of Ireland, rejoice that our national clergy have taken so prominent, so leading a part. We rejoice that they have assumed the station which it is both their duty and their privilege to maintain, and have been forward in associating with their lay and dissenting brethren, in the great and common cause of regenerating Ireland. Whether we look to the schools supported through the country ; the catechetical instruction imparted, or the exertions to circulate scriptural knowledge, we shall find that the clergy of the Established Church contribute their full share of zeal and activity to the great work which is going on ; and they do so under difficult and discouraging circumstances. Their profession subjects them to the suspicion of the Roman Catholic clergy ; their income to the attacks of the Roman Catholic demagogue, and their residence in parts frequently unprotected, frequently deserted by others, exposes them peculiarly to the fury and violence of the insurgent. For some years they have been pointed out to the lawless marauder as the bloated plunderers of the poor, and we scarcely remember an harangue lately delivered on the imputed evils of Ireland, which did not like Cato's speech end with declaring *delenda est Carthago,* the Irish Church must be destroyed. And we are not surprised,—so long as that Church continues, so long is there a barrier existing against the tide of revolutionary violence which would overthrow the existing state of things, so long will there be an influential principle in the land, which will prevent the full developement of that union of licentiousness and despotism which it is the tendency of spiritual tyranny to produce, so long is there hope for the enthralled mind of Ireland. We are not surprised that in furtherance of this scheme, a journal, once remarkable for talent, and always conspicuous for its liberal partialities, should have again attacked the church of Ireland ; have again raked up the refuted calumnies of the last session on which to hang declamation and abuse. We are not surprised that the clergy of the present day are brought in guilty of all the neglect and indolence of former ages, that their incomes are exaggerated in order to prove that all the schools in the country should be maintained by them ; that they are censured for not having executed in times of unparalleled violence and dissension a work which would require ages of quiet and security, and that, with most amusing inconsistency on the part of the accusers, at one time they reprehend the clergy for not having converted the very in-

dividuals, whom at another they declare would not attend the clerical schools, or hearken to clerical instruction. Now this would be harmless, if it were limited in its diffusion and confined to the mere circulation of the Journal in question, but it is more extended in its mischief, and the newspaper and the speech spread the assertion as widely as are the objects on which it can operate, while the refutation is more limited, and not so easily remembered, nor is there the same anxiety to give it publicity and extent. We trust to our prelates the care of disabusing the mind of the legislature, if this session should be marked by any attempt similar to those which signalised the last, and we call on our clergy to give it the best and most perfect refutation, by the uniform zeal and energy of their ministration, by their anxious devotedness to their profession, by their abstraction from the cares and turmoils and every-day bustle of life, by their zealous co-operation in every plan which may tend to the glory of God and the temporal and spiritual good of his creatures.

RELIGIOUS COMMUNICATIONS.

THE REASONABLENESS AND THE NECESSITY OF DIVINE INFLUENCE.

Mr. Editor,

It is with unfeigned pleasure I have seen the several numbers of the 'Christian Examiner.' Such a work has long been wanted to inform the English mind of what is really transpiring in the sister island; and though from circumstances over which I have little or no control, it is not in my power to lend you any assistance in advocating and defending the cause of our common Christianity, against those innovations and superstitions which darken, and were it possible, would extinguish the blessed light of the Gospel,—yet being anxious to throw my mite into the treasury, and to forward as much as lieth in me, the truth as it is in Jesus, I beg leave to call the attention of your readers to a subject, which I conceive to be of vital importance, and which in our strenuous endeavours to sustain the cause of true religion, can alone crown our efforts with success. In adverting to the subject of 'Divine Influence,' I am perfectly aware that every thing connected with it should be justified and explained by the Word of God; and as in many minds there is a latent infidelity, however soberly it is stated and however prudently it is explained, it will not be improper to shew, that the idea of one moral intelligence being either actuated or governed by another, is not so enthusiastic a notion as has been generally supposed, but that it is in every respect agreeable to the soundest dictates of the human mind.

It is granted indeed, that there may be difficulties connected with the subject, too great for the limited comprehension of man; but as our object at present is not the manner, but the fact of the Divine Agency, it is only proper to premise, that our ignorance of the mode will never justify our denial of the reality.—We speak to men of *reason*, and let them judge what we say. If we look to the various processes of the natural world we there find, that while the *cause* is visibly connected with the *effect*, we are totally ignorant of the mode of the operation of the one, or the production of the other. We are assured of the natural principles which produce vegetation, but how the earth becomes clothed as with an embroidered garment, we can neither comprehend nor explain. We know that light gives form and colour to the material world, and that sounds are conveyed to our ears by the vibrations of the air; but how these different sensations are effected, it is not within the province either of reason or observation to determine: and he who has ever paid any attention to the operations of his own mind, is as certain that it acts upon the body and the body upon it, as he is convinced of his own existence; but in vain will he attempt to detect that reciprocal influence which is verified and confirmed by every day's experience:—to object therefore to the reality of Divine Influence, because we are ignorant of the manner in which it is effected, is as absurd as it would be to deny the operations of the natural world, because they are altogether remote from our conception. Unless we are willing to incur the charge of Atheism, we must admit that spirit ever works upon matter; and that created human spirits can and do influence each other by advice, by arguments, and by persuasion; and if these be conceded, then would we appeal to the advocates of reason, to assign a cause why a barrier of non-communication should be erected to exclude the Almighty from the works of his own hands. We have heard indeed with sorrow, every allusion to this subject treated as the essence of enthusiasm, but extending the beautiful interrogatory of the Psalmist, 'He that planted the ear shall he not hear, and he that planted the eye shall he not see?' we may ask with a mixture of pity and surprize, is it not monstrous to debar from the exercise of that faculty with which he has gifted his intelligent creatures, that Being, who has imparted to mankind all the powers they possess, and all the channels of intercourse which are conducive to their well being. Viewing the subject merely under the light of reason, we maintain that it is as unphilosophical as it is irreligious to imagine, that He who is eminently the Father of the spirits of all flesh, who created and sustains all things, and who is infinitely better acquainted with every being than that being can be with himself, cannot, or does not influence, direct and govern us, according to the sovereign pleasure of his will.

But it is not on the reasonableness of the doctrine we wish to dwell: it is founded on absolute and deep-felt necessity, the moral impotency and the spiritual wants of the whole human race. If there be any truth more clearly developed in the Sacred

Volume, or more unerringly confirmed by experience than another, it is the degraded state to which mankind have been reduced by the fall of their first parents. Except the Scriptures be written in a strain of studied perplexity, one thing is certain, that man is not that holy and happy being which originally proceeded from the hands of his Maker. He is described, and every day's experience confirms the fact, as an apostate creature, fallen from the lofty elevation in which he once stood, and degraded both in his nature and condition; and without entering upon a tragical detail of the effects of the fall, it is enough to know, that on those subjects which are connected with his everlasting peace, he is clouded in his understanding, stupified in his conscience, and perverted in his affections. His heart is declared to be "deceitful above all things and desperately wicked;" his *carnal mind* is said to be *enmity against God*, and if we may regard the testimony of the most enlightened and virtuous of our species, we have a free and full acknowledgment that they were originally 'shapen in iniquity, and conceived in sin;' and that even in their holiest endeavours, they find a law in their members which wars against the law of their minds, and would 'bring them into captivity to the law of sin and death.'

Amidst the miseries and desolations of sin then, we are necessitated to inquire, how is the fallen edifice to be rebuilt, and the lost dignity of man to be repaired? Is it by an abortive effort to 'cast off the works of darkness and put on the armour of light;' to destroy the dominion of evil, and to bid into existence the pure and the spontaneous dictates of reason? The experiment has been made, and it is notorious even to a novice in the history of mankind, that in those chosen regions, where the empire of reason, of taste, and of philosophy has obtained, there have been exhibited, in allowed and licensed familiarity, crimes of the deepest and most malignant dye. Looking at man in the true light of his moral condition, a slave to the meanest of his appetites, and naturally addicted to the most fatal propensities, if the doctrine of Divine Influence be disclaimed, we have a right to demand by what process a 'clean thing' is to be educed out of an 'unclean thing;' or in other words, how a mind which in its unregenerate state is characterised, as *earthly, sensual, devilish*, is to be renewed after the Divine Image. In connexion with this part of the subject, we might dwell perhaps with much advantage on the necessity of spiritual influence, as respects the right and experimental apprehension of Divine truth; the bringing home to the mind in the way of an abiding conviction, the great and glorious redemption which has been accomplished, and the gradual developement of all those graces of the Spirit which constitute and adorn the Christian character. This view however would be too discursive, and it must suffice us to observe, that the Scriptures have not only given us a general assurance of the operation and influence of the Holy Spirit, but they have specified various particulars wherein He has engaged and promised his as-

sistance. For instance, are we 'saved according to the mercy of God,' it is by 'the washing of regeneration, and renewing of the Holy Ghost:' is 'the love of God to be shed abroad in our hearts, it is by the Holy Ghost which is given to us:' Are we required to mortify the deeds of the body, this reformation is to be effected 'through the Spirit.' Are we to be 'filled with all joy and peace in believing,' it is through the 'power of the Holy Ghost'—it is the 'Spirit that helps our infirmities;' it is the Spirit that is 'to work in us both to will and to do;' it is the Spirit that is promised as a Comforter: in a word, if we be willing and obedient, and will entertain this heavenly guest in our hearts, by listening to his silent admonitions and receiving his salutary counsels, he will take up his abode with us, and will 'seal us unto the day of redemption:' he will direct us in our doubts, comfort us in our afflictions, support us in our troubles, fortify us against temptations, afford us strength and courage in life, assurance and victory in death. Hence it is that in the service of the Anglican Church, pure and apostolic and venerable as she is, we find so frequent a recurrence to supplication for the aid of the Divine Spirit. In our Litany, we are taught to pray, "that it may please thee to illuminate all bishops, priests and deacons, with true knowledge and understanding of thy word." In the Collect for the first Sunday after the Epiphany, we supplicate that the people may both "perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same." And in the Collect for Whitsunday, that we may not multiply quotations, we use this petition: "Grant us by the same Spirit to have a right judgment in all things." What the views of our Church are on this subject must be clear to every dispassionate mind. Her doctrines are derived from the Word of God; and in the act of putting into our mouths the petitions to which we have alluded, she tacitly insists both upon the necessity and reasonableness of Divine Illumination.

Still however, there is in the minds of some a lingering scepticism, and because they do not and cannot fully understand the mode, like the Jewish rulers, they are disposed to inquire how can these things be? It is not my intention here to enter at length upon the *mode* in which the Spirit of God may and does frequently act; but it may not be improper to observe, that our Lord himself in his remarkable conversation with Nicodemus, has furnished us with the most striking, and, doubtless, the best possible conception of the subject. He argues from the effect to the cause, and by a beautiful and familiar instance taken from the kingdom of nature, explains the operations of the kingdom of grace:—"The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth—so is every one that is born of the Spirit;" as if he had said, the wind bloweth, but in what manner its motion begins, what direction it takes, how and when and where, it arises and subsides, you know not, neither can you explain.—Thus it is

with the operations of the Spirit that actuates the spiritual and intellectual world. Generally speaking, perhaps, there is no alarming demonstration from without, and all is calm and serene within—as the gentle dew, it revives and beautifies the parched ground, or as the soft and warm breezes of the air, it refreshes and invigorates the soul. Far be it however from us to limit the operations of the Spirit of God. He may meet the sinner, as in the case of the Philippian jailer, in the strong and powerful convictions of sin; or he may gently dispose our hearts, as in the instance of Lydia, and thus captivate us with the beauties of holiness. But whether it be in the strong wind that rends the rock, or in the still small voice that wraps the mantle of reflection around us, certain it is, that "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God:" likewise, that "which is flesh is flesh, and that which is spirit is spirit;" and so long as this obvious and necessary distinction remains, there is evidence, clear and convincing, both of the necessity and the reasonableness of a Divine and Spiritual Influence.

In applying the observations we have been induced to make upon this very important subject, I shall be permitted to advert to those efforts which, at the present period, are in operation to evangelize and to bless the world. We live not in the age of miracles, and I am afraid we are so conversant with second causes, as not unfrequently to overlook the first. We forget that except the 'Lord keep the city, the watchman waketh but in vain,' so except a Divine power accompany our strenuous exertions in the career of benevolence, little or no good will be effected,—the infidel may laugh, and the scoffer may sit in the seat of the scornful; but it cannot be too deeply impressed upon the minds of all, that without the crowning benediction of a divine blessing, 'a Paul may plant and an Apollos water,' but no effect will be produced. There must be, if I may so speak, the manifestation of the Spirit. For as in the most exquisitely finished statue, there may be to all appearance, a countenance to beam and lips to speak, and yet withal a lifeless, cold and inanimate bust; so in our efforts towards the amelioration of our fellow-creatures, there may be in beatific attractive array, all the characteristics of a true and enlightened philanthropy, and yet it may be 'as sounding brass or a tinkling cymbal.'

If good is to be done, it is to be effected in the way of the Divine appointment; and as He who best knows that the spiritual interests of his Church are to be advanced, has declared that they are to be advanced, "not by force, nor by might, but by the Spirit of the Lord," so let all who have embarked, whether in a public or private capacity to advance the common cause of a common Christ, see that in all their doings "they begin, continue, and end them" under a profound impression of their own insufficiency, and the necessity of his blessing, from whom "cometh every good and every perfect gift."

W. H.

REFLECTIONS ON THE COLLECTS, EPISTLES, AND GOSPELS, FOR THE ENSUING MONTH.

THR FOURTH SUNDAY IN LENT.

The Epistle, Gal. iv. 21. The Gospel, St. John vi. 1.

In the Collect for this day, we have set before us, what is the language of the law to us sinners, and what that of the Gospel. The first declares that we "for our evil deeds do worthily deserve to be punished;" while the latter announces the blessed intelligence, how "by the comfort of" God's "grace we may mercifully be relieved, through our Lord and Saviour Jesus Christ."

Might it not be counted strange then that men should cleave to a legal dispensation, bringing upon them necessarily a curse, rather than to the free gift of redemption bearing with it a blessing. And yet in all ages, such has been the case. The Galatians, as we find from the Epistle, *desired* "to be under the law;" and thousands at this present hour have the same fatal wish. St. Paul would call upon all who feel thus, and say, "Do ye not hear the law?" Do ye not hear it distinctly announcing the insecurity of those who rely upon it? The very history of Abraham's family, of him who was the father of the Circumcision, shews, being allegorized, the nature of the two covenants to be of directly opposite tendency; the "children of the bondwoman," that is those who seek for justification by a covenant of works, being "cast out," while the "children of the free woman," (those who trust to Christ for justification,) are made "heirs," being "the children of promise."

The feast of the Passover being nigh, accounts for the "great multitude" described in the Gospel as following Jesus. The question "whence shall we buy bread," &c. was put to Philip, probably from his being of Bethsaida, and therefore likely to have more local knowledge than the rest. The motives which induced such crowds to seek after Christ in order to be filled, do little credit to human nature. Alas! may it not be said that even in our days "a great company come unto him," unto the Lord of life and glory, seeking for nothing higher than worldly benefit. "Put me I pray thee into one of the priest's offices, *that I may eat a piece of bread.*"

THE FIFTH SUNDAY IN LENT.

The Epistle, Heb. ix. 2. The Gospel, St. John viii. 46.

Could we not say with David of old, "O Lord our Governor," in vain might we look for peace and safety. Sin would soon "have dominion" over us. In the Collect for the day therefore, we are directed to call upon "Almighty God," that by his great

goodness we "may be *governed and preserved* evermore, both in body and soul."

The words with which the Epistle commences had doubtless much emphasis in Jewish ears, "Christ *being come*;" he who was the expectation of Israel, the long looked for Messiah, at length having manifested himself. And being come, so qualified so endowed as he was, how perfectly would he effect the purpose for which he came. "The blood of bulls and goats" could take away ceremonial defilement under God's appointment, how completely then would "the blood of Christ" take away moral uncleanness from the souls of believers.

Happy it was for us, that our Lord could not only say to his fellow men, "which of you convinceth me of sin?" but to his coequal and coeternal Father even, he might exclaim, "Search and try if there be any unrighteousness in me." On this perfectness of Jesus rest all our hopes. But though he died to purchase life for sinners, and though pardon and peace are freely offered to all through him, yet were it not for the preventing grace of God none would believe unto salvation, it is only "he that is of God" who "heareth God's words." How little our Lord thought of the death of the body provided the soul be saved, we may gather from his declaration, "If a man keep my saying *he shall never taste of death.*" Abraham when he offered his son Isaac, and received him again from the dead, "in a figure," then saw Christ's day, saw the manner in which all nations should be blessed through him. The language of the Jews "Thou art not yet fifty years old," has been supposed to imply that our Lord looked much older than he was, through trouble of soul,—"A man of sorrows and acquainted with grief;"—"No form or comeliness, and when we shall see him there is no beauty in him that we should desire him." Isaiah liii.

THE SUNDAY NEXT BEFORE EASTER.

The Epistle, Phil. ii. 5. The Gospel, St. Matt. xxvii. 1.

Pride was not made for man, and least of all for Christians. The very foundation upon which all our hopes of heaven rest was, be it ever remembered, an act of "*great humility*," as the Collect for this day emphatically expresses it.

The Epistle which presses on us particularly the circumstances of Christ's becoming incarnate and dying for us, uses very striking language, "being found in *fashion as a man*, he humbled himself." In the original it is, 'emptied himself—made himself void;'* as though in putting on the garb of man, he imposed upon himself the lowest of all possible degradations. The death he died is dwelt on particularly, "*even* the death of the cross." A species of punishment inflicted only upon slaves and malefactors, and which in those days brought to the hearers' ears the same associ-

* ἐκένωσε.

ations as the terms gibbet or gallows do to our's. Christians who from long habit have learned to think honorably of the cross, forget often how much of dishonour the name brought with it to heathen hearers.

The Gospel gives a detailed account of the trial (if it deserve the name,) and crucifixion of our Lord. Judas is represented as giving four evidences of sincerity, though he did not, scripturally speaking, repent. He made confession of his guilt; cleared Christ's character; restored the money; and destroyed himself. All this however was but from remorse,* not penitence. The enraged priests gave no comfort to the miserable man, "what is that to us?" And yet they did not really think so, for in Acts they say, "ye intend to bring this man's blood on us." Testimony to our Lord's innocence came from many quarters, Pilate's wife, the thief upon the cross. Insult from every quarter also, as it is described in the Twenty-second Psalm, "Strong bulls of Bashan have beset me round," that is the rulers; and again, "dogs have encompassed me," that is, the common people. Our Lord taught even on the cross; he seems to have spoken seven times. "Rocks rent:" there is still shewn at Calvary a rock rent to an unknown depth *across the strata*. The darkness must have been miraculous, as there could have been no eclipse of the sun, it being the Passover, which was always at full moon. The "bodies of the saints" which arose, were probably those of Simeon and Anna, and other persons known in the "holy city." It is remarkable that the third hour (nine o'clock,) when our Lord was crucified, was the time of the Jewish morning sacrifice, and the ninth hour (three o'clock,) when he gave up the ghost, was that of the evening sacrifice.

GOOD FRIDAY.

The Epistle, Heb. x. 1. The Gospel, St. John, xix. 1.

This day has been observed as an holy day from a very early period of the Christian Church. Eusebius (who lived in the latter end of the third and beginning of the fourth century,) says it was so in his time, and long before. There is a beautiful progression in the Collects for this day; the first for ourselves; the second for the Christian Church; the third for unconverted nations.

The Epistle points out, that from the very construction of the old Jewish ritual it was but temporary and preparative. And the arguments brought forward by St. Paul go completely to subvert the Romish doctrine of the sacrifice of the Mass as a true propitiatory sacrifice. The repetition of them as he shews, evidences their insufficiency,—happy would it be for this country if the inhabitants instead of putting their trust in a priest, who

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* μεταμεληθεὶς.

" standeth daily ministering, and offering oftentimes the same sacrifice," would turn to him who " by one offering hath perfected for ever them that are sanctified."

Pilate's conduct as depicted in the Gospel, furnishes a striking illustration of the difference between *superstitious* and *conscientious* fear. When he heard that Christ called himself " the Son of God," he was " the more afraid." He thought some harm might happen him. Yet he delivered him up, believing him innocent;—he did not fear doing an unjust thing. This very man however, who shewed a criminal flexibility in permitting the urgency of others to persuade him to deliver into their hands one, of whom he said himself, " I find no fault in him," became afterwards inflexible in a trifle: he would not alter the title on the cross to please the chief priests:—" what I have written, I have written." This is not to be accounted for on natural principles.

EASTER DAY.

The Epistle, Coloss. iii. 1. The Gospel, St. John xx. 1.

This is the highest of all our feasts, and was observed as such, indeed commanded to be such, according to St. Augustine, either by the Apostles or the first General Councils. The word Easter or Oster signifies " to rise," in the Saxon language. The practice which is still in use in the Greek Church, of persons saluting each other on this day with the words " Christ is risen," to which is replied, " he is risen indeed," was of early adoption in the Primitive Church. It is in reference perhaps to this custom, that instead of the psalm " O come, let us sing," &c. there is introduced, with us, a series of sentences, allusive to the glorious event of Christ's resurrection from the grave.

The exhortation from the Epistle, " If ye be risen with Christ, seek those things which are above," seems to be founded upon baptismal engagements. We may observe too, that if for the sake of the evil practices here mentioned " the wrath of God cometh upon the children of disobedience," how much more heavily may it be expected to fall upon professing Christians doing such things.

Mary seems never to have lost sight of the body of Jesus, till she saw it placed in the sepulchre. She is also the first to visit the place, and the first to whom our Lord appeared. The terrified soldiers announced the resurrection to the priests; angels to the women; women to the disciples. Peter " saw the linen clothes lie," &c. there was no appearance of hurry or disorder. He went away wondering. St. John saw *and believed.* He was of a more calm and reflecting character.

MISCELLANEOUS COMMUNICATIONS.

A VINDICATION OF THE FAITH AND ANTIQUITY OF THE VALLENSIC AND ALBIGENSIC CHURCHES;

IN REPLY TO

The Bishop of Meaux's Argument against Protestantism, on the score of its alleged defectiveness in Visible Perpetuity.

BY G. S. FABER, B. D.

SECTION I.

The Argument of the Bishop of Meaux against Protestantism from its alleged defectiveness of Ecclesiastical Perpetuity.

When the Romanist asks the Protestant *where his Church was before Luther?* it has often been deemed sufficient to reply, that *it was in the Bible.* Yet we may be allowed to doubt, whether the person, who gives such an answer to such a question, is fully aware of the true tendency and bearing of the question itself. No Church indeed can be a sincere Church, unless its doctrines correspond with Holy Scripture: but, notwithstanding the general truth of this position, the simple reply, that *the Church of the Protestant is in the Bible,* is certainly an insufficient answer to the question of the Romanist. The reason of its insufficiency is this: when the tendency and bearing of the question are considered, such an answer is wide of the mark; and, therefore, it is altogether irrelevant to the real matter in debate.

Of the Bishop of Meaux's very acute work, on *the Variations of the Protestant Churches,* perhaps the most acute part, or at least the most plausible part, is that which specially treats of our common professed belief in *the Holy Catholic Church,* as set forth in one of the articles in the Creed.*

I. Christ has promised, that he will build his Church upon a rock, and that the gates of hell shall not prevail against it.† He has further promised to be with his disciples alway even to the end of the world, while they shall be engaged in their ministerial office of teaching and baptizing all nations.‡ And, speaking through the mouth of his inspired Apostle St. Paul, he has yet additionally described his Church as a glorious Church, not having spot or wrinkle or any such thing, but on the contrary holy and without blemish.§

II. Now, from such premises, the Bishop of Meaux lays down the four following positions.

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* Hist. des Variat. livr. xv.
† Matt. xvi. 10.
‡ Matt. xxviii. 19, 20.
§ Ephes. v. 27.

1. The Church, respecting which Christ speaks, must inevitably be a visible Church.

2. This visible Church always exists.

3. The truth of the Gospel is constantly professed by the whole society.

4. The society itself is not permitted to fall away from sound doctrine.*

III. These positions having been professedly laid down on the authority of Scriptural premises, the Bishop, by their aid, undertakes to shew, that no modern Protestant Church can be a part or member of the Church Catholic as defined agreeably to the descriptive promises of Christ.

What is it, he asks the Protestants, *that you wish to reform?* Their answer is: *the Church of Rome.*

But can you produce, he goes on to interrogate them, *any other visible Church, in which, at the time of the pretended Reformation, the precise doctrine, which you wish to establish as an improvement upon the doctrine of the Roman Church, was actually and avowedly professed?* This trying question, his Lordship, on behalf of the Protestants, answers *in the negative.*†

Hence the general conclusion, which results from such an acknowledgment, is abundantly evident.

Christ has promised, that a faithful and sincere Church shall always be visible upon earth. But Protestants are unable to produce any one visible Church, which, at the time of the pretended Reformation, agreed with them on every doctrinal point. Therefore, if Protestantism do indeed set forth the true Gospel, the promise of Christ has manifestly failed. But, as all are agreed, the promise of Christ *cannot* fail of accomplishment, therefore, finally, the Churches of the Protestants *cannot* be faithful and sincere Churches.

IV. Having thus annihilated the claims of Protestantism, the Bishop proceeds, on the same principle, to shew, that the true Catholic Church must of necessity be confined to the Church of Rome, and the several Churches in communion with her.

If the Church always visibly exists, there must be an unbroken succession.‡ But, in the whole universe, this unbroken succession can only be found in the Church of Rome: or, at least, to give the Protestants every advantage in argument, it can only be found in Churches, whose system of doctrine is as little favourable to Protestantism as the system of the Roman Church herself. Therefore, whatever becomes of the rest of the world, the Church of Rome must at all events be a most eminent branch of the faithful and sincere Church Catholic. For, unless this be granted, the promises of Christ, relative to the perpetuity of his Church without spot or wrinkle, will be null and void; inasmuch as Pro-

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* Hist. des Variat. livr. xv. § 3. † Hist. des Variat. livr. xv. § 6.

‡ Hist. des Variat. livr. xv. § 4.

testants, so far from being able to establish an unbroken succession, cannot even so much as point out a single visible Church, which, at the time of the pretended Reformation, agreed with them on all points of doctrine.*

V. Such being the case, *the grand difficulty,* says the Bishop, *will always be, to shew us a visible Church or Society, composed of pastors and of people, where, on the principles of Protestantism, we can find sound doctrine* ALWAYS *preserved down to the time of Luther.*†

If such a visible Church *can* be produced, then let its claims and its perfect accordance with modern Protestantism be established on sufficient testimony.

But, if such a visible Church *cannot* be produced, then, without impeaching the veracity of Christ's promises, it will be impossible to maintain the doctrinal soundness of modern Protestantism.

Thus evident is it, that the production of a visible Church of this description is absolutely essential to the very vitality of the Protestant cause; and thus certain is it, that the reply, frequently given to the question as to *where the Church of the Protestant was before the time of Luther,* is wholly irrelevant to the true drift and purport of that question.

SECTION II.

Remarks on the Bishop of Meaux's Argument.

Before I attempt to solve the difficulty so ably and so acutely stated by the Bishop of Meaux, it will be necessary, both to examine the four positions which he has deduced from the promises of Christ, and to point out certain fallacies which to a careless reader may not be immediately obvious.

1. I shall begin with examining the four positions, which the Bishop has deduced from the promises of Christ.‡

1. That Christ spake of a visible Church, actually subsisting in the form of a tangible society and officially taught by a succession of literal pastors, is, I readily allow, a matter so clear, that it cannot be reasonably disputed.

We may, if it so please us, speak mystically of an invisible Church, meaning by the term the whole collective body of the truly pious who alone at the day of judgment will be finally saved; nor am I aware, that there is any particular impropriety in using such a phrase in such a sense: but, from the very necessity of their purport and phraseology, I think it indisputable, that the promises of our Lord were made to a visible Church or society, administered by visible pastors, who should literally and succes-

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* Hist. des Variat. livr. xv. § 39. † Hist. des Variat. livr. xv. § 11.
‡ See above Sect. i. § II.

sively teach and baptize agreeably to the well-understood tenor of what he himself had commanded them.*

Respecting the present position, therefore, I have no dispute with the Bishop of Meaux.

2. If then Christ spake of a visible Church, since he promised that he would found it upon a rock and that the gates of hell should not prevail against it, I further admit, that he must have promised perpetuity to this visible Church.

Hence, assuredly, so far as respects his second position, I have again the good fortune to agree with the Bishop of Meaux.

3. But, when the Bishop advances to his third position, and when he maintains that *the truth of the Gospel is constantly professed by the whole society denominated the Catholic Church*, my assent cannot be reasonably given without much more explanation and definition than his Lordship has thought it necessary to employ.

(1.) The Bishop speaks of *the truth of the Gospel* as being constantly professed by this whole society: but, what precise idea he would annex to this phrase, he is not careful to specify.

Does he, by his use of such a phrase, mean to intimate, that, among *all* the various members of the *whole* society, there would not be a *single* shade of difference in regard to what they severally deemed *the truth of the Gospel?* Or does he, by his use of this phrase, wish to teach us, that, whatever discrepance there might be on *subordinate* points, all the members of the Catholic Church would agree in what by common consent are esteemed *vital*, and *essential*, and *indispensable* doctrines?

The drift of his subsequent reasoning, which I shall presently notice, requires us to suppose, that he adopts the *former* of these two propositions; for, unless such be the case, his argument is altogether nugatory: yet, in sober seriousness, he himself could never have believed it to be true. Even in his own Church, for which he claims the praise of exclusive catholicism, there is and always has been a considerable difference of opinion respecting many points which it is no way necessary to enumerate. Hence, however convenient he might find such a matter in arguing against Protestantism, the evidence of FACTS demonstrates the falsehood of the proposition, that, *among all the various members of the Catholic Church, there is not a shade of difference in regard to what they severally deem the truth of the Gospel.*

In *this* sense of the phrase, then, I cannot assent to the Bishop's third position: for it is a sense contradicted by the direct evidence of FACTS. But, if, by *the truth of the Gospel*, he would merely express *the grand and indispensable essentials of Christianity;* in that case, I object not to the assertion, that *the truth of the Gospel is constantly professed by the sincere Church of Christ*: for, in reality, *without* such a profession, the sincere Church would lose its distinctive characteristic of sincerity.

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* Mat. xxviii. 19, 20.

(2.) The Bishop's third position, however, if this *last* be the idea which it is meant to convey, is not couched precisely in the words, which, for the sake of definiteness, I should have thought it most expedient to adopt. He does not say, that *the truth of the Gospel, in all its grand essentials, is constantly professed by the sincere Church of Christ*: but he says, that *the truth of the Gospel is constantly professed by the whole Society;* meaning, I presume, *the whole society which collectively is denominated the Church Universal.*

Such, I *presume*, at least, is the notion which the Bishop would annex to the phrase now before us. If I misapprehend him, the fault rests, not with me, but with his own want of precision.

We will suppose, then, that, by *the whole society*, his Lordship wishes to express *the entire Church of Christ in every age and in every country:* and, in truth, it is hard to say, what less extensive sense the phrase is esoterically capable of bearing. Now, in accordance with this supposition, *that entire Church*, or *that whole society* comprehends a great number of *distinct subordinate Churches* or *distinct subordinate societies*, all these *distinct Churches* jointly constituting the one collective body of the *entire Church*. Such being the case, when the Bishop states, as his third position, that *the truth of the Gospel is constantly professed by the whole society;* does he wish to intimate, that *no one particular Church, from the apostolic age down to the present, has ever ceased to profess the truth of the Gospel?* If *this* be the intended meaning of his third position, that position, the Church of Rome herself being witness, is palpably untrue. For, according to *such* a meaning, *no* particular Church could ever have fallen into essential error. But, as the Roman Church herself maintains, *many* particular Churches, long prior to the era of the litigated Reformation, have so fallen. Therefore the Bishop's third position, if *so* understood (and it is difficult to say, how, on the ordinary principles of language, it can be *otherwise* understood,) is manifestly false.

(3.) On these two grounds, the Bishop's third position, to say the very least of it, is so loosely worded, that no prudent man would care to subscribe to it in its present form.

I hold it indisputable, that *the leading and essential truths of the Gospel are constantly professed by the sincere Church of Christ*: for, as I have already observed, *without* such profession, the Church would not *be* sincere. Hence, if *this* be the meaning of the Bishop's third position, I perfectly agree with him. But, if he would annex some other meaning to it for the purpose of aiding his argument against Protestantism, I cannot assent to its propriety, until that propriety shall have been clearly and indisputably established.

(4.) His fourth position is of necessity involved in his third position, whatever may be the precise import of that third position: for, if *the truth of the Gospel be* CONSTANTLY *professed*

by the whole society, it is abundantly obvious, that *the society itself is not permitted to* FALL AWAY *from the truth of the Gospel.*

This fourth position is characterised by the same want of definiteness and precision, as the third position.

If the Bishop would intimate, that *no one single branch of the whole society is permitted to fall away from sound doctrine;* the evidence of facts, and the declaration of the Church of Rome herself, alike demonstrate his fourth position to be inaccurate. But, if he would simply intimate, that *Christ will* ALWAYS *have a sincere Church upon earth;* his fourth position must be viewed as propounding an incontrovertible truth.*

II. It is very unpleasant to express a suspicion, that the loose phraseology of the Bishop must be ascribed, not to any want of acuteness, but to design and premeditation. The eagle of Meaux is certainly no way deficient in the clearness of his visual organs. In such a person, therefore, a lack of precision can never, without gross absurdity, be ascribed to an involuntary obtuseness of intellect. But, if it cannot be ascribed to intellectual obtuseness, I see not what we can rationally ascribe it to, save design and premeditation.

In this suspicion I am the more confirmed by certain fallacies in the management of the Bishop's dependent argument, which I shall now proceed to detect and exhibit.

1. Protestants, says the Bishop, in the exuberance of their philanthropy, wish to reform the Church of Rome: and yet, strange as it may appear, and inconsistent as it is with Christ's promise of perpetuity, they can find no one visible Church, which, at the time of the pretended Reformation, agreed with them in all points. Differing among themselves, they equally differed from every then existing Church. Hence, by a necessary deduction from the very promise of Christ, they stand convicted of innovating heresy.

The remarks which I have hazarded on his Lordship's third position, that *the truth of the Gospel is constantly professed by the whole society,* will, at once, both point out the gross fallacy of the present argument, and shew most abundantly the reason WHY he thought it expedient to express himself so loosely and indefinitely.

Let that position be *rigidly* stated, as, from the evidence of

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* The Bishop would deduce, from his fourth position, the infallibility of the Church. "Le quatriéme, qu' il n'est pas permis de s'eloigner de sa doctrine: ce qui veut dire, en autres termes, qu' elle est infaillible.—HIST. DES VARIAT. livr. xv. § 3.

I am unable to discern the justice of the inference. The promise of Christ certainly imports, that, in one branch or other, his Church will not be permitted to fall away from the essential truths of the Gospel; so that, either here or there, he will ALWAYS have a sincere visible Church upon earth: but, how this circumstance amounts to a promise of infallibility, in all conceivable points, either to the Church of Rome in particular, or to the entire Catholic Church collectively, I am not sufficiently quick-sighted to discover.

facts, it ought to have been stated; and Protestants will have no difficulty in discovering a visible Church, already existing at the time of the Reformation, with which they can communicate.

But let it be *loosely* stated, as the Bishop, for obvious reasons, has thought fit to state it; and then, by the easy process of *himself* tacitly putting upon it an interpretation contradicted by facts, he will doubtless, without the need of any very extraordinary labour, elicit the desired result.

That his Lordship's fallacy may be the more distinctly seen, I shall successively exhibit, with their respective attendant inferences, his third position, *loosely* stated AS IT IS, and his third position *rigidly* stated AS IT OUGHT TO HAVE BEEN.

(1.) *The truth of the Gospel*, according to the Bishop's *loose* statement of his third position, *is constantly professed by the whole society.*

But Protestants could find no visible Church, existing at the time of the Reformation, which on every doctrinal point agreed with them.

Therefore the very fact of the non-existence of such a Church demonstrates Protestantism to be an heretical innovation.

Here we have an argument tacitly built upon that implied meaning of the Bishop's third position, the utter falsehood of which I have already exposed. His Lordship's argument is conclusive, ONLY on the supposition of his meaning to intimate, that, *among all the various members of the whole society of Christians, there is not a shade of difference in regard to what they severally deem the truths of the Gospel.* But, if *such* be the intended purport of his third position, that position, upon which rests his entire argument against Protestantism, is utterly unfounded: for, to take our examples of discord exclusively from the Roman Church herself, as Franciscans have differed in opinion from Dominicans, and as Jesuits have differed in opinion from Jansenists, so, in the present day, Transalpines still continue to differ in opinion from Cisalpines. Therefore the Bishop's argument against Protestantism, being built upon false premises, sinks with the sandy foundation which supports it.

(2.) *The truth of the Gospel*, according to that *rigid* statement of the Bishop's third position, which the evidence of facts imperiously requires: *the truth of the Gospel, in all its grand, and essential, and indispensable doctrines, is constantly professed by the sincere Church of Christ.*

Now, at the time of the Reformation, whatever shades of difference there might be in points *subordinate* and *non-essential*, Protestants had no difficulty in finding an already existent visible Church, which, as professing the truth of the Gospel in all its grand *essential* doctrines, and as testifying against the manifold corruptions which they wished to see removed, held and maintained the system of doctrine and practice which it was their earnest desire to behold universally established.

Therefore the actual existence of such a Church demonstrates,

that Protestantism, whatever may be the minor differences among Protestants, is NOT an heretical innovation.*

Here we have an argument built upon the Bishop's own third position, when *rigidly* and *definitely* stated. Nor will FACTS allow that third position to be stated in any other manner. Before the Bishop can be permitted to argue from the tacitly assumed circumstance, that, *among all the various members of the Catholic Church, there is not a shade of difference in regard to what they severally deem the truths of the Gospel;* he must demonstrate the actual occurrence of that circumstance. But NAKED facts, which *have* occurred, and which *do* occur within the pale of the Roman Church herself, irresistibly evince the impossibility of any such demonstration. Therefore he cannot be allowed to argue against Protestantism from a tacitly assumed circumstance, which never did and which never will exist.

2. Another gross fallacy, which has rendered the Bishop much good service in his reasoning against Protestantism, is involved in the inference which he would draw from our Lord's promise to his Church of sound doctrinal perpetuity.

If the sincere Church always visibly exists, argues the Bishop, there must be an unbroken succession of pastors teaching sincere doctrine. But, in the whole universe, this unbroken succession of pastors, teaching sincere doctrine from the very time of the Apostles, can only be found in the Church of Rome. Therefore the Church of Rome and the Churches in communion with her must exclusively constitute the sincere Catholic Church of Christ.

His Lordship's argument rests upon the tacit and implied presumption, that *while other particular Churches might fall into*

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* In holding this language, it will of course be understood, that I speak exclusively of those Protestants, who maintain the great essential truths of the Gospel as they were maintained in the Primitive Church,

Romanists not unfrequently delight themselves with proposing the Arian and Humanitarian heresies, as the special *opprobria* of Protestantism. Yet, certainly, nothing can be more nugatory. The whole plea rests entirely upon the inevitable ambiguity of the word *Protestant*. Its primary origination and import are well known: but, by that gradual change of meaning to which all words are more or less liable, the term is now vaguely employed to designate any person who protests against the peculiarities of the Church of Rome.

In this vague sense, Arians and Humanitarians may doubtless be denominated *Protestants:* just as, in the same indefinite manner, we may similarly designate the Greeks and the Syrians on the one hand, and Infidels and Atheists on the other hand. For, however widely these various persons differ from each other, they all agree in protesting against the Church of Rome.

But, in truth, Arians and Humanitarians belong no more to Protestantism in its definite and restricted sense, than they belong to the Church of Rome; no more to the Church of Rome, than to the Primitive Church. To speak of them, as *the produce of the Reformation*, evinces, either a most unaccountable ignorance, or a determined spirit of perversion. The Romanists might, just as accurately, or rather much more accurately, describe them as *the produce of the Primitive Church:* for what even mere sciolist in theology is ignorant of the existence of Artemon, and Arius, and Paul of Samosata, and Photinus? If the rise of such speculatists may

error, it should be the high privilege of some one special national Church, to profess the uncorrupted truth of the Gospel through an unbroken succession of pastors, uniformly teaching sincere doctrine, from the very time of the Apostles. Hence, since the ministerial succession of the Roman Church, as an apostolically founded society, is clear and indisputable, he would infer, as a matter of course, that the Roman Church is the one special Church thus highly privileged in regard to sincerity of doctrine.

The whole of this is a palpable fallacy, built upon his fourth position, that *the Church is a society which is not permitted to fall away.* But the promises of Christ warrant *of necessity,* no such opinion, as that which is avowedly advocated by the Bishop. Our Lord declares, that his Church is built upon a rock, and that the gates of hell shall never prevail against it: and, in the right administration of his word and sacraments, he promises to be alway with his Apostles and their successors even to the end of the

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justly be alleged as a blot upon the Reformation, certainly, on the self-same principle, they may no less be alleged as a blot upon the Primitive Church. The Romanists seem often to forget, that both Arianism and Humanitarianism so far from being heresies which first sprang out of the Reformation, started up many centuries before it.

While I am on this subject, I cannot but remark, that the very acute argument of the Bishop of Meaux, though it is perfectly innocuous in regard to those Protestant Churches which hold the grand essential doctrines of Christianity, is manifestly fatal to the cause of Arianism and Humanitarianism.

Our Lord has promised, that he will never leave himself without a sincere visible Church. If then either Arianism or Humanitarianism be the genuine and essential faith of the Gospel; and if Trinitarianism, viewed as including the doctrine of Christ's Divinity, be (according to Dr. Priestley's speculation,) the leading and palmary corruption of Christianity: then there must have been either a visible Arian Church or a visible Humanitarian Church, from the very commencement of Christianity, down to the present time; for, otherwise, the promise of our Lord will have failed. But the general extinction of Arianism in every visible Church is well known to have taken place at the latter end of the sixth century: and, by Dr. Priestley's own confession, Photinus in the fourth century is the last early Humanitarian that we read of. (Hist. of Corrupt. part i. sect. 5, 11. Works, vol. v. p. 51, 52, 82.) Therefore, if either Arianism or Humanitarianism be the truth of the Gospel, and if Trinitarianism be a radical corruption of it, then the promise of Christ has undoubtedly failed: for, at the time of the Reformation in the sixteenth century, we shall vainly seek for an ALREADY existing visible Church, which professed either Arianism or Humanitarianism. But the promise of Christ cannot fail. Therefore both Arianism and Humanitarianism must inevitably be false: because they cannot establish their claim to a visible ecclesiastical Perpetuity.

The general result of the whole argument is this:—in order to establish their several claims to soundness of doctrine, the Arian and the Humanitarian stand pledged, by virtue of the express promise of Christ, to shew, that a visible Arian Church, or a visible Humanitarian Church socially composed of pastors and of people, has never ceased to exist.

Now the existence of any such community, during the middle ages, unless I wholly misunderstand him, is expressly and unreservedly GIVEN UP by Dr. Priestley. His language is, that *the true faith* became *totally extinct,* but that after the lapse of many centuries it *happily revived.* How this acknowledged circumstance is to be reconciled with the promise of Christ, that he would found his sincere Church upon a rock, and that the gates of hell should NEVER prevail against it, I am unable to comprehend.

world. But this amounts not, *of necessity*, to any such declaration or promise in favour of some one special branch of the Church, exclusively of all other branches. In the abstract, the promise may or may not tacitly refer to some one particular Church : but, in the concrete, a reference of this description is not, *of necessity*, involved in the promise. Certainly, *so far as the terms of the promise are concerned*, the privilege is not granted to the Church of Jerusalem, or the Church of Antioch, or the Church of Corinth, or the Church of Thessalonica, or the Church of Ephesus, or the Church of Rome, or to any other apostolically founded Church in particular, so that in some one of these apostolic Churches there should be an unbroken succession of pastors, all uniformly, without any the least corruption, preaching perfectly sound doctrine : but, *verbally*, at least (and we can have no right to speculate upon the presumed *hidden* meaning of a promise,) the privilege is granted to the Catholic Church at large, without any special expressed reference to this Church or to that Church individually.* Christ promises, that he would be so with his Church to the very end of the world, that, in *this* visible branch, or in *that* visible branch, there should never cease to be a society, protesting against error and corruption, and sincerely professing the grand essential truths of the Gospel. In the lapse of time, *one* particular Church might fall, and *another* particular Church might stand ; *one* particular Church might recover itself from its fall, and *another* particular Church might fall irretrievably ; *one* particular Church might be eradicated by the arm of violence, and *another* particular Church might subsist undissolved from the very first to the very last : but still, either *here* or *there*, a faithful visible Church should so exist, that, at *no* period whatsoever, should the world be *without* such a Church.

This, so far as we can gather from the terms in which it is conveyed, we may safely pronounce to be the meaning of Christ's promise : and, accordingly, with such an interpretation of it the recorded facts of history perfectly agree.

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* The Romanists, in favour of the alleged privilege of their own Church to which they assign Peter as its first bishop, are wont to adduce the celebrated text in Matt. xvi. 18, 19. But their interpretation of that text is a mere comparatively modern figment. Those early writers of the Church, who cite it and comment upon it, though they do not always mutually agree in *their own* several expositions, yet never think of putting upon it the strained and arbitrary interpretation of the Romanists. Now, if the present Romish interpretation had been the ancient and genuine one, it must have been universally adopted, as a matter of course, by the early ecclesiastical writers. The very circumstance, therefore, of their giving totally different expositions, is itself a practical confutation of the Romish gloss. See Justin. Dial. cum Tryph. p. 255. Tertull. de Pudic. p. 767, 768. Cyprian. de Unit. Eccles. p. 106—108. Epist. xliii. p. 83. compared with Firmil. Cyprian Epist. lxxv. p. 218, 225. Athan. Unum esse Christ. orat. Oper. p. 519, 520. August. Expos. in Evan. Johan. tract. cxxiv. Oper. vol. ix. p. 206. Hieron. Comment. in Matt. xvi. 18. lib. iii. Oper. vol. vi. p. 33. Chrysost. Serm. de Pentecost. Oper. vol. vi. p. 233. Homil. lxix. Oper. vol. i. p. 856. The earliest writer, who cites the text, is Justin.

When our Lord declared, that he would be with his Apostles and their successors alway even unto the end of the world; he certainly could not have meant to intimate any such presence, as would preclude the possibility of individual error: for, in that case, no particular bishop or presbyter could ever have fallen into heresy. But, the Roman Church herself being witness, history demonstrates, that many of the clergy have, in different ages, apostatised from the essential doctrines of the Gospel. Therefore, clearly, Christ's promise could only declare, that, among the successors of the Apostles, there never should be wanting men who would faithfully teach and maintain all vital and necessary truth.

So likewise, when our Lord declared, that he would build his Church upon a rock, and that the gates of hell should never prevail against it; he certainly could not have meant to intimate either that no particular Church when once founded should ever be rooted out, or that no particular Church which once held the truth should ever depart from it: for, in that case, his declaration would be directly contradicted by history. But, evidently, he meant to intimate, that he would never leave himself without a visible Church, in this part of the world or in that part of the world, which should honestly protest against corrupt error, and which should sincerely teach the essential truths of the Gospel.

This, when compared with history, cannot but be the sum and substance of Christ's promise: for no interpretation of it, which is contradicted by FACTS, can possibly be admitted.

As for the claim of the Romanist, that *his* Church *must* of necessity have been always a faithful witness, simply *because*, in its outward form, it has continued under an unbroken ministerial succession from the time of the Apostles: such a claim, so propounded, is, most assuredly, a mere begging of the question. In the abstract, the Church of Rome may or may not be a faithful witness: but certainly, so far as the promise of Christ is concerned, the mere circumstance of that Church's *ministerial* continuance from the apostolic age is no *proof* whatsoever of its *doctrinal* and *practical* soundness; because our Lord can never be *shewn* to have promised a perpetuity of doctrinal and practical soundness to any one distinct Church in particular. Even if the existence of such a particular Church could be demonstrated; a distinct Church, that is to say, which from the apostolic age down to the present had never erred either in doctrine or in practice: still it could not be thereby shewn, that the existence of this uniformly pure distinct Church entered *of necessity* into the meaning of our Lord's promise; for, in truth, our Lord's promise, as received in its own terms, sets forth no such circumstance. Hence, even if an uniformly pure distinct Church could be produced; and, perhaps, it is not impossible that such a distinct Church may be produced: I should still contend, that the *terms* of our Lord's promise warrant not any other interpretation than that which I have already given.

SECTION III.

A Solution of the Difficulty set forth in the Argument of the Bishop of Meaux against Protestantism, from its alleged defectiveness of Ecclesiastical Perpetuity.

Having now sufficiently pointed out the fallacies which lurk under the indefinite phraseology employed by the Bishop of Meaux, I shall proceed to consider the difficulty set forth in his argument against Protestantism, from its alleged defectiveness of ecclesiastical perpetuity. The difficulty is this :—

Christ has promised that the gates of hell shall never prevail against his Church. Hence a church, such as Christ himself would approve of, and such as Christ himself might be spiritually present with, must have been ALREADY in existence at the era of the Reformation ; for otherwise the promise of Christ has failed of its accomplishment. But the pretended Reformers could find no visible church, which, ALREADY existing at the time of the Reformation, agreed with them universally in their proposed scheme of doctrine. Therefore, from the necessary purport of Christ's promise, the boasted Reformation stands self-convicted of error.

Such is the difficulty, set forth by the Bishop of Meaux. Relying on my prefatory exposure of his Lordship's fallacies, I shall now, by the naked adduction of historical facts, attempt to solve it.

I. Protestants, as they value the integrity of Christ's promise, are challenged to produce a visible Church ALREADY existing at the era of the Reformation, which, in their proposed scheme of doctrine, shall have agreed with them universally.

This is the demand : and it is answered by the production of the very ancient visible Church of the united Vallenses and Albigenses, then ALREADY existing in the valleys of Piedmont.

Here the Bishop of Meaux objects, that as the several denominations of Protestants could not on many points agree among themselves, so neither could the ALREADY existing church of the Vaudois agree in all points with any one denomination of Protestants. Whence he contends, that when the Protestant heresy first sprang up under the tutelage of Luther, it was unable throughout the whole world, to find a single ALREADY existing visible Church which could universally communicate with it in point of doctrine.

It will readily be perceived that the present objection is altogether founded upon the gross sophism, which I have recently detected and exposed.

Christ has promised that he will never leave himself without a Church, which on the one hand shall faithfully preserve all the *essential* truths of the Gospel, and which on the other hand shall honestly bear witness against innovating error and corruption.

But the event has shewn, by the incontrovertible evidence of naked FACTS, that he neither promised, nor intended to promise,

perfect unanimity of opinion upon *every* point, however *small*, and however (so far as our final salvation is concerned) *unessential*.*

Hence it is manifest, that to demand either *perfect* unanimity among Protestants themselves, or the production of an already existing Church, which should *perfectly* agree with any one denomination of Protestants on *every* point, however *small* and *unessential*, is to demand what Christ never promised, and what in no Church or Churches has ever occurred.

II. The unreasonableness of such a requisition on the part of the Bishop of Meaux will best appear, if we advert to the boasted harmony of the Roman Church herself.

On the principle adopted by the Bishop of Meaux for the moral destruction of Protestantism, we certainly have a right to propound to the Romanist various questions strictly analagous to that in which the learned Prelate himself rejoices. His Lordship's principle, which claims to make such short work with the Reformation, may be severally applied, with equal emolument, to the Franciscans and the Dominicans, the Jesuits and the Jansenists, the Cisalpines and the Transalpines.

1. Were the Franciscans, in their day of fretful disputation, able to find an existing visible Church, which in *every* the *minutest* doctrinal point *perfectly* agreed with them?

Should it be answered, that they found precisely such a Church in the Church of Rome; we must then further ask, on the principle of the Bishop of Meaux, how we are to dispose of their rivals the Dominicans. If the Church of Rome *perfectly* agreed on *all* points with the Franciscans, it clearly could not ALSO *perfectly* agree on *all* points with the theologians of St. Dominic: for in *that* case, it is certain that *any* difference of opinion between these two celebrated mendicant orders would have been physically impossible. With one, therefore, or the other of the two orders the Church of Rome must have disagreed; and consequently, either the one or the other must have found it impossible to produce an ALREADY existing visible Church which agreed with it *universally*. Hence, on the principle of the Bishop of Meaux, either the Dominicans or the Franciscans must assuredly be excluded from the pale of that pure visible Church, against which Christ promised that the gates of hell should never prevail.

2 Were the Jesuits more successful than the Franciscans or the Dominicans in discovering an ALREADY existent visible Church,

* Of this nature is the long agitated and most unprofitable dispute between those whom at present we familiarly style *Calvinists* and *Arminians*. Each disputant contends that Scripture clearly teaches his own doctrine; yet it is quite certain, since Scripture *cannot* teach BOTH schemes of doctrine, that either the one or the other must be in error. I need scarcely remark that the dispute subsisted long before the times of Calvin and Arminius: and I hope I need scarcely *also* remark, that the dispute respects a point altogether *unessential*, so far as our final salvation is concerned. Hence, in arguing with the Bishop of Meaux, I should alike exclude Calvinism and Arminianism from the *necessary essentials* of Christianity—those *vital essentials*, without the profession of which no Church can be a sincere Church.

which in *every* the *minutest* doctrinal point, *perfectly* agreed with them?

I shall not undertake to decide whether the Church of Rome *perfectly* agreed with the Jesuits, or whether she *perfectly* symbolized with the Jansenists. This, however, is abundantly manifest, that if the Church of Rome *perfectly* agreed with the one sect, she could not ALSO *perfectly* agree with the other. Thence it is certain, that either the Jesuits or the Jansenists must have been unable to produce an ALREADY existing Church, which severally agreed with them *universally*.

3. The same searching question, so happily discovered for the benefit of Protestantism by the learned Bishop of Meaux, may be propounded with equal advantage to the modern Cisalpines and Transalpines.

Since these two classes of doughty disputants, between whom the present members of the Church of Rome are (I believe) divided, mutually disagree on *some* doctrinal points, it is quite clear that the Roman Church cannot *perfectly* agree on *all* points with *both* of them. Hence, on the principle of the Bishop of Meaux, we must certainly condemn as unchurched heretics, either the whole generation of the Cisalpines or the whole generation of the Transalpines: for most assuredly either the Cisalpines or the Transalpines are unable to find a single ALREADY existing visible Church throughout the entire world, which severally agrees with them *fully* on *every* doctrinal point without a *single* exception.

III. Doubtless a Romanist will say, that in all these cases, the points of disagreement regard only matters which are *non-essential*, and respecting which consequently the Church of Rome permits a certain latitude of opinion.

Thus, I presume, will a Romanist answer me: and I readily admit that his answer is quite satisfactory and amply sufficient. But then *his* answer to myself on behalf of the Franciscans and Dominicans, the Jesuits and the Jansenists, the Cisalpines and Transalpines. is precisely *my* answer to the Bishop of Meaux, on behalf of the various denominations of Protestants, who, differing in *non-essentials* respecting which may be safely permitted a certain latitude of opinion, agree in holding those vitally *essential* doctrines, without which no church can be a sincere church of Christ.

As the Protestants of the sixteenth century differed among each other on *some* points, too often (I regret to say) disputing with as much unlovely bitterness as even the Franciscans and Dominicans, or the Jesuits and Jansenists—so, perhaps, they might severally be unable to produce a visible Church already existing at the time of the Reformation, which in *every* minute particular would *perfectly* agree with any one of their denominations. But are we bound, on this account, rapidly to travel to the conclusion advocated by the Bishop of Meaux? I see not how we can do it, without, at the same time and on the same principle, anathematising, as self-convicted heretics a very large portion of the Romanists themselves. Protestantism, when the term is used gene-

rically, comprehends various theological schools, differing in *non-essentials*, agreeing in *essentials*:* and the Church of Rome herself, notwithstanding her boasted semblance of unity, has ever been and still is in the *very same* predicament.†

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* I have already stated, that the Arians and Socinians belong rather to the heresies of the early church, than to what is properly styled *the Protestantism of the Reformation.*

† It is worthy of observation, that the Romanists have not only disagreed among themselves, individually or sectarially, but that they have occasionally even controverted the decisions of Ecumenical Councils. Of this we have a pregnant instance in the case of the learned Dr. Lingard; himself, not *an ill-taught laic*, but *a well-instructed clergyman.*

Much to his credit, Dr. Lingard censures the practice of visiting heresy with temporal punishment. *The reign of Henry IV.* says he, *supplies the first instance, in England, of a capital execution for the theological crime of heresy. Whether it were, that men refused to distinguish between fact and opinion, and on that account visited erroneous persuasion with the same punishment as criminal action, it may not be easy to determine: but unfortunately we find, that, in almost every country, whatever may have been the religious belief of the sovereign and the legislature, the severest penalties have repeatedly, and till a very late period, been enacted against dissent from the doctrines established by law. Sir Edward Coke, the great luminary of the English bar, in the reign of Queen Elizabeth, teaches, that heresy is so extremely and fearfully punished, because it is a crime, not against human, but divine, majesty: that it is an infectious leprosy of the soul: and must therefore be cut off, lest it diffuse the contagion. It was perhaps some such metaphorical and FALLACIOUS reasoning, which persuaded the first Christian emperors to class heresy among the offences liable to civil punishment: and it was certainly their example which induced the princes of the northern nations to adopt, after their conversion, similar regulations.*—Hist. of England, vol. iv. p. 441, 442. 8vo. 2d. edit.

I honour Dr. Lingard for this manly avowal of his sentiments: but, in making such an avowal, he most assuredly impugns and contradicts the express decisions of the third and fourth Councils of Lateran.

The twenty-seventh canon of the third Lateran Council, and the third canon of the fourth Lateran Council, are full and express upon *the undoubted bounden duty of the faithful to exterminate and destroy with the secular sword all persons whom the Church of Rome shall pronounce to be heretics.* If any layman, when duly admonished by the metropolitan and his suffragan bishops, shall refuse to take up arms against such miscreants, he is *ipso facto* excommunicated; and, if, for the space of a year, he shall contumaciously persist in his unholy refusal to slaughter the aforesaid miscreants, the sovereign pontiff shall then absolve his vassals from their allegiance, and shall give his lands to be occupied by good Catholics; who as a meet reward for their activity in exterminating the hitherto most improperly spared heretics, shall possess his land without any contradiction. Labb. Concil. vol. x. p. 1522, 1523. vol. xi. par. i. p. 148,—152.

Such are the decisions of the third and fourth Councils of Lateran: and I select them rather than the various similar decisions of *provincial* Councils, because these two great Synods are rated as the eleventh and twelfth *Ecumenical* Councils. Now, if I mistake not, the decision of *Ecumenical* Councils are held by the orthodox Romanist to be certainly *infallible*: because they set forth the accredited doctrine of the Catholic Church, which is incapable of error. Yet we see, that Dr. Lingard, without the least scruple, *censures* the civil punishment of heretics, and supposes it to have originated from a train of reasoning which he rightly deems FALLACIOUS. Hence, so far as I can judge, Dr. Lingard sets himself in avowed opposition to the entire Catholic Church, notwithstanding she has solemnly determined, through the organs of two *Ecumenical* and therefore *infallible* Councils, *the undoubted religious obligation of exterminating and utterly destroying heretics.* Had Dr.

The sum, therefore, of the matter I take to be this: nor am I aware how the Romanist can controvert the propriety of my statement without also unchurching and anathematizing either the Franciscan or the Dominican, either the Jesuit or the Jansenist, either the Cisalpine or the Transalpine.

At the era of the Reformation the Protestants, who claim to revert to Scripture and to the primitive Church, found, according to the most true promise of our Lord, an ALREADY existing visible Church which agreed with them both in all the grand essential doctrines of Christianity, and in a faithful protestation against innovating error and corruption.

More than this our Lord did not promise; nor can the Bishop of Meaux extend his declaration to a greater length, without also inevitably condemning as heretics whole bodies of individuals who have professed and who still profess to be in communion with the Church of Rome.

Lingard merely censured the second canon of the *provincial* Council of Avignon, in which the principle of *calling in the material sword to aid the spiritual sword in the extermination of heretics*, is openly avowed and maintained (Labb. Concil. vol. xi. par. i. p. 42,) or had he reprobated the stimulants, applied by Pope Innocent III. to quicken the zeal of that booted apostle, Simon de Montfort, against the Albigenses (Eia, miles Christi, ministerium tuam imple—Labb. Concil. vol. xi. par. i. p. 105,) those undoubted locusts of the Apocalypse: I should not have so greatly admired his hardihood. But, when he attacks the decisions of two *Ecumenical* Councils, he at once opposes himself to the whole Catholic Church, and flatly denies the *infallibility* of even an *Ecumenical* Council: for it is perfectly clear, that the unambiguous decisions of the third and fourth Councils of Lateran, and the openly expressed opinion of Dr. Lingard in respect to *temporal punishment of heresy*, cannot BOTH be in the right.

The learned historian adduces Sir Edward Coke, as affording a specimen of the doctrine even of Protestant states in regard to the coercing of heretics by extreme temporal punishment.

Such blots may occasionally stain the white garment of Protestantism: but what then? Are we of the present day pledged to justify all the deeds of our predecessors? Protestants unanimously *reject* the doctrine of *infallibility*: hence they are perfectly at liberty to condemn whatever they may deem worthy of condemnation. But Romanists *hold* the doctrine of *infallibility*: hence they are bound, on their own principle, to maintain, and justify, and act upon *every* decision of *every* Ecumenical Council. If *any one* of these decisions be impugned as erroneous, the infallibility of the Catholic Church is immediately given up as untenable. Dr. Lingard *condemns*, what *two* Ecumenical Councils have propounded *as the true faith*. Therefore Dr. Lingard has *ipso facto* denied the infallibility of the Catholic Church. On the other hand, every person, who maintains *the infallibility of the Catholic Church*, must assuredly maintain also *the duty of exterminating heretics*, as is copiously and distinctly taught and enforced by two *Ecumenical*, and therefore two *infallible*, Councils of Lateran.

Since a step so important has been taken by such a man as Dr. Lingard, it were surely most desirable, that those two Ecumenical Councils, and others of a similar stamp, should be formally censured and abrogated by the Holy See. Yet, as Dr. Lingard, however talented, is a mere individual; the question finally resolves itself into this: *Does, or does not, the Church of Rome change in her sentiments, as expressed through the organ of an Ecumenical Council?*

(TO BE CONTINUED.)

HORÆ RABBINICÆ.

No. I.

THE Jews are a people who ought to be particularly interesting to all Christians. In their primitive Church they were the receivers of the law of Jehovah, and the preservers of the knowledge of the *true* God; privileged to guard that knowledge pure amid the corruptions of surrounding idolaters. To them God was pleased to manifest himself in a peculiar manner. He spoke to them amid thunders—wonderful idea!—the very voice of the Unutterable was heard by the ears of men, his fallen creatures! He appeared to them in fire and in cloud. He dwelt among them visibly in the Shechinah.

For them he changed the common order of Nature. He stretched out his hand over Egypt, and wrought miracles to deliver them.—He changed the splendour of noonday to a darkness even blacker than midnight. He made a mighty river flow with blood instead of water. He bade the sea divide, and the waves, heaped on each other, remain motionless, while the Jews passed over dry-shod. He caused the sun to refrain from setting, and commanded the moon to stand still in the heavens, while this people defeated their enemies. He gave them bread from heaven and drink from the flinty rock.

Among them arose Him who was a light to lighten the Gentiles, Jesus of Nazareth, the King of the Jews, the Saviour of the Christians. Though after their rejection of Him, the Jews lost the favour of the Almighty, still they continued, and continue, objects of interest, existing as monuments of His truth and His terrors, perpetual examples of the fulfilment of the prophecies.

They have lost their country and their temple; the sceptre has departed from Judah; they have no gathering place, no rallying point; they are wholly dispersed among the nations, yet remain wholly unmingled with them. The lapse of long ages, which obliterates the separate existence of other subdued nations, destroys their language, or incorporates it with others, and changes and confuses their original and peculiar features, has failed in its effect upon the Jews. They exist unmingled with those among whom they are born, and live, and die. Natives of England, of Germany, of Poland, of France—they are not English, Germans, Poles, or French; they are JEWS only. They preserve their language, their creed, their rites, nay, their very features and expression of countenance; the Almighty has set upon them, as an instantly recognisable mark, that peculiarity of visage which neither time nor climate removes nor alters. They are thus a living miracle, great as though it were a stream of fresh water in the midst of the ocean.

These singular and interesting considerations surely hold out in-

ducements sufficient to attract our curiosity towards a people so peculiar, to study their language, and to study their opinions, traditions, writings, &c.

The language, be it remembered, is the *Lingua Sacra*, the tongue of the Old Testament, of the Prophecies, and of the earliest history. It has been preserved wonderfully unadulterated; and it is attractive from the mysteries which the Rabbins attach to it. It is the language of their ingenious, curious, and mysterious science, the Cabala, which they guard with so much jealousy from the Gentiles, and of which whatever is known by us, is acquired by stratagem, stealth, or industry. The Cabala displays the great singularities and capabilities of the Hebrew tongue, from every letter of which, nay every point, every division of a letter, the Rabbins elicit meaning. They attach an *esoteric* signification to the *exoteric* expressions of the Old Testament, and make it speak *ad infinitum* by their Cabalistic operations and calculations upon every verse: they collect and arrange the initial and final letters of words and sentences, and produce sense, as well as from the points, and from the division of even the component *strokes* of the letters: they calculate the numerical value of the letters (for each signifies a number, as in Greek,) and read them into meaning. Thus as the Polypus can be turned inside out, can be cut into lengths or across, and still retain the vital principle, putting forth new extremities, and performing all its usual functions---so the Hebrew tongue appears, after the operations of the Cabalists, still capable of speaking intelligibly.

Whatever opinion, then, some Christians may have upon the Cabala, and whatever they may object against it, on the score of the overheated fancy of the "Initiated," still they must allow it to be curious and ingenious, and a means of displaying the powers of the language, which we may well call primitive.

But setting aside the Cabala, there is much in Hebrew to please and attract the Christian student, who wishes to read the Scriptures in the original. In this tongue there is a solemnity, a conciseness, and a propriety of expression, joined to a poetical diction, that cannot fail to strike. There is so much *reason* in its etymologies, so much of poetical and allegorical aptness in them, if I may use the expression, as to render the study of the Scriptures doubly interesting. In fact, I think it scarcely possible to spend an hour in perusing the Hebrew Bible without receiving new ideas philological as well as religious. Who would not perceive fitness and beauty in deriving the appellation of God, שדי, SHADDAI, the Almighty, the Omnipotent, from the root שדד, SHADAD, to destroy; for he is all-powerful to destroy all things, and if he withheld his protection, they cease to be;---from the root שלה, SHALAH, to be at peace, safe, or happy, to derive שילה, SHILOH, the appellation of our Saviour, who came on earth for our salvation and happiness, and on his return to heaven, bequeathed us his peace, not *such* peace as the world gives, nor given as *men* bestow.

We must admire the propriety of idea, and the allegorical thought that derive זכר, ZACHAR, a male, from זכר ZACHAR, to remember, because it is the males who keep up the remembrance of their forefathers' name; and נשים, NASHIM, women, from נשה, NASHAH, to forget, because in them the family name is forgotten; אנוש, ENOSH, a man, from אנש, to grieve, to be desperately sick, because of the grievous state into which man has fallen by sin; גור GOR, a lion's cub, from גור, GUR, to be afraid; תחנונים, TACHANUNIM, prayers, from חנן, CHANAN, to be merciful, because mercies are obtained by prayer; נחם, NACHAM, repentance, from נחם, NACHAM, to take comfort, because penitence brings comfort to the remorseful sinner; נצח, NATZACH, eternity, from נצח, NATZACH, to overcome, because eternity overcomes all things; גמול, GAMUL, one educated, from גמל, GAMAL, to recompense, because it is hoped those whom we educate will recompense our pains. These examples, taken at random among many, are sufficient to shew my meaning; and I may be permitted to ask, will any one deny a beautiful poetic or allegorical genius to that language which terms the arrow the *son of the bow;* and sparks of fire, the *sons of the burning coal;* the dawn, *the eyelids of the morning;* a flame, *a tongue of fire?*

Having said thus much of the language of the Jews, I will now observe, with regard to their authors, that to seek an acquaintance with their Rabbinical writings would not be found destitute of much curious matter, and hints capable of improvement. The Jews were in possession of truth while the rest of the world was in error; even now, though they are ignorant of Christian verity, yet they still understand and maintain the truth of the Old Testament, and are in many respects its proper interpreters and commentators. I need only mention the Targums of Jonathan and Onkelos, to remind Christian writers of their obligations to them. The oriental genius of the Hebrew tongue imparts frequently a sublimity and beauty to the writings of the Rabbins, and we shall find amongst them many passages well calculated to excite pious reflection. In Germany, the learned Moses Mendelsohn made known many proofs of Rabbinical wisdom and amiableness, and drew various examples from the Talmud, sufficient to give a relish for more.

There are some who have objected to the writings of the Rabbins, and considered them as mere fables; but this is from judging at first sight, and from want of recollecting that the Rabbins, like Pythagoras in his doctrines, have often an *esoteric*, as well as an *exoteric* sense; that the latter may seem a mere fable, while the former is deeply buried beneath. A spirit of allegory often pervades their works, and the same turn of mind which applies the Cabala to interpreting the law, delights in casting a mystery over their works. Hence they have been accused as liars and fabulists, when they were far from intending to limit their meaning to what appeared on the surface. Before they are condemned, their types and figures should be understood; and it should be remembered that to an illi-

terate clown the workings of a problem of Euclid would appear to be unmeaning strokes, and that to the casual observer, Sir Isaac Newton blowing soap bubbles appeared a fool, while he was intent on examining the doctrine of colours. I may add, that doubtless these faults, inseparably connected with self-conceit and bigotry, are to be found among the Rabbins, but it will not be difficult for piety and a little information to separate the gold from the dross; and though they are the opposers of Christ and his disciples, yet frequently evidences favourable to Christianity are extracted from them, as it were unwillingly and unconsciously, These remarks I have made introductory to my selecting at future opportunities such matters from Rabbinical sources as may prove curious or useful; and also as the means of recommending an acquaintance with the language and the writings of the Jews to those whose capabilities for such acquaintance are less limited than mine.

LETTERS ON THE CELIBACY OF THE ROMISH CLERGY,

Addressed to the Rev. J. B. of the Order of St. Francis.

BY STEPHEN FREEMAN.

Reverend and Dear Sir,

After fully considering the Celibacy of your reverend brethren, in a political, social, and moral point of view, I feel no hesitation in telling you, that the peculiarity in the discipline of your Church affords me ample matter of regret: and, I dare say, there are not wanting many as well among your laity as your clergy, who often feel disposed to make the same observation. Nor, perhaps, am I the only person prepared to entertain a persuasion, that the abolition of that lamentable peculiarity may, at present, be accomplished. Of the different considerations which appear to have occasioned its introduction, some, I admit, are still likely to be efficient: others, and these the most important, have finally ceased to be so. "Il faut être horriblement aveuglé," says the eminent Barbeyrac, "par l'esprit de parti, de superstition, et d'interêt pour s'imaginer, après une telle experience de tant de siècles, qu'un état violent, comme l'est le célibat pour la plupart des personnes de l'un et de l'autre sexe; puisse être l'objet d'un conseil évangélique. Les fousses idées, pardonable au commencement, en faveur d'un zèle peu éclairé qui ne prévoyoit pas les suites, ne peuvent aujourd'hui être adoptées et soutenues, qu'en depit du sens commun."*

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* *Traité de la Morale des Peres de l'Eglise. p.* 118.

Of the several Provincial Councils which required the observance of Celibacy on the part of the Clergy of the Latin Church, that which was convoked in France, in the year 1527, by the Archbishop of Sens, professedly "for the reformation of the Church," seems most deserving of notice; it being distinguished from those which preceded it, by an attempt to justify that requisition, on the ground of consistency with the practice of antiquity, and apostolic institutions. It was held in Paris; but is denominated, in your ecclesiastical records, *Concilium Senonense.*

The bold and successful endeavours of the Lutherans to disclose the ancient faith of the Christian Church, and restore its primitive discipline, having greatly alarmed and provoked the interested supporters of the Papacy, the prelates of this Council thought fit to usher in the following canon by an invective against these Bible taught Reformers:—*Sed contra totius ecclesiæ ritum, et præscriptam ab ejus incunabulis consuetudinem liberas quibuscunque post adeptum sacerdotium affirment nuptias. Leviticis quidem sacerdotibus licita fuere conjugia, utpote qui paucis tantum diebus suâ vice ministrarent, et ex eâ tantum tribu jure successionis sacerdotes fungerentur. Neque voluit orientalis ecclesia suos ea severitate coerceri, ut contractis primum matrimoniis uti non liceret. At sacerdotio Christi, utpote sublimiori et excellentiori superinductas aliquando fuisse de jure nuptias, exemplo caret: et tanquam ab Apostolis interdictum secundo Carthaginiensi concilio prohibetur. Quisquis igitur, contra sacrorum conciliorum et patrum decreta sacerdotes, diaconos, aut subdiaconos lege cælibatu non teneri docuerit, aut liberas illis concesserit nuptias, inter hæreticos, omni tergiversatione rejecta, numeretur.*"*

To question the veracity of a statement issuing from an assembly of Christian bishops certainly has the air of presumption: before I finally throw aside my pen, however, you will find me, if I mistake not, most sufficiently warranted in doing so, by a large diversified mass of ecclesiastical records, and other authoritative documents.

On the present occasion, it is my intention to confine myself chiefly to selecting a few from those which relate to the Churches of England and Ireland. On a future occasion, I shall hope to verify my intention most abundantly, by resorting to those which relate to other European nations.

Previously, however, to carrying my present intention into effect, I think it not amiss to summon to my aid, for a few minutes, certain high authorities of your Church, and to lay before you two or three historic facts, likely to abate your confidence in the statements of the Gallican prelates: intimating to you, at the same time, that even your General Councils, apparently distrusting their reputed infallibility, have manifested a practical deference

* Can. 8.

to the opinions of learned individuals.* Your respected orthodox historian Fleury, readily admits that Celibacy is not, by divine right, attached to holy orders; that is, adds he, that there is no divine law which prohibits married persons from being ordained priests, or priests from marrying.† Your celebrated Cardinal Panormitan says, "To abstain from marriage, is not of divine appointment, nor necessary to those who are in holy orders."‡ Your canonized doctor Thomas Aquinas, holds that the debt of Celibacy is not essentially annexed to holy orders.§ Your learned Cardinal Cajetan held the same opinion.‖ The sentiments of Pope Pius II. were more than correspondent with their's.¶ And your much consulted canonist Gratian, admits that "the clergy are not prohibited from engaging in wedlock, by either legal, evangelical, or apostolical authority."** After noticing the decision of Pope Pelagius, in the year 557, respecting the election of a Bishop of Syracuse, who had a wife and children, that canonist writes thus: "Observe, by this authority, a person elected to a bishopric is not prohibited from having a wife and children:"†† and in his 31st distinction, he admits, that there was a time when priests were not required to observe celibacy. His words are, *nondum erat institutum ut sacerdotes continentiam servarent.*

The *authorized* Roman *Correctors*, commenting on the word *nondum* in this passage, acknowledge, that there was a time when *subdeacons*, in certain provinces (in Sicily for instance,) were not restrained from marrying:‡‡ telling their readers, at the same

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* "Whereas," say the Bishops assembled at the General Council of Constance, (ann. 1415,) "in some parts of the world, certain persons have rashly dared to assure the Christian people, that the Sacrament of the Eucharist ought to be received under the two species of bread and wine, after supper and not fasting; the sacred Council, willing to provide for the safety of the faithful, against this error, *after having taken the advice of many doctors of theology*, declares, appoints, and defines that, though Jesus Christ did institute, and administer the sacrament to his disciples, after supper, and under both species, nevertheless, the laudable authority of sacred canons, and the approved practice of the Church have held, and hold, that this sacrament ought not to be thus received." SESS. 13.

† Le celibat n'est pas attachée de droit divin aux ordres sacrés; c'est-à-dire, il n'y a pas de loi divine qui defend d'ordonner prêtres des personnes mariées, ni aux prêtres de se marier. HIST. ECC. T. iii. p. 174.

‡ Continentia non est de substantiâ ordinis, nec de jure divino. *De Cler. Conjug.*

§ Non est essentialiter annexum debitum continentiæ ordine sacro.—SECUND. SECUNDÆ QUEST. 88. art. 11.

‖ Vide Respons. ad Artic. Paris. Opusc. T. i. Tract. 27.

¶ Platina *in vit. Pii secund.* Fortasse non est pejus, sacerdotes quamplures uxorari: quoniam multi salvarentur in sacerdotio conjugato, qui sterili in presbyteratu damnantur. ÆN. SYL. L. ii. COM. DE GEST. CONC. BAZIL.

** Copula sacerdotalis nec legali, nec evangelicâ, nec apostolicâ auctoritate prohibetur. CAUS. 26. quæst. 2.

†† Ecce hâc autoritate electus in episcopum non prohibetur habere uxorem et filios. DIST. 28. c. 13.

‡‡ The Gallican Bishops, it will be recollected, decreed, by their 8th canon, that those be ranked among heretics who maintain, in opposition to the decrees of sacred

time, that subdeacons were *sometimes* comprehended under the name of priests ;* but add, that it was never lawful for presbyters and deacons, in the Latin Church, to cohabit with the wives whom they had married before their admission into holy orders.† Of the falsehood of this last assertion you shall be furnished with numerous and sufficient proofs hereafter. As for the poor subterfuge of these authorized CORRECTORS, namely, that *subdeacons* were *sometimes* comprehended under the name of priests, all I shall say is, that, for my part, I have really never yet discovered a single passage in any of your ecclesiastical writers, tending to shew that such was the case. And I positively affirm, and appeal for support to the writings of Gratian, and to the various implied admissions of intelligence and discrimination on his part, which are to be found among the pages of your theological writers, that, in using the word *sacerdotes*, in the foregoing passage, he did not mean subdeacons, but priests.

To cite any more authorities, with the view of invalidating the statement of the Gallican prelates, seems needless and superfluous at present : I shall therefore with the same view, hasten to set before you a few auxiliary facts, verified by your ecclesiastical records.

During the sitting of the first and most venerable Ecumenical Council, that of Nice, in the year 325, an attempt was made by one of its members to oblige the married clergy to live separately from their wives ; but this attempt was instantly and unanimously resisted by the Fathers, in consequence of an impressive remonstrance on the part of St. Paphnutius, Bishop of Thebais, who had suffered severely in the cause of Christianity, had always led, through choice, a life of Celibacy, and was regarded as a distinguished example of chastity.‡

I know that some of your controvertists, particularly the Jesuit Turrian, and his brother Jesuit Cardinal Bellarmine, justly apprehensive of the effective weight which this event is calculated to add to the arguments of those who condemn the prescribed Celibacy of your Clergy, have laboured to excite suspicions of its authenticity. But this is quite impossible, except on the part of those who are ignorant of ecclesiastical history, very few events being more substantially confirmed ;—indeed if the case were otherwise, the event in question would scarcely have been admitted by the brothers Pithæus into their Body of Canonical Law. —It is recorded in the writings of Sozomen, Gelasius Cyzicus, Nicephorus, Cassiodorus, Suidas, Blastares and Ruffinus.§ Dupin

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Councils and the Fathers, that priests, deacons, or SUBDEACONS are not bound by the law of Celibacy.

* Hi sacerdotum nomine interdum comprehenduntur.

† Deaconis et presbyteris in Latinâ ecclesiâ nunquam licuisse uxoribus quas ante sacros ordines duxerant uti.

‡ Vide Pithæus Corp. Jur. can. Dist. 31. c. 12.

§ Soz. l. c. 22. Gel. par. 2. *Actor. Conc. Nic.* p. 170. Nic. l. 3. c. 19.

observes, that "some have questioned its authenticity, rather through fear of its being urged against the present discipline, than on any solid grounds: and adds, that such persons should consider, that clerical Celibacy is a mere matter of discipline; that the discipline of the Church may change according to the times; and that it is not necessary for its defence to prove that it has always been uniform, in all places."*

It is maintained by Mendoza,† that no authoritative attempt to induce or compel the Clergy to observe Celibacy, or live separately from their wives was made before the year 300. In or before that year, Osius Bishop of Cordova found means to persuade nineteen Spanish prelates, assembled in council at Elvira, to issue canons to the foregoing effect. These canons, however, as plainly appears by the Epistle of Pope Siricius, to Himerius Bishop of Tarragon, in the year 385,‡ were practically disregarded even by the Spanish clergy; and certainly they had no effect out of Spain. Besides, it is to be observed, that this Provincial Council was never confirmed by any General Council, while that of Ancyra in the year 314, and that of Gangra in the year 324, both in favour of clerical matrimony, were. Indeed it was extremely unlikely that any general assembly of even moderately enlightened Christian bishops would have sanctioned a Council, which, in addition to a leaning towards the Novatian heresy, had exhibited such an instance of contemptible superstition as to forbid candles to be lighted in the churchyards by day, lest the souls of the departed saints should be thereby disquieted.§ In fact the Council of Elvira, so strenuously upheld by Mendoza, was not only not confirmed by any General Council, but denied by several of your canonists and theologians. Binius says it ought to be rejected by the Church;‖ Melchior Canus says its 36th canon is erroneous;¶ Bellarmine says it erred in many things;** and Baronius says it deserves to be suppressed for favouring the Novatian heresy.††

With an apology for detaining you so long—which, in truth, I found unavoidable, from the proposed subject of my letter, I gladly return to it.

We learn from Sabellicus, who died in the year 1506, that Britain was the first of all the provinces that received the name of Christ; and that it did so about the year 170. Several eminent writers, besides him, concur in assuring us, that a Christian Church was established therein, long before the Popes presumed

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Cass: *Hist. trip.* lib. 1. cap. 13. Suid. in voce παφνετ. Blas. *Syn. Alph. lit.* γ Ruf. Hist. l. i. c. 4.

* Eccl. Hist. v. i. p. 600.

† De Confirm. *Conc. Illib.* l. 2. c. 86. *ad* Clem. VIII.

‡ Vide Pithæus Corp. Jur. Canon.

§ Canon 34. ‖ In Tom. 1. Concil. ¶ Locor. Theol. l. 5. c. 4.

** De Imag. l. 2. c. 9. †† Tom. i. numb. 119 *et trib. seq.*

to govern and control it.* That the British clergy were in the habit of marrying during the earlier ages of their Church, is equally well attested. And that they persevered in that habit for several centuries after the Popes had usurped supreme authority over them, is fully evinced by your ecclesiastical records.

The monk Augustin, acting on the instructions of Gregory the Great, was the first who attempted to enforce Celibacy among the British clergy: and in order to facilitate his attempt, which was made in the year 600, he began, under the expressed permission of the Pope, with limiting it to the higher orders; although Leo had extended it to sub-deacons, in all other parts of Europe, about one hundred and sixty years before. His attempt, however, proved abortive. In the year 975, Dunstan, another of the Pope's agents, followed his example; but his endeavours were equally unavailing: and, moreover, occasioned great disturbances. In the year 1102, Anselm, Archbishop of Canterbury, a primate at least as devoted to the will of the Pope as any of his predecessors had been, induced the prelates, who composed the then council of London, to require imperatively the total abstinence of the clergy from their wives. But the consequences of this rigorous requisition were soon found to be shocking in the extreme. Public complaints were made to this SAINT, that *loco prohibiti conjugii, cœpisse per totam Angliam regnare vitium sodomiticum, et* EX CLERO *contagium illud ad laicos serpere,* Shocking, however, as these consequences were, they had no effect whatsoever in dissuading the obsequious creatures of the Pope from prosecuting their endeavours to enforce his tyrannical obligation: for by the Council which was assembled in London, in the year 1108, a decree was issued, purporting that those priests who had not complied with the prohibition of the Council of 1102, should either relinquish their wives, or forbear to say Mass. The law of Celibacy was further enforced by Pope Innocent II. in the year 1138: and, at the same time (you will blush on the recollection of the fact) those priests who had abandoned their wives, with whom they had become, as our Lord tells us, one flesh, indissolubly connected, in a mysterious manner, as himself to his true Church, were tolerated in keeping concubines; and thus was the law of God, as declared by Moses, and our blessed Saviour, outraged in a two-fold manner. But still, as we learn from Bale, who wrote in the fifteenth century, many learned and respectable clergymen persevered in their bounden fidelity to their wives.† The sons of the married clergy, who officiated in the Churches of England,

* The learned Works of the late Rev. PETER ROBERTS, especially his History of the Ancient British Church, in the COLLECTANEA CAMBRICA, will afford the reader some satisfactory information on this, and other subjects connected therewith.

† CENT. 10.

were so numerous, about forty years before, that Pope Paschal II. in a letter to Anselm, giving him a dispensation to admit them to holy orders, assigned as his motive for so doing that "they constituted the greater and *better* part of the clergy."*

That marriage was prevalent among the English clergy, till near the commencement of the thirteenth century, is sufficiently evident from a passage in an Epistle of Alexander III. in the year 1130, to the then Bishop of Hertford.† The Welsh, or Ancient British clergy, as we learn from various respectable authorities, were entirely or at least comparatively exempt from papal discipline and authority before the eleventh century: a fact which would naturally generate a persuasion, if substantial proof were wanting, that those among them, who deemed matrimony conducive to their well-being, engaged, without hesitation, in that holy state, after the example of the Primitive Christians. And this, accordingly, we find to have been the case. One prominent instance is obviously sufficient for the present purpose. The Welsh Chronicle, called the Chronicle of the Princes of Wales, mentioning the death of Rhydmarsh, Bishop of St. David's, in the year 1098, states that he was the son of Julien (Sulgenus)‡ who was bishop of the same see; and the most erudite of the Welsh. Giraldus Cambrensis tells us, that the sons of the Welsh clergy customarily inherited the Churches of their fathers."§

In Ireland, where Christianity appears to have been planted at a very early period ;‖ where it had long maintained much of its pristine purity and simplicity; where it had been adorned by the exemplary virtues of the Culdees; where papal controul had not, for several centuries, been freely and fully exercised ;¶ and from whence a vast number of pious, zealous, and learned indi-

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* Quia in Anglorum regno tanta hujus modi plenitudino est ut major et melior clericorum pars in hâc specie censeatur.—Apud Ead. Hist. nov. l. iv. p. 91.

† Dec. Greg. ix. l. 3. Tit. 3.

‡ En igitur Sulgenus adest mihi jam pater almus Pontificis David Cathedram, qui regit amænam.

§ Successivè et post patres, filii ecclesias obtinent; non electivè, sed hereditate possidentes. In Camb. Descript.

‖ Ledwich says it was established there before the fourth century: p. 54, Constat, (says Bossius,) ex annalibus Prosperi, anno 431, missum a Cœlestino pontifice Palladium episcopum ad Scotos; sed, adjecit Prosper, jam credentes in Christum. Quo circá tradunt in Scotiâ, quæ tunc erat Hibernicâ, Christi cultum disseminatum eodem tempore, quo in Britanniâ, sub. an. scil. 203, Victore sedente. De Signis Eccl. l. 8. c. 1.

¶ See Usher and Ledwich. Tindal, in his Nazarenus, proves, by high authority, that the religion of the ancient Irish bore, in almost every respect, a much greater resemblance to the reformed religion of the Church of England, than to the actual religion of the Church of Rome. O'Halloran tells us, (*Gen. Hist.* p. 301,) that Mortagh convened a Synod of the Irish Prelates at Aongus Grove in Meath, in the year 1118, before which, he observes, the *Popes never enjoyed any direct power or authority whatsoever over the Church of Ireland:* adding that he had extracted his representation of the Irish Church and its privileges, with no small labour and reading, *from the most authentic records, ecclesiastical as well as civil.*

viduals had issued, for the edification of other nations, and had acquired for their country by their virtues, the appellation of *Insula Sanctorum*,* clerical Celibacy was not perfectly established even at the close of the twelfth century. In truth, the becoming spirit of independence which actuated the Irish in early times as may be inferred from, among other documents, the Epistle of the monk Columbanus to Pope Boniface IV. in the year 614, on the subject of the "Three Chapters,"† guaranteed them sufficiently, for some time, against the adoption of any part of the Roman discipline or doctrine, not evidently consonant with Scripture, or sanctioned by General Councils of the Church.

The only *ecclesiastical* document, at present within my reach, relative to the wedlock or Celibacy of the Irish Clergy, anterior to the sixth century, is an injunction of a synod of Irish Bishops in the year 465, with regard to veiling the wives of the inferior clergy; an injunction which fully proves that they, at least, were in the habit of marrying. Mr. Ledwich tells us, that the chorepiscopi, or archipresbyters were married till the twelfth century. And Mr. O'Halloran says, that, in some instances, bishops had been married men.

That marriage was no obstacle to the advancement of a clergyman to episcopal dignity, in Ireland, before the twelfth century, there are, indeed, the most satisfactory evidences. Malachy, a monk, who was Archbishop of Armagh, in the year 1130, appears to have been the first who strenuously endeavoured to enforce clerical Celibacy in Ireland; and in doing so excited great disturbances, as we learn from Balæus:—"The holy women," (*sanctæ mulieres,*) says that writer, "called him a hypocrite, and *alienæ rei invasorem.* His friend St. Bernard, who wrote an account of his life and reputed miracles, tells us

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* Jonas, in his life of Columbanus, speaks of the Irish nation thus: *Gens quamquam absque reliquarum gentium legibus, tamen in Christiani vigoris dogmate florens, omnium vicinarum gentium fidem præpollet.* Cap. 1. F. Gulimanus *(in vit. S. Florent,)* says, *Hibernia sanctissimorum doctissimorumque est officina.* Marianus (lib. ii. p. 375), says, *Plurimis sanctis viris Hibernia plena habetur.* And S. Bernard (*de vit. Malachi,)* says of Ireland, Locus verè sanctus, fœcundusque sanctorum. To these may be added the eulogium of Mosheim: *Sciebam,* says he, *(Hist. Eccl. intern.* par. 2. c. 3. *not.* p. 307.) *Hibernos qui Scoti hoc ævo (cent.* 8.) *nominari solent, litteras præter ceteras Europæ gentes his obscuris temporibus amasse et coluisse, atque varias Europæ provincias tum discendi, tum maximè docendi causa peragrasse. Ubique hoc et sequenti sæculo in Gallia, Germania, Italia, Hibernos sive Scotos videas cum laude doctorum munere fungentes.* The learning and piety of Columbanus, Kilianus, Aidanus, Colmanus, Sedulius, Celsus, Brendanus, Gallus, Farseus, Clemens, Virgilius, and Scotus Erigena, several of whom founded schools among the Anglo-Saxons, Burgundians, Franks, Germans, and Helvetians, were highly venerated in their respective ages.

‡ In this Epistle, the monk boldly tells the Pope, that if he has swerved from the truth, he ought not to complain that his children oppose him; because, in that case, adds he, "your children are changed into the head, but you into the tail of the Church." *Filii vestri in caput conversi sunt, vos vero in caudam.*

that, in his time, the bishops of Ireland were married ; and that, in the see of Armagh, before the time of Celsus, who was his contemporary, (an. 1106,) there were eight learned bishops of that see who, to avoid the snare of the vow of Celibacy (*laqueum voti cælibatûs,*) would not seek institution from the Roman pontiffs. Balæus, in his catalogue of illustrious writers, gives a concise account of Celsus, in which he tells us, that that primate had a wife and children during his episcopacy as, until his time, was customary in Ireland : and that the primacy was held by hereditary succession through fifteen generations.*

The Epistle of Pope Clement III. in the year 1189, to the then Archbishop of Cashel, exhibits a convincing proof that half a century after the time of Malachy and St. Bernard, the Irish bishops were in the habit of marrying ; or, at least that the circumstances of their being married and having children, were no obstacle to their elevation to the apostolical dignity ; and consequently, that genuine apostolical institutions were still observed in Ireland. Speaking of the sons of bishops, the Pope says, to his Grace of Cashel, "If they be the issue of lawful wedlock, and that no other canonical obstacle interpose, they may lawfully ascend to holy orders, and be beneficed in the Churches over which their fathers have presided, or do actually preside."† This indeed, as you have seen, was the established custom in Ireland.

Having thus I think sufficiently shewn you, that clerical marriage was customary in England and Ireland, so late as the twelfth century, I shall conclude this letter with directing your attention to a circumstance, not unconnected with the subject under discussion, and not unworthy of your notice in passing ; I mean the difference between the sentiments apparently entertained by the Pope just mentioned and his predecessor Alexander III. : or rather to an instance of that politic adaptation of papal government to the conditions of different countries, which

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* Celsus Armachanus Archiepiscopus, et totius Hiberniæ primas, ex nobilissimo Hiberniensum natus genere, post elementa prima literarum adhuc avidior, pertransito mari, ad Oxoniam accessit, florentissimum Anglorum gymnasium. Ubi excussis per compluscules annos omnibus omnium exercitiis, cum magnis doctrinæ thesauris in patriam remeabat. Uxorem et liberos habebat Celsus, etiam in episcopatu, ut moris erat apud Hibernos ad eam ætatem usque. Hereditaria enim successione pontificum cum spirituale totius terræ primatu, per xv. generationes gerebant, et eorum octo literatissimi, sine ordinibus papisticis. Nec patiebantur episcopari quemquam in illâ diocæsi, extra eandem familiam ac tribum. Hæc post Bernardum in vita Malachiæ, adfirmant Vincentius, Antonius et Petrus de Venetiis, judicantes ex tyrannico antichristi spiritu remesse omni morte puniendam. Celsus tandem ab his seductus qui in hypocrisi mendacia docebant, dæmonorum doctrinam in clero conjugia damnantem, delirus senex introduxit in Hiberniam primus. *Cent. 2. fol.* 81.

† Si ex legitimo sint matrimonio procreati, nec aliud canonicum obviat ; licitè possunt ad sacros ordines ascendere, et in eisdem ecclesiis in quibus præsunt, vel præfuerunt genitores eorum beneficium obtinere. *Decret. Greg. IX. lib.* 1. *Tit.* 17.

the Court of Rome has not unfrequently practised; and of which we have had a very striking proof in our own times. In his Epistle addressed to the bishops of England, in the year 1176, Alexander says, "We order that you by no means suffer the sons of priests to officiate in their father's churches, or to obtain them on any occasion; but that you endeavour to remove such persons altogether from the churches in which their fathers are known to have officiated :* a prohibition which, he says, in a subsequent letter to the Archbishop of Canterbury, resulted from the maxim, that "the Church of God abhors hereditary succession;"† for he admits that a son may preside over the church, over which his father had presided, if another person intervene between them. Whether this difference of ecclesiastical government, in the cases of England and Ireland, arose from a solicitude on the part of the Popes to have vacant benefices at their disposal in the former, and the contrary with regard to the benefices of the latter; or whether it was occasioned by a disposition to conciliate the Irish clergy, which did not operate in respect of the clergy of England, over whom the Popes had certainly exercised greater control, is not worth deciding. All I shall observe is, that the reason assigned by Alexander for resisting the succession of a priest's son to his father's benefice, viz. that "the Church of God abhors hereditary succession;" a reason which, by the way, it would be difficult to confirm by the New Testament, and the contrary of which stands countenanced by the Old, was readily set aside, whenever the interests of the Popes required it to be so; as indeed might be inferred from the Epistle of Pope Honorius III. in the year 1220, to the Church of Belgium, the substance whereof is given by the canonist Pithæus in these words: Alius quam Papa non dispensat ut filius in ecclesia paterna immediatè succedat.‡ To authorise, permit or dispense with what, at least in the opinion of your Popes, the Church of God abhors, seems rather unbecoming on the part of its reputed head.

I remain, dear Sir, your's truly,

STEPHEN FREEMAN.

* Jubemus ut filios sacerdotum in ecclesiis paternis ministrare vel eas qualibet occasione nullatenus patiaris: sed ipsos ab ecclesiis in quibus patres eorum ministrasse noscuntur, studeas penitus amovere. *Decret. Greg. IX.* l. 1. *tit.* 17.

† Quòd successionem ecclesia Dei hæreditarium detestatur. *Ib.*

‡ *Decret Greg. IX.* l. 1. *tit* 17.

ON THE UTILITY OF THE IRISH LANGUAGE TO THE MINISTRY OF THE ESTABLISHED CHURCH.

No. II.

Even in the reign of Richard III. the darkest age of Ireland's history, and previously to the Reformation in England, we find a wise prelate of the see of Dublin, petitioning the parliament to relieve him from the inconvenience which parliamentary outlawry of the Irish tongue had occasioned; and obtaining a statute to be passed, which recited, that because the English clergy were ignorant of the Irish tongue, the cure of souls in some parts of his diocese was "piteously neglected," and enacted, that he should have liberty to present natives to certain of his livings; a thing which was at that time contrary to the statute law of the land.

This was the act of a Roman Catholic prelate; another, the primate of the kingdom, St. Richard, or Richard Fitz Ralph, had, about 60 years before that, actually translated the New Testament into Irish, a version of which is now lost to the world.

As soon as the Reformation beamed forth upon England, a kind of twilight ray of its salutary orb was visible in Ireland, and something of fair promise of political and religious improvement began already dimly to appear. The first paragraph of the instructions given, during the reign of Edward VI., to Sir James Crofts and the council in the year 1551, when he was made Lord Deputy, runs thus: "To propagate the worship of God in the English tongue, and the service to be translated into *Irish* to those places which need it." Instructions well suited to the counsels by which the 20th article of the Church was first ordained.

When Elizabeth, famed for wise ministers, succeeded to the throne, she was thus advised by Sir Henry Sydney: "In the choice of ministers, for the remote places where the English tongue is not understood, it is most necessary that such be chosen as can speak Irish; for which search should be made, *first* and *speedily*, in your own universities." Should his advice be followed in this matter, he pledged himself thus: "for the success of the measure, on peril of my liffe you shall find it retorned with fayme, before three years be expired."

Thus urged by the experience of Sir Henry, and still more by the advice of the great Lord Bacon, this prudent Queen took some steps towards the accomplishment of this work. The Act of Uniformity passed in the 2nd year of her Reign, (c. ii. s. 15.) had declared as follows:—"and that if some good means were provided, that they (the Irish) might use the prayer, service and administration of the sacraments, set out and established by this Act, *in such language as they mought best understand*, the due honour of God should be thereby much advanced." She had likewise caused a fount of Irish types to be provided at her expense, "in hopes that God in mercy would raise up some to translate

the New Testament into their mother tongue." The prayers of the church were ordered to be printed in the Irish language and character; and it was ordained that a church should be set apart in the chief town of every diocese, where they were to be used, and a sermon preached to the common people in their own language; which, as Mr. Richardson informs us, was attended with the desired success; many of the clergy and laity eminent for rank and piety having heartily joined in this work.

King James I., wrote thus in the 17th year of his reign, "to the Lord Deputy,"—"and because we understand that the simple natives of that our kingdom," &c. "are still kept in darkness, and apt and ready thereby to be misled into error, superstition and disobedience, by the Popish Priests, who abuse their simplicitie and ignorance, which proceedeth through want of ministers whoe could speak their owne language, whome they may understand; because our Colledge of Dublin was first founded by our late sister of happie memorie, Queene Elizabeth, and hath beene since plentifully endowed by us, principallie for breeding upp the natives of that kingdom in civility, learning and religion, we have reason to expect that in all that long tyme of our peaceable government, some good numbers of our natives should have been trained upp in that Colledge, and might have beene employed in teaching and reducing those which are ignorant among the people; and to *think that the governors of that house have not performed that trust imposed in them, if the revenewes thereof have been otherwise imployed; and therefore we do require,* that henceforth special care be had, and that the *visitor*s of that universitie be required particularlie to looke unto and take care of this point, and the supplying of the present want, that choice be made of *some competent number of towardlie young men, alreadie fitted with the knowledge of the Irishe tongue, and be placed in the universitie, and maintained there for two or three years, till they have* learned the ground of Religion, and be able to catechise the simple natives, and deliver unto them so much as themselves have learned; and *when any livings that are not of any great value fall void among the meere Irish, these men to be thought upon before others, or to be placed with other able ministers that possesse livings amongst the meere Irishe,* where, for the defect of the language, *they are able to do little good,* to be interpreters unto them, and be maintained by them after they are made fitt for that imployment; and in the meane tyme, that during their continuence in the Colledge, *they may be maintained* partlie by the contribution from the ministers that possesse many livings among the Irishe, partly by the sequestracons of some living in remote places where there is little exercise of the ministerie, partly by some helpe out of recusante fines, or by some other good course, that shall be thought most fitting to youe; and that youe consider with our Primate, and some other of our chief Prelates, for this or some other good course, to be taken for supplying of this defect, which we think will be a principal means to reclaime the ignorant people."

I would beg to call the reader's particular attention to this extract and to bear it in their recollection.

The next King, Charles I., followed the same policy with his father, the following is a short extract from his letter, dated ye 2nd year of his reign, and written to the Archbishop of Armagh, the celebrated Ussher, with instructions relative to ecclesiastical matters; he says that, moved by certain propositions of this Prelate, he desires not only to ratify the orders of King James, but also to "make some necessarie addition to the same."—Referring then to the articles of direction to Lord Chichester, the Lord Deputy, he requires of the Primate, "to take special care that the people there may be instructed in the principles of religion, by those to whom it apperteyneth; and that the Newe Testament and book of Common Prayer, translated into Irish, be frequently used in the Parishes of the Irishrie; *and that every non-resident there do constantly keepe and continue one to reade service in the Irishe tongue, as is expresslie commanded by the 36th Article* of said orders"—these orders, it is to be observed, were issued to this effect by his predecessor King James.

This politic scheme was not deserted, even in the troubled times of the Protectorate, for there is in the books of the Privy Council the following entry, "upon reading the report of Doctor Winter, &c.,"—"touching Mr. James Carey, and of his fitnes and abilityes to preach ye word, both in English and Irish; and upon consideration had thereof, and of the usefulness of guifts in order to ye conversion of the poor ignorant native; it is thought fitt and ordered, that the said Mr. Carey doe preach to ye Irish at Bride's parish, once every Lord's Day; and that he doe occasionally repair to Trim and Athye to preach as aforesaid; and that for his care and paines therein he be allowed ye salary of sixty pounds p. annum, to be paid quarterly, &c. &c."

"Dated at Dublin Castle ye 3d of March, 1665."

"R. P.; M. C.; R. G.; M. T."

Lastly, in the reign of Queen Anne, the House of Commons ordered a bill to be framed, upon a resolution of a committee, that "it will be requisite that a competent number of ministers, duly qualified to instruct the natives of this kingdom, and perform the offices of religion to them in *their own language*, be provided and encouraged by a suitable maintainance." It was too late in the session for the bill to pass into a law.

I shall now shortly review the proceedings of the ecclesiastical authorities of this land, with reference to the preaching of the Gospel in the Irish language, and to the subject matter before us.

The following is an extract from *the Constitutions and Canons Ecclesiastical, treated upon by the Archbishops and Bishops and the rest of the Clergy of Ireland, and agreed upon with the King's Majestie's License, &c. in their Synod, begun Anno Dom.* 1634.

'VIII. And every beneficiary and Curate shall endeavour, that the confession of sins and absolution, and all the second service,

(at or before the communion to the homily or sermon,) when the people all, or most are Irish, shall be used in English first, *and after in Irish*, if the ordinary of the place shall so think meet."

LXXXVI. And the *said Clerk shall be*, &c. and *where the minister is an Englishman, and many Irish in the Parish, such a one as shall be able to read those parts of the Service, which shall be appointed to be read in Irish*, (if it may be.)"

"XCVI. And where all, or most part of the people are Irish, they shall provide also the said books, (the Bible and two books of Common Prayer,) in the Irish tongue, as soon as they may be had."

In the year 1703, the lower House of Convocation passed a resolution, which they sent up to the upper House, setting forth the advantage of preaching in the Irish tongue to the people; to which the prelates returned for answer, "as to preaching in the Irish, we think it useful where it is practicable;" and, in 1709, the same body passed several resolutions respecting the printing of the Bible, the Liturgy, and a short exposition of the Church Catechism, in the Irish language; and we find also, among their resolutions, the two following:—

"Resolved, that some fit person be provided and encouraged to preach, catechize, and perform Divine Service in the Irish tongue, at such times and in such places as the Ordinary of each Diocese, with the consent of the Incumbent of the Parish where such offices shall be performed, shall direct."

"Resolved, that *such Clergy of each Diocese, as are qualified by their skill in the Irish language* for this work, and are willing to undertake it, *may have the preference, not only in their own Parishes, but in any other part of the Diocese.*"

The resolutions of the said body in 1711 are particularly remarkable, as they bear more especially on the great object of this paper; they declare, that the carrying on the great work of converting the Irish, "requires persons of more skill in the Irish language, than the generality of the Parochial Clergy, are masters of;" and resolve, "that application be made *for a fund for the Education of natives in the University of Dublin*, and for the support and maintainance of a sufficient number of grave and duly qualified persons in Holy Orders to be provided," &c., "to assist the Parochial Clergy, where a considerable number of the Parishioners do not understand English, in all such things as shall be judged necessary to promote the conversion of the Popish natives; and in such manner, and under such rules and instructions, as by a canon to be framed for that purpose shall be appointed;"—it then proceeds to make some resolutions respecting the necessary books.

Mr. Richardson informs us, that "a small allowance" was "settled in that house for the encouragement of a few natives;" and, if we turn to the letter of James I. which I have before quoted, it will appear probable, that the endowment in the University of Dublin, of 20*l.* annually for certain scholars, who are given what is called native's places, had its origin in the allowance above referred to, at least, that they were suggested by these hints;

and were instituted for the maintenance of students in the Irish language, with a view to their being thus better prepared for their ministry, among the people of the country by whom that language was spoken.

With respect to lectures given in the University of Dublin, in the native tongue, we are acquainted with the following facts, independently of such matters as have been recited before. Bishop Bedell, in a letter to Archbishop Ussher, dated September 18th, 1630, speaks of one who had translated the Bishop's catechism into Irish, as having been instructed at the *Irish lecture* there, which existed during the time of Bedell's Provostship. It also appears, about the year 1680, the time when the great philosopher Robert Boyle interested himself in these matters, that Dr. Narcissus Marsh, the then Provost, engaged persons at his own charge to teach Irish in the University ; and that their public lectures were attended by 80 persons, a large proportion of the students in those days. This Provost was himself author of a grammar in that tongue. We are told also, that, about thirty years afterwards, Dr. Hall, the Vice-Provost, supported a person to give private lectures therein ; and the Archbishop of Dublin, Doctor William King, another great name, encouraged a person to teach it publicly, whose certificate is signed by the Provost, Benjamin Pratt, and also by the venerable names of Baldwin and of Gilbert. It testifies thus of the undertaking, "Mr. Charles Lyniger, for three years last past, with our consent and approbation, has taught many of the students in the said College the Irish language ; *humbly* of opinion, *if said work were promoted and encouraged, it might prove a means, by God's* blessing, *to convert the Irish natives, and bring them over to the established Church.*" Whether, therefore, the native's place in our University be connected with the teaching of the Irish language therein, or not, we here see that the college has ample precedent for establishing an Irish lecturership therein, afforded in ancient times by the measures of such men as Ussher, Bedell, Marsh, King, Baldwin, and Gilbert. I could add to this list the authority of very many prelates of the times, who concurred, and greatly assisted, in all these plans ; but this would lead into too lengthened a detail ; they will be found, together with some accounts of the success of Irish preaching in several places, in a work entitled, "A brief sketch of various attempts which have been made to diffuse the knowledge of the Holy Scriptures, through the medium of the Irish language." * From all these it appears, that the plan of preaching to the Irish in their native tongue, was one which, with all necessary measures that were calculated to promote it, was considered universally to be of great political and spiritual importance, from the time when civilized education and true religion commenced to revive in the land, until their growth was checked by the stormy times of rebellion and havoc, followed as they were by the no less unfavourable period, when the dissolute manners of King Charles the Second's Reign, the great decay of religion in Great Britain, and the increasing miseries and dissentions of Ireland, caused such things to be almost totally neglected.

* Particularly at pages 27, 136, and 137.

But the embers still lived in the hearts of the wise and good, with occasional scintillations, until about one hundred years ago. Enough may perhaps have been said upon this head; but the combined importance of the subject, and powerful weight of the authorities, will surely plead a sufficient excuse for dwelling yet further upon it, in connection with the opinions of such men as Bacon, Ussher, Boyle, Bedell, his biographer Bishop Burnet, and, lastly, the celebrated Doctor Johnson.

In a paper of Lord Bacon's, addressed to Mr. Secretary Cecil, A. D. 1601, and styled "Considerations touching the Queen's service in Ireland,"* he remarks, "But there should go hand in hand with this some course of advancing religion indeed, as the sending over some good preachers, &c.; and the taking care of the versions of Bibles and Catechisms, and other books of instruction, into *the Irish language*, and the like religious courses."

Archbishop Ussher not only suggested the propositions referred to in the above quoted letter of Charles I., supported Bedell in the convocation already mentioned of 1634, and encouraged and assisted him in his translation of the bible, but is said to have even ordained a person for the ministry in Ireland, who was unacquainted with the Latin language, "being satisfied," as his biographer Dr. Parr declares, "that such an ordinary man was able to do more good, than if he had Latin *without any Irish* at all;" nor was he, says the Doctor, deceived in his expectations.

The exertions made, and expenses incurred, by the great Robert Boyle, in republishing the Irish New Testament, which was out of print in the year 1680, are well known; his general view of the subject may be collected from the review of his extensive correspondence relating to it, and printed in his works, to which I refer, and content myself here with transcribing from an original letter of that great philosopher, which is now before me, the following sentence: †—It is addressed to Archbishop Marsh, and dated London, July 8, 1682.—"After having expressed my satisfaction, that two such eminent persons as my Lord Meath, and yourself, were *heartily* engaged in so pious a work, as the printing the Old Testament in Irish, for the use of the Popish natives, and those that should or would preach to them in their own language," &c.—The letter concludes with his announcing, that he will contribute to the work one-third of the expence attending it. The subject was vastly important in the eyes of these eminent men, as will further appear from a letter written to Boyle, by the then Bishop of Meath.—"That which gives me the greatest hopes of success in this is our *good Provost's care and zeal* in training up the present youth of the country in reading the Irish; this may be a *seed plot* for the Church;" and as such, it was encouraged by the then Archbishops of Cashel and Tuam, and many of the Bishops, who, as well as the Provost, united in sentiment with this great philosopher.

I must again revert to the authority of Bishop Bedell, with which I shall combine that of his biographer, Burnet, Bishop of Sa-

* See his Works, Fol. 1740. iv. 552. † Full extracts from the original letters here referred to, shall appear in future Numbers of this Work.

rum. It is well known that, after the age of fiftyseven, he commenced the study of the Irish language, of which he became a competent master. His mind was harassed with the reflections created by the fact, that the people of his diocese were wholly Irish; and that his clergy were "English, which have not the tongue of the people, nor can perform Divine offices, or converse with them;" that "they were barbarians to them:" besides, therefore, his many well known exertions towards the completion of an Irish version of the Holy Scriptures, and other holy books; and besides his establishing an Irish lecture, of which I have spoken, when he was Provost of the University; he made every effort to procure clergymen who were qualified to preach to the people in their native tongue, rejected several for the want of this attainment, and obliged the ministers to "perform Divine offices in a tongue understood by the people." This appears from the form of his collations, which Burnet gives us in his life, p. 77. It is important to remark, that a particular blessing appears to have attended his labours, and that both his translation of the Bible, and his spiritual ministry, through the medium of their own language, was so acceptable to this grateful people, that, although he died in the midst of the rebellion, in the year 1641, and was considered to be a heretic, he was not only suffered to be buried in his own burial place according to the forms of the Church of Ireland, but was accompanied to the grave by the chief of the Rebels, who fired a volley over it, crying out in Latin, "*Quiescat in pace ultimus Anglorum;*" while one of the priests who were present exclaimed, "*O, sit anima mea cum Bedello!*"

All interest on this subject began to die away very early in the last century. Shortly after Mr. Richardson's work, which was printed in 1712, appeared; a pamphlet was published, (A. D. 1714,) which, as it proposes exhibitions for the students in the Irish language, a professorship in the College of Dublin for teaching that tongue, and stipends for such duties to be appointed, evidences that at that time the ancient lecturerships, and other encouragements, which had been given in the University for the study of the Irish language, had ceased, or been turned from their original object. The proposals of the writer are precisely similar to what I desire to urge; and he observes of them, that the measures would "be so far from inculcating the Irish tongue, that *the English language and religion would insensibly take place and spread among them,*" meaning the people who were thus preached to in their native language.

We can trace but little on the subject of Irish preaching for a long period of time after this; Doctor Samuel Madden, indeed, in the Year 1738, in his "reflections and resolutions proper for the gentlemen of Ireland," recommends, that they should employ "a body of itinerant clergy to preach to the natives;" but this suggestion produced no effect; nor does the necessity of such a measure seem to have occurred to any person of reflection, until of very late years, if we except the celebrated Doctor Johnson: but I shall reserve the opinion of this great man for our next division, the answering of objections, as it will connect the two parts of the subject.

TRAVELS IN IRELAND,

FROM AN OLD MANUSCRIPT.

We have been favoured with the perusal of a Manuscript of great interest, containing Travels in Holland, Scotland, and Ireland, during the years 1634--1635. A note in the beginning of the MS. by the bishop of Dromore (the celebrated Dr. Percy) states that it was written by one of the Egerton family. We have been kindly permitted to make extracts, which we have selected from the Tour in Ireland. It deserves to be observed, that with the exception of Fynes Moryson's work, this is the earliest book of travels in our country. Moryson confines himself principally to political affairs, but our Tourist, who appears to have visited Ireland on some farming speculation, extends his observations to the state of the country, and topics of general interest. The owner of this valuable MS. is anxious to have it published, if he can obtain a sufficient number of subscribers to secure himself from any loss. We sincerely hope that the specimen we lay before our readers will tempt the literary world to encourage this undertaking. Our tourist sailed from Port Patrick, and landed on Island Magee. Having made some observations on Belfast, and Newry, he proceeds to Dundalk: we prefer however giving his own words.:—

This towne of Dundalke hath been a towne of strength, and is still a walled towne, and a company of 50 soldiers are here in garrison, under the command of Sir Faithfull Fortescue.

This towne is governed by two bayliffes, sheriffes, and aldermen; the greatest part of the inhabitants of the towne are popishly affected, and allthough my L: Deputie att the last election of Burgesses for parliament, commended unto them Sir Faithfull Fortescue, and Sir Arthur Jerningham, yett they rejected both, and elected a coople of recusants. One of the present Bayliffes is popish.—Abundance of Irish, both gentlemen and others dwell in this towne, wherein they dare to take the boldness to goe to mass openly. This towne seated upon the sea, soe as barkes may come within a convenient distance with the floode. Much low levell flatt land hereabouts, which is often overflowed in the winter; and here is abundance of fowle, and a convenient seate. Here we lodged att one J. Veasies house, a most mighty fatt woeman: shee saith shee is a Cheshire woeman, neere related in bloode to the Breretons. Soe fatt shee is as shee is soe unweeldy she can scarce stand or goe without crutches. This is reported one of the best innes in the north of Ireland, and in 8d. and 6d. onely the knave tapster over reckoned us in drink.

July 8. Wee left Dundalk, and came to Tredaugh,* which is accounted 16 mile, butt they are as long as 22 mile. About 5 mile

* Drogheda.

hence wee saw Sir Faithfull Fortescue's house or castle, wherein for most part he is resident, which he holdes by a long lease upon a small rent under my Lord Primate of Armath. This is a daintie, pleasant, healthful, and commodious seate. Dureing ten miles rideing from this Towne, much rich greene land, and the countrie well planted; the other 6 miles towards Tredaugh, untill you come neere unto itt, not soe rich land, nor soe well husbanded.

Tredaugh. This Towne, as it is the largest and best built Towne I have yet seen in Ireland, soe is it most commodiously seated upon a good navigable river called Boyne, whereinto flowes the sea in soe deepe a channell (although itt bee verye narrowe) as their shipps may come to their doores. This river is built on both sides, and there is on either side a convenient key, and stone wall built all along the river, soe as a ship may lye close unto this key, and may unloade upon hir. Itt is like the key of Newcastle, and those channells I have seen in Holland in their streetes. This towne commodiously allsoe situated for fish and fowle. It is governed by a Maieor, Sheriffes, and 24 Aldermen: most of these, as allsoe the other inhabitants of the towne, popishly affected, insoemuch as those that have been chosen Maieors, who for the most part have been recusants, have hyred others to discharge that office. One man (itt is said) hath been hyred by deputation to exequute that place 13 times. The present Maieor allsoe is butt a deputie, and the reason why they make coy to exequute that office is because they will avoyde being necessitated to goe to Church.

I observed in this cittie divers faire, neate, well-built houses, and houses and shopps well furnished, soe as I did conceive this to be a rich towne, the inhabitants more civilized and better apparelled. But this is graced with nothing more than my Lord Primate's pallace, which is seated neere unto the east gate. This is a neate, hansome, and convenient house, built within this 20 years by Primate Hampton. The building is four square, of wood rough cast, and is nott high. An hansome plaine, though long and narrow hall, 2 dineing rooms, one little neate gallery, which leads into the Chappell, which allsoe is a prettie little, plaine, and convenient Chappell, whereinto there leads two wayes, the one at the great doore out of the hall or court, the other, which is more private, out of the gallery; there is a little pair of organs herein. Whilst Dr. Usher (my Lord Primate that now is) is here resident, he preacheth constantly every Lord's day in the morning in the Church: there is a Sermon therein in the afternoone, and after the same is ended, one of my Lord's Chaplaines repeates his sermon in his owne Chappell, whither not only all his owne famiely resort, but allsoe (the common doore beeing open) those of the Towne that please may resort thereunto.

In one of the dineing rooms is this conceite, the armes of this See and Bishopricke, and Bishoppe Hampton's owne armes, or coate, enquartered togeather, and underneath is this inscription or motto: 'FAC TU SIMILITER.' Here is a prettie neate garden, and over against

the window in the gallery end, upon a bank, these words in faire great letters are written, 'O, MAN, REMEMBER THE LAST GREAT DAY.' The bank is bare, the proportion of the letters is framed and cut in grass. In this pallace the Primate is most resident when he is not att Dublin.

In this towne are two Churches, one placed on the one side the river, the other on the other; over which is a wooden bridge. In the great Church my Lord Primate preacheth every Sabbath; in the bodye of the Church, over against the pulpitt, the Communion Table is placed lengthwise in the isle. The bodye of the Church is kept in good repaire; the chancell, as no use is made of it, soe it is wholly neglected, and in noe good repaire, onely herein is a faire monument for my Lord Moore, his Ladye, Sir Edw. Moore, and Sir Thomas Moore, his sons, and their wives and children. Among these is one erected for the Ladye Salisburie, now liveing att Chester.

On the other side, opposite hereunto, is Sir Frauncis Roe's monument, who died when Maiore: he is pictured in his scarlett gowne.

July 9th. From Tredaugh wee came to the Swords, which is 14 miles thence, and 6 from thence to Dublin. Here we lodged att the sign of the boote, a taverne, and were well used, and found far better accommodation in soe meane a village than could be expected.

The way from Tredaugh hither, as daintie fine way as I ever ridd, and a most pleasaunt countrie; greatest part corne upon the verye sea coast, and very good and well reared corne, the barley now beginning to turne, and will be ripe before the rye.

Here I saw very faire large English kine; I enquired the price, which is about £2, or £2 10*s.* or £3. These worth in England double the price. Land here sold for about 20 years' purchase, settes for 5*s.* or 6*s.* an acre, and meadowing for £2 an acre, some for £1. Some land about Dublin is sett for £2, £3, and £4 an acre.

Wee came to the cittie of Dublin, July 9th, about 10 houre.—This is the metropolis of the kingdom of Ireland, and is beyond all exception the fairest, richest, and best built cittie I have met with in this journey (except Yorke and Newcastle.) Itt is farre beyond Edenburgh, onely one streete in Edenburgh (the great long streete) surpasseth any streete here. There is the Lord Deputy resident in the Castle, and the State and the Councell of this kingdom. There is allsoe an Archbishop of Dublin, which is the second in the kingdome.

This cittie of Dublin is seated upon the river Liffie, which is not navigable above the bridge. The river is noe good channell, butt full of shelves and sands; and here is a very vile barred haven, over which few shipps can pass that carrye 400 tuns, or thereaboutes. The harebour here is very naked, playne, and the least shelter and protection from storms that I have found in any haven. The most shipps ride by the Rings-end, which is a point which runnes into the sea, butt itt is soe low as itt is verye poore and bare shelter, and little defence against the violence of the stormes, soe as the

King's shippe which lyes here to scowre the coastes, is constrained to remoove for harbour, sometimes under the head of Howaed, sometimes under the opposite shoare.

As I came from Dublin to Hacquett's towne, I saw the head of the Liffie where shee breakes out of the mountaines; this is not above 7 miles from Dublin, and yett fetcheth a course of 40 miles before it come to Dublin. There are about thirteen Churches in this Cittie—Christ Church, a Cathedral, where the Lord Deputie and State frequent. The Chauncell is onely made use of, nott the body of the Church, wherein are verye great strong pillars, though verye short; the Chauncell is but plaine and ordinariely kept, the bodye of the Church a more stately building.

St. Patrick's Church is the Cathedrall and prime Church in this kingdom. Itt is denominated from St. Patricke, tutelar saint and protector of this kingdom. It is in best repaire, and most neatly whited and kept of any Church I have seen in Scotland or Ireland; especially in the Chauncell, wherein itt is curiously and very artificially arched and whited ouerhead. The bodye of the Church is a strong auntient structure, wherein are great and strong pillars, butt this is nott floored overhead. This structure affoardes 2 Parrish Churches under one roofe, in either of which there is a sermon every Sabbaoth.

In a corner, a small part of the middle isle, there is a prettie, neate, convenient place framed, wherein there is a sermon every Sabbaoth, at 10 houre, and this, though itt bee verye little and narrow, yett is sufficiently enlarged to receive a great congregation, by reason of a capacious gallery round about, wherein are abundance of seates placed one above another with great advantage of roome. There is alsoe at 1 houre in the afternoon a sermon in the quire.

In the higher end whereof was a verye famous, sumptuous, and glorious tombe of my Lord of Corkes; this, by the commandment of the Deputye, is taken downe, and is now to be erected in the side of the same quire. The marble whereof this was made was gotten within 3 miles of this Cittie. St. Warburrs is a kind of a Cathedrall, herein preacheth juditious Dr. Hoile, about 10 in morning and 3 in afternoon, a most zealous preacher and generall scholler in all manner of learneing. St. Owens is the parish wherein my Lord Primate was borne, and here in this Church doth hee preach every Lord's day at 8 hour, whilst he is in towne. I heard him uppon Sabbaoth last, the most excellent able man, and most abundantly holly, gratious man that I have heard.

July 10th. This day I dined with my Lord Primate of Ireland, Dr. Usher, who is a tall, proper, comely man, about 56 yeares of age—a plaine, familiar, courteous man, who spends the whole day at his studye, except mealtimes. Hee seems to bee a man of pregnant parts, who hath good intelligence, hee is well reade in antiquities. His entertainment good and plentifull, butt nothing curious nor excessive; he is a most holly well affected Bishopp, a good companion, a man of good discourse. Having some conference with him about the reading of the book, which gives liberty for recrea-

tion uppon the Lord's day, he used this expression, that there was no clause therein commanding the Ministers to reade the booke, butt if itt were published in the Church by the Clearke or Churchwardens, the King's command is performed. This was his sense and opinion. Here was this day at dinner Doctor Richardson, Bishoppe of Ardagh, a Cheshire man borne, an able man, and a good scholler; he was borne neere Chester, and married Sir Hen. Bunburie's daughter —whom I went to visitt after dinner—a tall, hansome, fatt woman. This Bishoppe is an intelligent man, and gave me good resolution and satisfaction in many things.

Hence I went to the Castle, wherein my Lord Deputye resides, within which are both the Houses of Parliament, whereof I tooke a view, much less and meaner than ours. The Lord's House is now furnished with sixty or seventy armours for horse, which are my Lord Deputye's. This a roome of noe great state nor receipt. —Herein there sate the first session about 80 Lords, not soe many the latter. The Commons House is butt a meane and ordinarie place, a plaine and noe very convenient seate for the Speaker, nor Officers. The Parliament men that sate in this House were about 248; there are about 30 or 32 shires, which send 60 or 64 Knights for the shire, the rest are Burgesses. Here in this Castle wee saw the Councell Chamber, wherein stands a very long table furnished with stooles att both sides and ends. Here sometimes sitt in Councell about 60 or 64 Privie Councellors. Here wee saw the hall, a very plaine roome, and the dineing roome, wherein is placed the cloath of estate over my Lord Deputye's head, when hee is at meate. Beyond this is the Chamber of Presence, a roome indeed of state; and next unto this is there a withdrawing chamber, and beyond that a prettie, neate, short gallerie which leades to the Councell chamber. This was lately built by my Lord Falkland, whilst he was here Deputie; the lower part of it is built archwise, and verye gracefully, soe as itt is a great ornament to the Castle, about which are very high walls, and of great strength, and a draw-bridge, which is pulled uppe every night.

The command which this Castle hath over this Cittie is from some of the leads and towers above on the toppe of the Castle, whereupon there is ordinance planted, and one faire brass piece of Ordinance is placed in the Court, before the gate. Parker committed a forfeiture here in taking out the stopple, for which he was seized uppon, and I paid 6d. to redeem him.

Here my Lord Deputie hath lately erected a gallant stately stable as any I haue seen in the King's dominions. It is a double stable, there being a strong wall in the middle, to either side whereof stand the horses' heades. Thirty horses may stand all safe on either side, the stables being very large. These are exceeding high, att least 5 or 6 yards, and very neere the same breadth. Noe plankes made use of, butt Holland brickes, placed uppon the edges whereon the horses lye, and you walke; these as safe to walke uppon as to lye uppon, and these are made of Holland earth, which is harder and

more durable much than our clay, with these the streetes are paved in Holland.

July 11 Wee went to Sir Thomas Rotherham (who is a Privie Councellor) who used us respectively, and accompanied mee to the castle, and showed mee the Courts of Justice; which are conveniently framed, and contrived, and these verye capacious, the Starr Chamber, the Chancerye, the King's Bench and Common Pleas:— these rooms as usefull as ours in England, but here is not such a stately structure, or hall to walk in, as Westminster Hall. I saw allsoe the church, which was erected by the Jesuites, and made use by them 3 years: there was a Colledge allsoe belonging unto them, both these erected in the Back-lane. The pulpitt in this church was richly adorned with pictures, and soe was the high altar, which was advanced with stepps, and railed out like Cathedrals. Upon either side hereof was there erected places for confession. Noe fastened seates were in the middle or bodye hereof, nor was there any Chauncell; butt that it might bee more capacious, there was a gallery erected on both sides, and all the lower end of this Church, which was built in my Lord Faulkland's time, and whereof they were disinvested when my Lord Chauncellor and my Lorde of Corke exequuted by commission the Deputy's place. This Colledge is now joyned and annexed to the Colledge of Dublin, and in this Church there is a lecture every Thursday. We saw allsoe St. Stephen's Hall, wherein are disposed about 18 schollars, who are allsoe members of the Colledge, whereunto this Hall was annexed. This sometimes was a Cloister for the Cappuchins, who said mass and preached in a prettie little Chapple or chamber: this was likewise taken from them about that time, and now there is praiers in itt twice a day. My Lord of Corke allowed £40 per annum to maintain this lecture in the Jesuites' Church, but now hath withdrawn this exhibition. In this streete, which is called the Bridge-streete, allmost opposite to the Hall, there died this day an Irish merchaunt, and as wee passed by we heard either his wife or sister roaring out, as though she were violently distracted: this they say is verye ordinarie with the Irish, and is their custom.

I went this day to view the Colledge, which is called Trinitye Colledge, and was erected by Queen Elizabeth, and indowed with about £1400 per annum. There is a Provost hereof, Dr. Chappell, Vice-Provost, and 6 Senior Fellowes, whose Fellowshippes are worth £9 per annum besides their diets; there are 8 Junior Fellowes, whose Fellowshippes are worth besides their diets £3 per annum.— Poore Scholars, about 60, whose Schollarshippes are onely worth their diets. There are about 60 poor Schollars, and about 15 Fellow Communers. In the Chapple is a monument for Dr. Challoner, sometimes Provost of this Colledge, and father to my Lord Primate's wife. Hereunto belongs a prettie little convenient garden. This house is seated in a good aire out of the cittie, and neere the sea. They glory much in their librarye, whereof I took a full view, and there were shewed unto mee many manuscripts; one they highly

esteeme, which they call Friar Bacon's worke, and say the same is not any where extant save with them; butt he must have a stronger faith to believe it than mine, for it is new bound, a verye faire manuscript without any blott or blemish; it treates of all manner of learneings: but that itt is Friar Bacon's worke doth not appear either in the frontespiece, title, or any part of the booke, as allso the subject seemes unto me, and the style, nott to bee Friar Bacon's worke; but here itt is soe received and reported. This librarie is not large, well contrived, nor well furnished with bookes. They say itt is to be disposed of to some other uses, and a new librarie and schooles to be erected.

July 12 I heard my Lord Primate at 8 hour att St. Owens Church, which is his parish whereinn hee was borne, where hee preacheth every Sabbaoth, whilst hee is in Dublin: I never heard a more powerfull, and convincing sermon, and indeed hee is a most holly and heavenly man, and as pregnant witted as any I have heard. Hee doth most industriously apply his studye, which hee hath placed at a good distance from his house to prevent distraction, and diversion, by the access of any companye to visitt him, who are not admitted to disturbe his studyes.

This his course and order is soe publique, as that few come to him att any time of the day, save att the houres of relaxation, which is from 11 to one, and soe about supper time; the rest of the day from 5 in the morning untill 6 in the evening is spent ordinariely in his studye. I dined with him allsoe, July, 13, and then hee was much more free and familiar with mee: I had much private conference with him, and after dinner hee tooke mee into his closett, where although there bee not verye many bookes, yet those that are, are much used and imployed. Herein he shewed mee the whole workes of the Waldenses which are verye rare, they cost him £22 sterling; they are in folio and octavo, about ten or twelve volumes. The language wherein they are printed is a miscellaneous language, mixt French and Spanish: these were sent him from a councellor in Fraunce, as allsoe a copie of the plotts, and designes, and proceedings of the Inquisiteors in Fraunce. Hee shewed mee his Articles of Religion printed 1563: butt I left mine with him, which was more ancient, and orthodox than his. Hee did enforce mee to take away and reade a paquett of newes which came unto him then, before himselfe had cast an eye upon itt.

Att 10 houre this Lords day I heard Doctor Hoile preach att St. Warburrs, and att 3 in afternoon in the same church. Hee is a most holly man, full of zeale, and grace, a generall scholler butt nott sufficiently furnished with wordes to express that fullness of matter which abounds in him, who is a mere Cynick to the world, butt doubtless a gratious man in the sight of God. You may with much ease, and conveniencye heare 4 sermons every Lord's day, and as I was informed six sermons may be heard on one day.

This cittie of Dublin is extending hir bounds, and limitts verye farre; much additions of building laterly, and some of those verye

faire, stately, and complete buildings. Every commoditie is growne verye deare, you must pay allsoe for an horse hire 1s. 6d. a day: here I met with an excellent juditious and painful smith. Here are divers commodities cried in Dublin as in London, which it doth more resemble than any towne I have seen in the King of England's dominions.

July 14 Upon Tuesday, July 14, I left Dublin, and came to Hacquetts towne, about 11 houre att night. Itt is accounted 27 miles, butt itt is as long as 37. After you pass four miles from Dublin, you travell thorow the mountains, which are drie land, and some of them good pasture for cattle that are young, and sheepe, butt these are not sufficiently stocked. Towards evening wee passed thorow troublesome, and dangerous wayes and woods, and had wandered all night, had we not hyred an Irish guide, by whose direction wee arrived at 11 houre att Hacquetts Towne, where wee lodged in a little, lowe, poore, thatched castle. Here Mr. Watson a Lancashire man hath a plantation. As we passed this way, I observed the head of the river Liffie, which comes under the bridge att Dublin, whence it is made navigable by the floode, which goeth a mile above the bridge, and little further, I passed allsoe, about 18 miles from Dublin, by the head of the Slane, which runnes to Waxford, and is there navigable, and 20 miles above Waxford.

Hacquett's Towne. This towne is called in Irish Hagger's Towne, is built upon my Lord of Ormond's land, which he holds by lease for about 50 years. This is in the province of Leinster, and in the Countie of Catherloe.* Itt is lately made a markett Towne, (a poor one :) it is most inconveniently seated amongst the mountaines, a barren drie soile, and not easily improved and made rich. A branch of the river of the Slane runnes below this towne, wherein are butt a few straggling houses: some land is here sett by Mr. Wattson att 2s. and some att 3s. 4d. an acre, as to John Forkington, and for 30 years. Here is good butter made as in England, and they say good cheese, butt I tasted none. This is the Diocess of Loghlein, and soe is Sir Morgan Kavanagh his estate, the Bishoppe hereof was lately Deane of Limbreck.

Here Mr. Wattson hath erected a daintie new church, and maintaines a good minister, Mr. Rootes wive's brother. Hee allows him £40 pension per annum and his house, and a competent provision of ground. Hee paid for the purchase of this lease about £500 fine: and hee payes allsoe an £100 rent. Hee hath allreadye improved itt unto more worth than £400 per annum, and hath much prejudiced his plantation by insisting uppon overhard conditions and demands. Here we were verye courteously and kindly entertained all night, by Mr. Needham.

TO BE CONTINUED.

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* Carlow.

ON THE SYMBOLIC BOOKS OF THE CHURCHES OF ENGLAND AND IRELAND.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

Sir,

In reply to your correspondent T. of last month, (page 109,) I beg to offer the following remarks. Jewel's Apology, and Nowel's Catechism cannot be considered as of the same authority with the Articles, Liturgy, and Homilies, since no clergyman is required to subscribe to them, or acknowledge them in any manner. It is well known that Jewel's valuable work was published with the approbation of the clergy of his day, and universally acknowledged to be the best defence of the Reformation, but this was never publickly declared by any act of authority. Nowel's Catechism has however a higher claim, and a short history of it, will at once answer T's other queries. In the reign of Edward VI. all schoolmasters were directed to teach a catechism, styled in the King's proclamation, *Catechismus Christianæ disciplinæ summam continens,* but it is not certainly known who was the author of it; some have ascribed it to Poynet Bishop of Winchester, and others to Nowel, perhaps because he might have revised it, or written his own on the same plan. This I think is what is meant by Nowel's *third* catechism. I have never been able to see a copy of it. In the early part of Elizabeth's reign, Nowel composed his *larger catechism,* and in 1562 he presented it to the Convocation, by whom it was sanctioned, and recommended for public use, after they had made some alterations. It was published in 1570, and dedicated to the Archbishops and Bishops. An abridgement of this by the author, is called his *smaller catechism,* and both *larger* and *smaller* were translated into Greek by Doctor Whitaker the Dean's nephew. I agree with your correspondent in lamenting that all these works are not now more studied by our clergy. Both Jewel's Apology, and Nowel's larger catechism are to be found in the Enchiridion Theologicum, edited by Dr. Randolph, which contains many other valuable tracts. A new edition has just appeared from the Clarendon press, in 2 vols. 8vo.

Your obedient servant,
X.

REVIEW.

The Life of the Right Hon. Richard Brinsley Sheridan—By Thomas Moore, Esq. Two vols, 8vo.—London, Longman & Co.

In pursuing our Review of these volumes, we feel it necesssary to remind our friends of the motives and restrictions upon which we have undertaken it: and to prepare those who may expect an interesting summary or a political disquisition, for a few grave remarks

upon the errors of worldly education, the influence of evil example, the insufficiency of talent without principle to confer dignity or support reputation, the fallacy of those excuses which epicurism would suggest for kindred pleasure and pursuits, and the false and fleeting nature of that happiness which is sought only in the indulgences of sense, the excitements of ambition, or the intoxication of perpetual and riotous amusement.

At the risk of our academical and classical reputation, we must in the first place avow our regret, that the precepts of the Gospel are not more prominently assumed in our classical seminaries as the basis of youthful morality: and indeed we fear that we shall be deemed hypercritical or trifling men by some of our graver readers, in beginning our strictures with Sheridan's school days, and remarking upon a transgression so common and venial as that described in the good-humoured and interesting letter of Doctor Parr, with which Mr. Moore opens his narrative. That boys will steal apples, we know: and that many a boy who has distinguished himself by this and other "mischievous pranks" at school, has afterwards become a worthy and useful member of society, we are free to confess: but we know also, that if boys are not taught on Christian principles that *every* theft is a breach of the law of God, the probity of after life will find but a frail security in the false honour of the world. This may indeed prevent the vulgar villainy which brings the poor man to the hulk or the gibbet, but it will not restrain the votary of pleasure or of interest from pursuing his object by the indirect breach even of the principle he professes to respect. We do not apply this consequence in all its strength to the subject of the present memoir, because we think, with Mr. Moore, that he possessed much native generosity of character, with which honesty is commonly associated as a sentiment, though too often neglected as a rule. We would, however, from the aberrations observable even in this most favourable case, impress upon those of our readers who are concerned in education the necessity of a peculiar watchfulness, lest the attractions of this native amiability should lead them to relax the strictness of discipline and precept, and to treat lightly those irregularities of youth to which the world is reconciled by habit, by prejudice, and often by the deceptive veil of brilliant talents and qualities, but in which the Christian Instructor sees the first step out of the narrow road of virtue; and where of course he will place his strongest guards, and exercise his most anxious superintendence.

Notwithstanding his wild and idle habits, it is clear that Sheridan's time at Harrow was not spent without considerable improvement; though in the ordinary business of the school he exerted himself no farther than just to avoid disgrace. His reading, so far as it went, was secret and desultory; guided by caprice or curiosity, and prompted perhaps by a latent vanity to which minds of his cast are peculiarly prone. Indolent and careless as he was, he probably even there felt the ambition, so common to genius that it may almost

be reckoned one of its most frequent concomitants, to find his own way to knowledge, and to follow it through private and eccentric paths from whence he might emerge in the full triumph of matured and cultivated intellect, and place the acquisitions of industry to the credit of nature.—Of this feeling at a much later period of his life we have an instance recorded by Mr. Moore, on the failure of his first parliamentary oration, when he exclaimed (with an oath which we need not repeat,) "It is *in* me, and it shall come out."

We have said that we do not intend to follow Mr. Moore's narration, and shall therefore pass on to Sheridan's settlement in London after his marriage with Miss Linley, and endeavour briefly to trace the circumstances which seem to have influenced the moral and literary tenor of his subsequent life.

The first of these was his poverty: the necessity which it imposed on him of bringing his talents immediately into productive employment, and consequently adopting the maxim which had probably figured over his father's theatre, that "they who live to please, must please to live." This early determination of his genius to the stage, and of his taste to the desultory and pleasurable pursuits and studies connected with it, (though a natural consequence of his own juvenile associations, and of his father's strange enthusiasm for that profession, and therefore to be lamented rather than condemned,) had probably an unfavourable effect in dissipating his powers, and lowering the aim of his literary ambition. We mean not to underrate the talent necessary to the production of such comedies as those of Sheridan; but we would call the reader's attention to Mr. Moore's remark in another part of the volume, viz.—that the best performances of this kind in our language, were all written *by very young men;* and we would add, (in proof of the deteriorating effect of such an application of early genius,) a fact which Mr. Moore has omitted—that not one of these writers ever achieved, and few of them ever attempted, any work of a more permanent and dignified character, or left behind them a reputation which could induce a rational or prudent instructor to point to their names as an excitement to the youthful student.

Yet even at this period Sheridan seems to have formed a more just and sober judgment of the value of discipline and moral cultivation in youth, than might have been expected either from his temper or his experience:—though the latter probably dictated his censure of Lord Chesterfield's system of education, (quoted p. 134) that "it would make the pupil too soon a man."

Another part of this same fragment of Sheridan's early papers, (135) contains, as Mr. Moore well observes, the secret of his confidence in his own power. It accounts moreover for the extraordinary and silent progress of his mind, under all his apparent negligence of its cultivation. For though it is likely that indolence had no small share in his preference here expressed of "thinking" to reading, there is no doubt of the truth of his remark, that a strong intellect will derive more improvement from its own medita-

tions, with a moderate share of study, than from "continual feeding;" which, though it stimulates the literary appetite, and thus produces an appearance of mental health and vigour, overloads and wearies the mind, and makes it rather the recipient of the thoughts of others, than the originator of thought by its own exercise. We would not, however, suggest to our young friends, an apology for idleness, and therefore warn them that reading is only to be limited by the capacity of the mind, and not by the caprice of the fancy: that ignorance will not secure originality, nor the understanding perform its work without a regular supply of materials.

Sheridan indeed appears to have possessed, not only a great fertility of original thought, but a very remarkable power of appropriating hints and ideas from others, connecting them with whatever was the subject of the moment, and producing them in so new a light or so happy an application, as to give an air of complete originality to his version, when the boldness of the plagiarism would have startled a wit less fertile, or a genius less confident in its own strength. We could trace some curious instances of this, if our plan did not limit us to more serious matter. We shall therefore only say, that we mean not to derogate from Sheridan's just and high reputation, but rather to produce his example in favour of a remark which we fear may be thought paradoxical, viz: that the richest minds can best afford to borrow; and that such minds often draw from the sparks of a foreign fire the brilliancy of their happiest productions. But of this art the vulgar plagiary is incapable. It is only the tact peculiar to genius that can catch the minute points by which new and casual acquisitions may be interwoven with its original stores, not to supply deficiency, but to polish and illustrate its own manly and independent conceptions, and (if we may be allowed the privilege of an Irish figure,) to exhibit originality even in the reproduction.

In turning to the Volumes while writing these lines, we have found our opinion confirmed by Moore, and so happily expressed that we must give the passage, at the risk of suffering by the comparison:

"Sheridan, like all men of genius, had, in addition to the resources of his own wit, a quick apprehension of what suited his purpose in the wit of others, and a power of enriching whatever he adopted from them with such new grace, as gave him a sort of paternity over it, and made it all his own."—p. 254.

We have been a good deal amused with the pompous minuteness in tracing the growth of Sheridan's dramatic performances, from their first germ to their ultimate perfection. But we are not quite sure that it is prudent thus to admit the reader behind the scenes, and allow him to turn over all the scraps and fragments in "this workshop of wit." For ourselves at least, we must confess our disappointment at finding the slow and laborious process by which those sparks have been elicited, which we had admired as the natural and rapid corruscations of a brilliant fancy, thrown off without

thought or effort. We agree, however, entirely with Mr. Moore, as to the necessity of time, study, and patience, for the perfection of any literary work, and we would say of those especially which are calculated to influence the morals through the imagination; where the temptations to precipitance are strong in proportion to the strength of this delightful faculty. We speak here as moralists; and Mr. Moore confirms our opinion as critics, in a passage which we extract with pleasure:—

"Genius (says Buffon) is patience: or (as another French Writer has explained the thought,) '*La Patience cherche, et le Genie trouve.*' There is little doubt that to the co-operation of these two powers all the brightest inventions of this world are owing;—that patience must first explore the depths where the pearl lies hid, before genius boldly dives and brings it up into full light: there are, it is true, some striking exceptions to this rule; and our own times have witnessed more than one extraordinary intellect, whose depth has not prevented their treasures lying ever ready within reach. But the records of immortality furnish few such instances; and all we know of the works that she has hitherto marked with her seal, sufficiently authorises the general position, that nothing great or durable has ever been produced with ease, and that labour is the parent of all the lasting wonders of this world, whether in verse or stone, whether poetry or pyramids."—Vol. I. pp. 209-10.

To the above we shall venture to append, as a comment, the judgment of our immortal Milton. This noble sketch of the qualifications of a true poet was written in the year 1642, twenty-four years before the publication of the Paradise lost. We would heartily wish to hang it in the study and impress it upon the memory of every lover, reader, and writer of poetry, though (like Imlac) we might have the misfortune to be accused of requiring what man is incapable of attaining:—

"The thing which I had to say, and those intentions which had lived within me ever since I could conceive myself any thing worth to my country, I return to crave excuse that urgent reason hath plucked from me, by an abortive and foredated discovery. And the accomplishment of these lies not but in a power above man's to promise. But that none hath by more studious ways endeavoured, and with more unwearied spirit that none shall, that I dare almost aver of myself, as far as life and free leisure will extend. Neither do I think it shame to covenant with my knowing reader, that for some years I may go on trust with him towards the payment of what I am now indebted, as being a work not to be raised from the heat of youth, nor the vapours of wine, like that which flows from the pen of some vulgar Amourist, or the trencher fury of a rhyming Parasite: nor to be obtained by the invocation of dame Memory and her syren daughters; but by devout prayer to that Eternal Spirit, who can enrich with all utterance, and all knowledge, and sends out his Seraphim, with the hallowed fire of his altar, to touch and purify the lips of whom he pleases. To this must be added industrious and select reading, steady observation, and insight into all seemly and generous arts and affairs; till which in some measure be compassed,

at mine own peril and cost I refuse not to sustain this expectation from as many as are not loth to hazard so much credulity upon the best pledges that I can give them."

We beg pardon of our readers for this long extract, but we have always read it with such admiration, that we cannot think it will here appear tedious or irrelevant.

With a genius thus rich and luxuriant, a wit universally attractive, passions unrestrained save by the touches of a natural conscience, and the sympathies of a generous and kindly disposition, and a love of pleasure and conviviality, which wasted those sympathies, and enervated all the higher energies of his character, Sheridan began what may be called his first professional life—a life perhaps of all others the least favourable to the moral progress of such a mind. Though we have read this part of the Memoir with interest, as a curious illustration of the factitious importance which the spirit of the world attaches to the most trifling pursuits, we feel that Mr. Moore has given us more than enough of the dramatist, and turn with pleasure to the more dignified, and to us the much more attractive portion of Sheridan's public history. We have already disclaimed any intention of following his political carreer, a pursuit which belongs to another province of criticism, and would involve us in more controversy with his biographer than we deem suitable to our present object. Yet we cannot deny the tribute of our praise to the general integrity of his parliamentary course, though we neither approved of his principles at the time, nor have been reconciled to them by subsequent experience. We confess that Sheridan, though a hot and factious partizan, appears to us to have thought less of himself and more of his country than some of his political associates; and his timely and spirited aid in the hour of extreme danger will not be the less honourable to his memory, when coupled with the fact stated by Mr. Moore, that "it rendered him popular with *all but his own immediate party*." What a volume of comment does this sentence contain upon the principles of a *party* opposition! It seems to us to be one of the points in which modern political biographers have degenerated from the ancient models alluded to in our last Number, that for the severe morality of patriotism, they have substituted the doubtful and selfish principle of party connection—estimating public virtue by the test of fidelity to engagements, which the true patriot will reject, unless formed upon pure and disinterested motives, and limited by conditions which secure his independence in all important cases. We do not say that such a substitution is ostensibly or formally made, but it certainly pervades much of our modern biography of public characters on all sides.

But the moral influence produced upon Sheridan's life by his political associations, is our more immediate concern: and this, we think, need be traced no farther than to the well-known fact, that among the distinguished men with whom he thus connected himself at the outset of his public life, there was to be found as much

wit and genius, with as little morality, as England had seen since the days of Charles the Second. Upon a youth so untrained in Christian discipline, and attracted by the sympathies of genius and passion—to which may be added the gratification of pride, which was naturally included in the admission to such a society—it may be supposed that the temptations it afforded were likely to produce their full effect; and accordingly we find Sheridan running the career of riot even more ardently than that of ambition; till all the higher impulses of his fine mind were debased to the level of vulgar sensualism. We use this word advisedly, for we are persuaded that there is nothing so vulgar as vice; and that however its grossness may be polished for a time by sentiment or taste, or concealed by the disguise to which it insensibly resorts from a fear of public censure, it can never be divested of this inherent tendency to degrade and vulgarize the mind; and it will gradually produce the same effect upon the manners and conversation, in proportion as these counteracting checks are withdrawn. For the truth of this remark we appeal to such of our readers as have had an opportunity to watch the downward progress of licentiousness either in life or literature, and we throw it out as a guard against that seducing companionship of sin and talent, which is perhaps the most deadly snare to unguarded and ingenuous minds.

The Two Rectors—By one of the Authors of "Body and Soul."—Longman and Co. London.—12mo. 2d Edition. pp. 472.

We concluded in our last by some strictures upon the indecency with which our author has ventured to treat the character and memory of that learned and excellent man, the late Rev. Thomas Scott. We would willingly, if possible, set up the plea for him which the Apostle did for himself of old, that he did it "in ignorance;" and, sooth to say, it would appear possible at least, for in two or three pages after, we find an elaborate tirade against the monstrous evils resulting from teaching "the lower classes to read and write." The manner of introducing this is of the author's own devising:—a man coming into Mr. Folio's shop, requires to be supplied with "A Ram's-horn Trumpeter at the Walls of Jericho,"—"Pike's Consolations of Gospel Truth,"—"The Sufficiency of the Spirit's teaching without human Learning," and such like. Mr. F.'s indignation being excited at such a demand, (we may remark here, that a very respectable bookseller being enquired of, declared he never heard of such works,) takes occasion to discharge his spleen upon "the modern serious school" agents, as the authors and circulators of such books, and against the bad consequences arising from the bulk of our population being enabled to read such—but we must give his own words:—

"Then," said Mr. Folio, taking off his spectacles again, and pointing to the door, "such you won't get here, for I don't sell the stuff, and so," observing the man to hesitate, "you may take up your pack and trudge off, for I dont want to be convicted of poisoning honest people in the country." Then returning to me, he continued, "these are the blessed effects of your indiscriminate education! You have taught the lower classes to read and write, and they now reason, write, and read perversely for themselves; being taught, they now become teachers; and hence schism prevails in the Church and disaffection in the State.

This really is admirable; who but the author of the Two Rectors would have been able to discover such enormous evils resulting from reading and writing?—We correct ourselves; there is, indeed, upon record, the reasoning of a very ancient reformer upon the same subject, and much in the same strain; we refer to that worthy personage Jack Cade, as he is handed down to us by the graphic pen of Shakspeare:—

Cade. How now? Who's there?

(*Enter some bringing in the* Clerk *of* Chatham.)

Smith. The Clerk of Chatham: he can write, read, and cast accompts.

Cade. O monstrous!

Smith. We took him setting of boys' copies.

Cade. Here's a villain!

Who would have thought, indeed, that the burlesque accusation of having "most traitorously corrupted the youth of the realm, in erecting a grammar school," would ever have been advanced in all the sobriety of deliberate crimination? If this be not

The high sublime of deep absurd,

let our readers determine. Such charges require no answer: and those who could advance them as deserving consideration, can only be said to "glory in their shame."

To follow our author through all his wanderings, would be a thing as incompatible with the limits of a periodical like our's, as it would be disagreeable to our taste. We must therefore confine ourselves to the consideration of one or two of the more obnoxious parts of his book. The work is divided into ten chapters, each having a peculiar title; we shall therefore content ourselves with remarking upon "The Missionary," "The Keeper's Lodge," and "The Repentant Criminal."

In the first of these aforesaid chapters then, we are presented with a Mr. Newcombe, who having fallen into a deep melancholy upon the loss of his wife, goes out to India as a missionary, meets with nothing but ill success and disappointment, and returns home with an impoverished purse and broken constitution, to proclaim with his dying breath the folly of attempting to convert the heathen. As to this part of the book, it being confessedly fictitious, of course no more weight is to be laid on it by the enemies of missions, than there is laid upon the substance of our missionary reports by our author. It affords, however, a substratum to a compilation of

crudities, which are set forth as proving the absurdity of labouring with Hindoos or Hottentots, &c. upon the necessity of embracing the faith of Christ; and in looking at the materials so collected, we are extremely puzzled to determine, whether they most indicate complete ignorance of facts, or utter debility in the prosecution of an argument. To spare our readers the trouble of wading through the ill-digested mass, we shall state the following objections as forming the pith and marrow of this tirade. That the Heathen do not need such interference. That such efforts as have been made have proved abortive. That Missionaries are not sufficiently qualified. With regard to the first of these, take the following as a specimen of the author's acquaintance with the Hindoo national character.

"The Hindoos, as I dare say you know, are a well regulated and a very religious people, strictly conscientious, grateful, and well-disposed, and under these circumstances it has been questioned whether their happiness or virtue would receive any accession even from the introduction of Christianity. A large portion of the Europeans who have lived long in that country, I know, are of opinion that to aim at their moral and religious improvement is to work their ruin, for they think the population can never be more attached to each other, nor so peaceable and happy as at present."

Now let us compare with this the account given us by the late Dr. Claudius Buchanan, who having spent some years among this people, and being eminently qualified by learning, sound judgment and sober piety, writes thus in his memoir of the expediency of an Ecclesiastical Establishment for British India.

"The moral state of the Hindoos is represented as being still worse than that of the Mahometans. Those, who have had the best opportunities of knowing them, and who have known them the longest time, concur in declaring that neither truth nor honesty, honour, gratitude, nor charity, is to be found pure in the breast of a Hindoo. How can it be otherwise? The Hindoo children have no moral *instruction*. If the inhabitants of the British Isles had no moral instruction, would they be moral? The Hindoos have no moral *books*. What branch of their mythology has not more of falsehood and vice in it, than of truth and virtue? They have no moral *gods*. The robber and the prostitute lift up their hands with the infant and the priest, before an horrible idol of clay painted red, deformed and disgusting as the vices which are practised before it."*

"You will sometimes hear that the Hindoos are a mild and passive people. They have apathy rather than mildness; their hebetude of mind is, perhaps, their chief

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* The Hindoo superstition has been denominated *lascivious* and *bloody*. That it is bloody, is manifest from the daily instances of the female sacrifice, and of the commission of sanguinary and painful rites. The ground of the former epithet may be discovered in the description of their religious ceremonies: "There is in most sects a right-handed or decent path; and a left-handed or *indecent* mode of worship." —See Essay on religious ceremonies of the Brahmins, by H. T. Colebrooke, Esq. Asiat. Res. Vol. VII. p. 281. That such a principle should have been admitted as systematic into any religion on earth, may be considered as the last effort of mental depravity in the invention of a superstition to blind the understanding, and to corrupt the heart.

virtue. They are a race of men of weak bodily frame, and they have a mind conformed to it, timid and abject, in the extreme. They are passive enough to receive any vicious impression. The English government found it necessary lately to enact a law against parents sacrificing their own children. In the course of the last six months, one hundred and sixteen women were burnt alive with the bodies of their deceased husbands within thirty miles round Calcutta, the most civilized quarter of Bengal.* But, independently of their superstitious practices, they are described by competent judges as being of a spirit vindictive and merciless; exhibiting itself at times in a rage and infatuation, which is without example in any other people.†

These statements might suffice; we shall however just add one sentence coming as it does from the pen of a professed enemy to Missions on the score of their inutility and hopelessness, we mean the Abbe Dubois. He says, "The Hindoo is A MORAL MONSTER."

So much then for our author's knowledge of the Heathen whose long established religion he thinks it is only weakness to have a desire of displacing by the introduction of the pure and holy doctrines of the blessed Jesus.

In answer to the assertions as to the abortiveness of the efforts made and making abroad by Missionaries, we shall briefly state the following facts. Among the Hindoos an entire tribe has been induced to give up the practice formerly prevalent of putting to death all their female children. The horrible festival of Juggernaut once attended by hundreds of thousands of devotees from all parts of India, was so badly attended at its last celebration, that scarcely hands enough could be found to draw the Idol's car. Thou-

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* From April to October, 1804. See Appendix D.

† Lord Teignmouth, while President of the Asiatic Society in Bengal, delivered a discourse, in which he illustrated the revengeful and pitiless spirit of the Hindoos, by instances which had come within his own knowledge while resident at Benares.

In 1791, Soodishter Meer, a Brahmin, having refused to obey a Summons issued by a civil officer, a force was sent to compel obedience. To intimidate them, or to satiate a spirit of revenge in himself, he sacrificed one of his own family. "On their approaching his house, he cut off the head of his deceased son's widow, and threw, it out."

In 1793, a Brahmin, named Balloo, had a quarrel with a man about a field, and by way of revenging himself on this man, he killed his own daughter. "I became angry, said he, and enraged at his forbidding me to plough the field, and bringing my own little daughter Apmunya, who was only a year and a half old, I killed her with my sword."

About the same time, an act of matricide was perpetrated by two Brahmins, Beechuk and Adher. These two men conceiving themselves to have been injured by some persons in a certain village, they brought their mother to an adjacent rivulet, and calling aloud to the people of the village, "Beechuk drew his scymetar, and, at one stroke, severed his mother's head from her body; with the professed view, as avowed both by parent and son, that the mother's spirit might for ever haunt those who had injured them." Asiat. Res. Vol. IV. p. 337.

Would not the principles of the Christian religion be a good substitute for the principles of those Brahmins of the province of Benares?

It will, perhaps, be observed, that these are but individual instances. True: but they prove all that is required. Is there any other barbarous nation on earth which can exhibit *such* instances?

sands of children are receiving instruction in schools, and have the Scriptures of life in their hands. Thousands among the Negroes on the Western coast of Africa, and among the Hottentots, have been civilized and brought to habits of industry, decency, order, and piety. *Whole nations* in the islands of the Southern Archipelago, have cast away their idols, and embraced Christianity. We might proceed much farther, but if these are not benefits and benefits resulting from missions, it were useless to enquire more upon the point.

Indeed with regard to the expediency of Missions, it might, perhaps, have weighed more with our author had we contented ourselves by transcribing the original letters sent by George I. and by Archbishop Wake to Ziegenbalg and Grundler, who were among the first superintendents of Protestant Missions in India. Can either the loyalty or the orthodoxy of the author of the Two Rectors, permit him to utter a hint of probable inutility in that which has awakened the anxiety and received the sanction of not merely an Archbishop, but even of a King of England? Impossible. We shut up his lips for ever, with the impress of the mitre and the crown.

The chapter entitled "the Keeper's Lodge" contains an *exposé* of the writer's sentiments concerning sound doctrine, and in approaching it we feel that we are coming to the very root of all that animosity which the writer exhibits to certain of the clergy of the Church of England, holding as they do, sentiments so directly opposed to his own. He declares himself in short one of those who deny the doctrine of justification by faith only, and maintain that legal obedience is a necessary pre-requisite to the sinner's receiving pardon at God's hands. As to our author's having such opinions, we know well that there is nothing singular in it. He is but the representative of millions who have no better views of the way of salvation, and only upholds what may be termed the creed of the natural heart. This might excite in us feelings of profound melancholy merely; but when we find him deliberately asserting that the incongruous jumble of bad metaphysics and unsound theology which he calls Christianity, is indeed the doctrine of the Church of England, and the very teaching of Scripture itself, our melancholy gives place to indignation. We would remark also, particularly while upon the point, that in making the assertions he does, he straitens us extremely as to any possible ignorance on his part of what the truth really is, and almost forces us to suppose that he asserts things knowing them to be untrue. For how any rational being could take upon him to represent our church as pronouncing that, "Neither faith nor obedience singly can procure our justification," and refer to her articles and homilies in support of his assertion, we are at a loss to conceive. So it is however in the present instance; and we shall therefore in a very short space decide this matter, by a few quotations from the above mentioned documents. And first, let the article on justification speak for itself.

Article XI. *Of the Justification of Man.*

"We are accounted righteous before God, only for the merit of Our Lord and Saviour Jesus Christ, by Faith, and not for our own works or deservings: wherefore

that we are justified by Faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification."

So much for the article, now for the homilies.

In the first part then of the homily 'Of the Salvation of Mankind' we find the following statements. Having quoted from the third, eighth, and tenth chapter of the Epistle to the Romans, the writer proceeds to comment on them, drawing from them this conclusion, that "St. Paul declareth here NOTHING, upon the behalf of man, concerning his justification, but ONLY A TRUE AND LIVELY FAITH; which nevertheless is the gift of God, and not man's only work without God. And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified: but it SHUTTETH THEM OUT FROM THE OFFICE OF JUSTIFYING."

In the second part of this homily, that it might not appear as though the Church of England was singular in teaching the doctrine of justification by faith only, we are presented with a series of quotations from certain of the Fathers and ancient writers. Yes, from the Fathers!!! We hope this is not '*libelling*' them as Mr. Folio calls it.

"And after this wise to be justified, only by this true and lively faith in Christ, speak all the old and ancient authors, both Greeks and Latins; of whom I will specially rehearse three; Hilary, Basil, and Ambrose. St Hilary saith these words plainly in the ninth Canon upon Matthew; "Faith only justifieth." And St. Basil, a Greek author, writeth thus: "This is a perfect and whole rejoicing in God, when a man advanceth not himself for his own righteousness; but acknowledgeth himself to lack true justice and righteousness, and to be justified by the only faith in Christ." And Paul, saith he, doth glory in the contempt of his own righteousness; and that he "looketh for the righteousness of God by faith." (Philip. iii. 9.) These be the very words of St. Basil.

"And St. Ambrose, a Latin author, saith these words: "This is the ordinance of God, that they which believe in Christ should be saved without works- by faith only —freely receiving remission of their sins. Consider diligently these words: without works—by faith only—freely—we receive remission of our sins. What can be spoken more plainly, than to say, that freely—without works—by faith only—we obtain remission of our sins?"

"These and other like sentences, that we be justified by faith only—freely—and without works—we do read ofttimes in the best and most ancient writers; as, beside Hilary, Basil, and St. Ambrose, before rehearsed, we read the same in Origen, St. Chrysostom, St. Cyprian, St. Augustine, Prosper, Oecumenius, Phocius, Bernardus, Anselm, and many other authors, Greek and Latin."

Would it now be necessary for us to enter into a laboured argument to prove that the doctrine of justification by faith only is inculcated in our articles and homilies? Assuredly not. If the passages above cited do not clearly and unequivocally exclude works of every kind from any, even the least, influence in the obtaining of man's justification before God, no passage *could* be framed which would do so. The English tongue has ceased to be any longer a ve-

hicle of distinct ideas, if those words admit of confusion in the reader's mind; and in such case to enlarge upon the subject, would be an idle waste of pains and time. After our best efforts, the author of the Two Rectors might perhaps, *quote us* as countenancing *his opinions;* he might surely do it as rationally as quote those formularies of our Church referred to already.

We would just make a remark however upon this popular notion (for it is a popular one,) of the co-efficacy of Christ's merits and the sinner's in the procuring of salvation. Much has been said upon the subject; but the fact is, that it implies a direct absurdity. That favor which we receive upon account of what another has done, we are said to receive 'of grace,' because no reference is had to desert on our part. That which we receive upon account of what we do ourselves we are said to receive 'of debt,' it being justly our due. Now man may be considered in that relation in which he stands towards God, either as capable of presenting to God a service so complete, an observance of his laws so perfect, as to deserve heaven; or else, as being, from some incompetency or other, incapable of presenting it. Clearly there can be no middle state. The Scriptures declare in places innumerable, that through the effects of sin, man has been completely incapacitated from any possible pleasing of God by his own works or deservings. And they announce withal, that eternal life is offered as a free gift to sinners through the death and merits of Christ Jesus. What very nonsense is it then to speak of a combination of those two things, a Saviour's obedience and man's, as a joint purchase of redemption. The idea is as absurd according to all sound philosophical reasoning, as it is opposed to the express declarations of Holy Writ. There is sense at least in saying, that man can be justified by the works of the law, though it be a position contrary to what the Bible asserts. And there is good sense too in saying, that we may be justified upon account of what Jesus Christ has wrought. But to speak of a justification resulting from those two sources, partly from trusting in Christ, partly from trusting to oneself, is positive nonsense, for as St. Paul has long since recorded, "If by grace, then *is it* no more of works; otherwise grace is no more grace. But if *it be* of works, then is it no more grace; otherwise work is no more work."

The chapter entitled 'the Repentant Criminal,' is a practical illustration of the consequences of holding such views of Divine grace as are set forth in the previous portions of the work. A man is tried for a cruel murder; and being convicted, is visited while under sentence of death by Mr. Alworthy, who is described as supposing the possibility of even one so vile and miserable, being saved through grace. Such an idea excites Mr. Gordon's indignation to the highest.

"Taking Scripture for my warrant, I am constrained to declare, that the Gospel promises him no redemption. How far God, of his great, his infinite mercy, may spare him, I know not; but you can reckon upon nothing more than he has actually promised; and, I affirm, that the Scriptures make no promises to any but such as

fulfil the conditions it prescribes,—conditions which no abandoned wretch like this can fulfil. You, however, think, though you do not affirm it, that many may be saved unconditionally. May God ever preserve me from such a belief! I would not entertain an uncharitable feeling towards the very worst of God's moral creation; I would not, for any earthly consideration, aggravate the feelings of any connected with this, or with any other notorious delinquent; but having the desire, in my ministerial office, to shew those who hear me, the danger to which such men are exposed *who* transgress the most *imperative* of God's commands, God forbid that I should hold out, by the doctrine of *personal election*, a way by which, after the perpetration of the blackest and most appalling deeds, any may hope to escape that vengeance which so peculiarly belongs to the shedder of blood. But, Alworthy, I go much further; for, on the authority of the Scriptures I declare, that even they who have committed no crime of enormity, nor transgressed the laws of man, but who are yet infractors of the commands of God, when they come to die and begin a repentance upon their death-beds, that even they can entertain no well-grounded expectations of future acceptance."

We would remark upon the above quotation, that the doctrine of *personal* election is brought in, which has no more to do with the point under consideration, than has the falling down of the walls of Jericho upon the blowing of the Priest's trumpets: but to pass that, let us observe, that it would be hardly possible in the same space to exhibit a more profound ignorance of Scripture, or a more deliberate affront upon that Divine Saviour who came to seek and save them that were lost. By what authority is it that the author of the Two Rectors presumes to limit the efficacy of the Redeemer's sacrifice? Is it because that God has said, "Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool? or is it on account of that declaration of the Apostle John, "The blood of Jesus Christ his son cleanseth us from all sin?" Is it not a frightful thing that in these our days, a man should deliberately sit down to write a book stigmatizing those, who going upon the authority of Scripture and fulfilling the commands of their Divine Master and Lord 'preach the Gospel to every creature,' and would shut out from the wide pale of Heavenly mercies, none, however abandoned, if they do but repent, and believe on him, 'whom to know is life eternal.'

Yet mark the inconsistency which even those very opposers of the truth exhibit. At one time the accusation is that of being disciples of 'the modern *serious* school,' and again, that of maintaining an unholy laxity. The same persons in short are stated to be guilty of over-righteousness and unrighteousness; at once too strict and too careless. Such self-contradictions are contemptible, but were that all, it were comparatively nothing; it is the positive criminality of misrepresenting truth, and aspersing what is really 'lovely and of good report,' which bids us take up our pens to set a mark of reprobation upon a book that has already detained us too long. Were we indeed to consider simply the ability in argument which the author of the

Two Rectors exhibits, there were so little to be feared on that score only, that it might be deemed useless our having spent our strength upon him. But when we remember how prone the heart of man is to evil, and how flimsy a sophism may serve to confirm in error a disposition already but too averse to the embracing truth ; we would as CHRISTIAN EXAMINERS denounce a book whose direct tendency is to calumniate the most valuable among our Clergy ; to belie the real doctrines of our Established Church ; to bring into contempt the glorious efforts making for the diffusion of the blessed Gospel among the perishing heathen : nay, worse than all, to falsify Scripture ; and turn if it were possible the sweet fountains of life into waters of bitterness.

FOREIGN RELIGIOUS INTELLIGENCE.

EAST INDIES.

One of the Syrian Bishops in Travancore, near Dionysius, died lately, and another has very opportunely and unexpectedly arrived from Antioch. Our good Bishop was at Bombay when he arrived there, shewed him great attention and administered the Sacrament to him in the Government Church. He wrote a very affectionate letter to the Missionaries at Cottagam, apprising them of the Syrian Bishop's arrival. But indeed his heart is literally spiritually with us in every good work. As you are in the midst of Papists, I am sure you will be interested to hear of the conversion of one. A small family congregation assembles in my room every morning ; two of them are Roman Catholics, who expressed a wish last Easter to receive the Sacrament, as they have no priest of their own on these hills. Suspecting that they did not understand the nature of the ordinance, I explained it to them, and cautioned them against receiving it unworthily, consequently they declined communicating with us, and objected also that I never prayed to the Virgin, or any of the Saints. I explained to them my reason for the omission, approved of their determination not to take the Sacrament in their present state of mind, but recommended them to continue their attendance at our morning service, which they have done. I was informed that one of these, a Portuguese, was a most bigoted Papist ; judge then of my surprize and joy, the week before last, on receiving from him his four ivory images, his beads, and amulet ; and, at the same time hearing him express his conviction of the absurdity of trusting any longer in dumb idols, and his wish and readiness now to receive the blessed Sacrament from my hands. On the following Sabbath, I had the pleasure of administering it to him and his wife, and he expects all his relations, about twenty persons, to follow his example. The Lord be praised for this triumph of his word. A short time since, two Brahmins were baptized in Mysore, when they took from their shoulders the sacred cords by which that haughty caste is distinguished. I delivered them to the native Catechist who performs the service. In short the Gospel is triumphing in SouthIndia more than the most sanguine advocates of Missions at home can possibly anticipate. Dagon shall soon fall, and Christ be glorified.

CHINA.

According to the latest statements of the Roman Catholic Missionaries, there are at present in China 46,287 Christians, with 26 Chinese and 3 European Priests. There are also 29 male and 45 female schools. There is also a seminary where 12 young Chinese, destined for the Priesthood, study Latin, Theology, &c. &c.

GREECE.

Mr. Defernex, a Protestant Clergyman, having been invited to Odessa to undertake the education of the son of the

Count Kutchouby, found the inhabitants desirous of assembling for religious worship, under his ministry. He did not hesitate in complying with their request, when they had made the necessary previous arrangements at a general meeting. Mr. Defernex is now permanently settled at Odessa, as the pastor of the Church; and not only the French and Swiss Protestants of the neighbourhood attend, but many Roman Catholics, Russians of the Greek Church, Greeks, and even Mahometans. There is every probability that this commencement will be blessed with the happiest results, in a country where the Gospel has not only to encounter the reproach of the enemies of the very name of Christ, but where the number of real believers among those who make profession of the faith, is awfully small. The Protestant part of the congregation have contributed 1,500 roubles, the Russians, Greeks, and Mahometans, 1000, and the Swiss colony, 500 roubles, towards defraying the expenses of the Church.

MALTA.

An occurrence that has lately taken place at Malta, has excited some conversation. During a late procession of the Host in that Island, a British Officer, unwilling to join in that idolatrous worship, did not, as is usual, salute it, for which one of the attendant priests struck him,—*the man of war* however exchanged places with him who should have been *the man of peace*, and seeming not to notice the insolence of the priest, waited until he could inform the Authorities of the circumstances. The Authorities immediately ordered the Priest to be tried before the ecclesiastical tribunal, by which he was condemned to one year's imprisonment for his offence. Here the matter ought naturally to have been dropped, but His Holiness the Pope, having been informed of the whole circumstance, highly applauded the zeal of the culprit, ordered him to be immediately liberated from his confinement, and as a practical proof of his approbation, immediately promoted him to a cure in the Island. As a matter of course the ecclesiastical authorities obeyed, but the civil power, waiting until he had taken possession of his appointment, sent two of the police who conveyed him from Malta, by shipping him for Italy, desiring him to seek for what redress he could from his benefactor the Pope, His Holiness highly offended at so great a slight on his spiritual power, forwarded a lively remonstrance to our Minister Mr. Canning, who we are happy to say, treated this remonstrance of His Holiness with the contempt it deserved. And here the matter at present rests.

GERMANY.

Nuremburg.—On the 31st of October last, the commemoration of the establishment of the central Bible Society of Nuremburg was celebrated in Saint Martha's Church, which was unusually crowded. Dr. Veillodter, the President, opened the business by an eloquent speech, in which he stated that "the establishment of Bible Societies was the most remarkable feature in the nineteenth century, which daily assumed a more important part in the history of the World, and gave evident proofs of the further extension of real Christianity. During twenty years, more than five million Bibles and New Testaments had been circulated in the different European, Asiatic, African, and American languages. In all parts of the earth, such societies flourished for bestowing on the poor, the inestimable treasure of God's Holy Word. He observed that the report which had been just read, was the best proof of the liberality of the inhabitants, by whose means, 1927 Bibles, and 753 New Testaments have been issued during the past year." The business was concluded by a prayer from the Vice-President, the Rev. Mr. Seidel, and the singing of a psalm.

Saxony.—The lay members of the Roman Catholic Communion in this kingdom, are calling loudly for a reform in the public services of their church. They wish all unmeaning ceremonies to be rejected, the Sacrament to be administered in both kinds, images to be removed from the House of God, and to have every office of devotion performed in the language of the country, for the edification of the worshippers. In fact, they wish for a *reformation* in their Church, and it is well known, that a great number of the clergy in this enlightened kingdom, are promoting their views. This is another proof of the valuable labours of Van Ess, the Roman Catholic Priest at Darmstadt, who has for some years, been occupied in circulating the Bible among the Roman Catholics of Germany.

Darmstadt.—The subscribers to the collection of Sermons, by celebrated German preachers, of the present day, (published by Dr. Zimmerman, for the pur-

pose of assisting the inhabitants of Mulhausen,) amount to 9282. The money collected, exceeds 30,000 Florins, and will be sufficient to provide these pious persons, lately converted to the Protestant religion, with a church.

Prussia.—The number of Protestant Churches in Prussia, amounts to 7792.

NETHERLANDS.

The King of the Netherlands, has suppressed in his dominions, the society of *Brothers of Christian doctrine*, which undertook the education of the poor; the society is closely connected with the Jesuits in France, and his Majesty not approving of their discipline and practice, has in every instance, substituted teachers with more enlightened views, and better disposed to promote the welfare of the people.

Utrecht. — The Jansenists in this city, have published a defence of their conduct, justifying themselves from the accusations contained in the Pope's Bull of excommunication, given in our fifth number.

A Belgian paper states, that a native of the Netherlands, has lately given 100,000 Guilders towards the support of the Jesuit establishment in Ireland. A Guilder is about 1s. 9d. English.

DENMARK.

Copenhagen.—Much attention has lately been paid to the state of the clergy in this kingdom, and several able pamphlets have appeared, advocating their claims to a more liberal support. The Count Holstein in particular, has been distinguished by his zeal in their cause. He states that the generality of the clergy are not in a better condition than the peasantry, and calls on the Government to come forward to their assistance, remarking that this year would be a most auspicious year for such a change, as it is the millenary anniversary of the introduction of Christianity into Denmark. (King Harold was baptised in 826, when visiting the court of Lewis, at Ingelheim. Ansgarius returned home with him, as the first Missionary to his subjects.)

SOUTH AMERICA.

Buenos Ayres.—The fundamental law of this state, in favour of liberty of conscience, and unlimited toleration, was much discussed by the friends and opponents of the measure. Two petitions were presented to the legislative assembly, one signed by 600 persons against, the other by 1400 in favour of it. The law passed without any difficulty, as it was supported by the most intelligent, respectable, and influential part of the nation. We learn with great pleasure, that the people are well disposed to favour these enlightened principles of the government.

Mexico.—The editor of a news-paper in this state, has been banished for publishing a Papal ordinance without the authority of government.

MISSIONS.

In addition to the missionary stations in our last number, we have to add the following, all of which belong to the *Society for the Propagation of the Gospel.* It will be seen that they purpose extending their labours in every station, if the liberality of the Christian World enables them to bear the increased expence. We call the attention of our readers most earnestly to this valuable society; their last report may be seen at our publisher's.

North America.

Newfoundland.—Present establishment, six Missionaries, eighteen Schoolmasters. Annual Charge, 1900*l.*

Proposed increase, four Missionaries, eight Schoolmasters. Annual Charge, 1160*l.*—Population forty thousand, Protestants.

Nova Scotia.—Present establishment, two Visiting Missionaries, twenty-eight Missionaries, forty-four Schoolmasters. Annual Charge, 6200*l.*

Proposed increase, eight Missionaries, sixteen Schoolmasters. Annual Charge, 1840*l.*—Population one hundred and twenty thousand.

New Brunswick.—Present establishment, twenty Missionaries, twenty-seven Schoolmasters. Annual Charge, 4300*l.*

Proposed increase, five Missionaries, ten Schoolmasters. Ann. Charge, 1150*l.* —Population eighty thousand.

Prince Edward's Island.—Two Missionaries, one Schoolmaster. Annual Charge, 340*l.*

Proposed increase, two Missionaries, four Schoolmasters. Ann. Charge, 460*l.* —Population thirty thousand.

Upper Canada.—Twenty-four Missionaries, three Schoolmasters, Annual Charge, 4860*l.*

Proposed increase, nineteen Missionaries, Charge, 3800*l.*—Population two hundred thousand.

LOWER CANADA.—Nineteen Missionaries. Annual Charge, 3800*l.*

Proposed increase, eleven Missionaries. Annual Charge, 2200*l.* Protestant Population, one hundred thousand.

Present Annual Charge, 21,400*l.*

Proposed addition, 10,610*l.*

INDIA.

CALCUTTA.—Bishop's College, three Professors. Endowment for twenty Students.* Eleven European Missionaries, six native Preachers. Annual Charge, 4900*l.*

In addition to these Charges, there are other sources of expenditure in the endowment of Divinity Studentships in Nova Scotia and Canada, Donations in aid of Churches, Gratuities to Missionasies, &c. &c. &c.

REGULATIONS OF THE SOCIETY.

All persons making a donation to the Society of Twenty Guineas or upwards in any one year, or subscribing One Guinea or more annually, Clergymen subscribing Half-a-guinea annually, and all persons collecting not less than Five Pounds annually, become Contributing and Associated Members, and from them the vacancies which from time to time may occur in the Corporate Body will be filled up by ballot.

Contributing and Associated Members are entitled to the Annual Report and other publications of the Society.

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* Six resident in the College at the date of the last despatches.

JEWS.

There are at present about three million Jews, thus scattered over the earth,

Bavaria,	53,400
Saxony,	1,300
Hanover,	6,309
Wurtemberg,	9,100
Baden,	16,930
Hesse,	5,170
Hesse Darmstadt,	15,000
The rest of the German Confederation,	18,300
Frankfort, on the Maine,	5,200
Lubeck,	400
Hambourg,	8,000
Austria,	453,500
Prussia,	135,000
Russia,	427,000
Poland,	232,000
Great Britain,	12,000
France,	60,000
Holland,	80,000
Of whom Amsterdam contains,	20,100
Sweden,	450
Denmark,	6,000
Switzerland,	2,000
Italy,	36,900
Ionian Islands,	7,000
Cracow,	7,300
Turkey in Europe,	231,100
Asia,	438,000
Of whom in Turkey in Asia, there are,	300,000
Africa,	504,000
Of whom in Morocco and Fez, there are,	300,000
America,	5,700
Australia, &c.	50

DOMESTIC RELIGIOUS INTELLIGENCE.

ORDINATION.—On Sunday, 19th February, his Grace the Archbishop of Dublin held an Ordination, in which the following Gentlemen were admitted respectively to Priests and Deacon's Orders :—

Priests.—Rev. Messrs. Darby, Johnson, Shore, Sillery, and Crook.

Deacons.—Messrs. Johnson, Kingston, Fitzgerald, Darley, and Chambers.

The Examinations previous to Ordination were held on the Ember days, Wednesday, Friday, and Saturday, by his Grace, assisted by the Dean of Ardagh, Professor of Divinity, and by the Lecturers in Divinity of the University. Rev. Messrs. Ardill, Burn, and Campbell, were examined at the same time for licences.

At an Ordination held at Raphoe on the 29th ult. the following Gentlemen were admitted to the Order of Deacons :— Henry Cam, for the Diocese of Raphoe, and George Ashe, by letters dimisory from the Diocese of Derry. The following were at the same time admitted to the Order of Priests :— The Rev. Edw. Hamilton, Arthur Holmes, and Maiben C. Motherell, for the Diocese of Raphoe; and the Rev. Marcus M'Causland, Wm. R. Williams, and William Hughes, by letters dimisory from the Diocese of Derry.

The Archbishop of Cashel has presented to the Parish of Bansha, vacant by the death of the universally and deserv-

edly lamented Dean Bagwell, the Rev. Mr. Lawrence, nephew to his Grace, and brother-in-law to Archdeacon Cotton, his Grace's son-in-law.

(FROM A CORRESPONDENT.)

Children examined in the Autumn of 1825, according to the plan recommended by the Association for promoting the knowledge of the Christian religion.

City of Cork, ...	940
Country Parishes in the Diocese of Cork, ...	2269
Total in Diocese of Cork,	3209
Town of Cove in Diocese of Cloyne, ...	180
Communicants last Christmas at Bandon, ...	710
In *Bantry, Skull,* and *Durnes,* which three parishes are fifty miles from Cork, ...	612

Within the last two months there has been a very increasing demand for Douay Testaments by those who have first learned to read the Scriptures in the IRISH language.

In the remote parish of Caherah, near Skibbereen, where there has never been a church, the Rector has lately begun to have service in a common country cabin, and his congregation have increased to fifty.

A subscription is now being made throughout the kingdom for the relief of the Roman Catholic Priests who have conformed to the Church of England; and liberal contributions towards it have been made by many dignified Clergy, and other friends to the Establishment.—*Bath Journal.*

Annual Meeting of the Kildare-place Society.—At 12 o'Clock on Thursday the Chair was taken by the Marquis of Downshire. Mr. Jackson, the Secretary, read the Annual Report, a very voluminous one. It stated the number of schools now under the direction of the Society to be upwards of 1,500; the scholars 100,000; the teachers, both male and female, 1,171. With respect to the north, the Report gave a satisfactory detail of the progress of the Society there, and mentioned, that on the Estate of the Noble President, there are 33 schools, containing four thousand scholars. (Applause.) Mr. Serjeant Lefroy, Mr. D. Latouche, Lord Cloncurry, Mr. Edward Scott, Mr. Warren, King's Counsel, Rev. Mr. Daly, and Mr. Commissioner Burrowes, severally addressed the Meeting, one of the highest class and highest respectability, which separated at a late hour in the evening, after voting their particular thanks to the noble Chairman, for his truly dignified conduct in the Chair.

BAPTISM OF JEWS.—A respectable Jew was baptized at Exeter, on Christmas-day last, and another at Bristol on Epiphany-day. In each cases due caution seems to have been used in admitting them to the Holy Ordinance. Both these persons it appears, had been quickened in the pursuit of Divine truth, by Mr. Michael Solomon Alexander, who had formerly been Reader in the Jewish Synagogue at Plymouth, who has himself been lately baptized, and is now a resident of Dublin.

The Archbishop of Tuam.—We are rejoiced to learn that this most estimable Prelate is nearly quite recovered from his late severe attack. His grace is now so much restored as to be able to take the air on horseback, which he has done for the last few days.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

UNIVERSITY INTELLIGENCE.

TUESDAY, the 7th February, being commencement day, the following degrees were conferred:—

Doctor of Divinity—Rev. William Henry Stacpole.

Doctor of Laws— Rev. Thomas Philip Lefanu, Rev. Charles Warburton, and Rev. John Warburton.

Doctor of Medicine—Thomas Mulock Molloy.

Bachelor of Laws—Wm. Benn.

Bachelor of Medicine—Wm. Crofton Beatty, Thomas Sibthorpe, Edward Drought, Robert Sparks, Daniel Spillan, and James Egan.

Master of Arts—Rev. Anthony Sillery, Rev. John Hewson Allpress, Rev. Samuel Alder, Rev. John Gavan, Rev. William Hearne, Rev. Fr. Chute, Rev. Edward Boyle, Rev. Robert Kenny, Rev. William Smyth Guinness, Rev. John Browne, Rev Joseph Stack, Rev. Wm. B Lewis, Rev. Wm. Maunsel, William Crofton Beatty, John George, Edward Martin, Athur Aylmer, Edw. Drought,

John Clarke Crosthwaite, John Elliott, Thomas Sibthorpe, and Daniel Spillan.

At the same time the degree of *Bachelor of Arts* was conferred on 200 students. Gold medals were presented for answering in Science to James O'Brien; and for Classics to Mr. Knox, (Thomas P.) and Richard O'Beirne. The Vice-Chancellor's prizes for Composition were adjudged to Sir Taylor, Sir Conan, Kelly, 4tus, (Walter) Phayre, Gamble.

Royal Society of Literature.—On the 15th Feb. the first general meeting of *the Royal Society of Literature of the United Kingdom,* held under and in pursuance of its charter of incorporation, took place at the Society's chambers in Parliament-street. At one o'clock, the Hon. G. Agar Ellis, one of the vice-presidents, was called to the chair, and briefly addressed the assembly. He described the progress which had been made by the Institution since last year. Cherished by the countenance of a King who was justly entitled to be called the Patron of Literature, it had obtained that Charter which gave it a new degree of stability and importance, and placed it in a condition, with regard to its general interests, every way most satisfactory. Very considerable accessions had also been made to the number of its members, so that it now enrolled about 250 names, many of them distinguished by the highest station, and others by standing in the foremost ranks of literary eminence, both at home and abroad. Its election of ten associates, to each of whom his Majesty's annual gift of 100 guineas was assigned, and its award of the medals* to persons whose works merited that great honour, had met with universal approbation, and had served to remove every impression unfavourable to the Society remaining in the breasts of those who at its formation had felt doubts as to its principle, its objects, its utility, or the mode in which its affairs were likely to be administered. He also stated, that a selection of the papers read at the Society's meetings were printing for publication, as the first volume of its transactions: these would be found to be curious and interesting. The Society was engaged, besides, in an important work on Egyptian hieroglyphics.

* Two, annually, of gold, of the value of 50 guineas each, and beautifully executed.

MONTHLY LIST OF NEW PUBLICATIONS.

WORKS IN THE PRESS.

Irish Antiquarian Researches, by Sir William Betham, F. A. S. Ulster King at Arms, for all Ireland, &c. &c.

The Four Ages of Man, translated from the French of M. Le Comte de Segur, author of the History of Napoleon's Expedition to Russia, in 1 Vol. 12mo.

A new edition of the late Rev. C. R. Maturin's Five Sermons, on the Errors of the Church of Rome. 1 vol. 12mo.

A new Volume of Sermons by the Rev. J. C. Lloyd, one of the chaplains of the Molyneux Asylum, Dublin. 1 vol. 8vo.

A Visit to my Birth-place, by the author of Early Recollections, and Pastor's Tales. 1 vol. 18mo.

Observations on the First Report of the Commissioners on the state of Education in Ireland. 8vo.

WORKS PUBLISHED.

The first Vol. of the History, Topography and Antiquities of the County and City of Limerick. By the Rev. P. Fitzgerald, Vicar of Cahircorney, in the Diocese of Emly, and J. J. M'Gregor, author of the "History of the French Revolution," &c. with a Map of the County, 2 Views and several Tables. 8vo. price 12s. The second and concluding Volume will shortly appear.

The first number of Bolster's Quarterly Magazine of Ireland. Price, 2s. 6d.

A Wreath from the Emerald Isle, embellished with unusually beautiful wood engravings. 5s. in a case.

The Dublin Philosophical Journal, part 2. 7s. 6d.

Observations on the present state of the Roman Catholic Bible. By the Rev. George Hamilton, Rector of Durrow.

Bruce's Invasion of Ireland. A Poem. 18mo.

An Essay on the Catholic Claims, addressed to the Right Hon. the Earl of Liverpool. By the Right Rev. James Doyle, &c. &c. 8vo. 6s.

A Pastoral Address of the R. C. Archbishops and Bishops to the Clergy and Laity, small 8vo. 6d.

A Table of the principal Types and Prophecies, relative to the Messiah. On a sheet. 8d.

The Christian Magazine, No. 2. 6d.

The Gospel Review, No. 4. 4d.

Four Discourses on the Errors of the Roman Catholic Church, Preached in the Parochial Church of Clonmel, in the Diocese of Lismore. By the Rev. Robert Bell. D. D. 8vo. 2s.

A Dialogue between a Roman Catholic and a Protestant, on Prayer to Saints, Worship of Images, &c. &c. Chiefly taken from Matthew Poole. 18mo. 4d.

VIEW OF PUBLIC AFFAIRS.

SINCE we went last to press, Parliament has assembled. The Royal Speech, which we regret to say was delivered by Commissioners, alluded very briefly to the affairs of Ireland; but if we may credit the assertions of Mr. Goulburn, her affairs have occupied no small share of the attention of the Cabinet, and many measures connected with her internal policy will be brought forward during the course of the Session. Our readers will share with us in the pleasure with which we learned the results of the Tithe Commutation Act, and its success in putting an end in so many parts of the country to the spirit of irritation and hostility, which had been unfortunately connected with the mode of collecting Church property. Eminently calculated as it is to relieve the peasant, and to establish cordiality between the different orders of society, we are not surprised to find its principle virulently assaulted, and its practice impeded by those who would found their own greatness on the dissentions and misery of the public; nor do we know a criterion more certain by which the Irish peasant may discover his real friends, and distinguish between such and those who who would use faction as a step to aggrandisement, than by observing their language and their conduct towards this Bill.

The Member for Waterford has made his annual motion on the subject of parochial rates, an excuse for reasserting, with respect to the Establishment, some of these statements with which he has doubtless been furnished, but for which we could have wished he had given his authorities. *The donation from a Parish Vestry to a Bible Society may have been made*, but until the name of the parish and the circumstances of the case be made public, (and we are not aware that they have,) we must be allowed to regret that the Honorable Member has been, as we believe, as much misinformed, as when he stated the said Bible Society *to be a proselyting society*. But this, and the *two pipes of wine for the sacrament*, and other circumstances furnished to the Hon. Member, found their corrective in the statements of Sir Robert Inglis, and we hope will make those who are concerned with Irish affairs a little cautious as to the reception which they should give to such information.

There has been a good deal of discussion on the commercial distresses —but a remedy for them is yet to be found out. Government seems unwilling to make a precedent, by assisting those who have involved themselves; but profess their anxiety to relieve the working and manufacturing classes of the community. We fear the evil can be traced deeper than any of the causes which have been assigned—and that it is to the insatiate spirit of gain, so naturally prevalent from commercial habits and success, that the mass of misery and distress which surrounds us owes its existence.—The ease and rapidity with which successful speculators have amassed considerable wealth, the temptation which is presented to the avaricious, and the effect of example on the inexperienced, have we verily believe gone far towards generating the causes of the present alarming crisis: nor do we see any mode of meeting such an evil, but by an extension of those religious feelings which sober the anxieties of gain, and substitute for the eager and insatiable love of money the moderated desire of independence, the benevolence which rejoices in extending blessings, and above all, perfect confidence in His protection, and resignation to His will, who has declared that *godliness is great riches, if a man be content with that he hath.* We know no character more honorable than the merchant, and in our own time and our own country it has been raised to a greater eminence than it had ever reached before; but then only are those engaged in commerce truly estimable, when *their merchandize and their hire is holiness to the Lord, and for them that dwell before him;* but if they value themselves upon the multitude of their possessions, and boast that *by their wisdom and their traffic they have encreased their riches, and their heart is puffed up*—if they seek *to add house to house*, and heap to heap; though they may be as *princes and the honorable of the earth*, it requires not an Assyrian or a Macedonian to execute the behests of the Most High, and to bring

down their pride;—a panic sent from Him may blast their credit, ruin their prospects, and plunge them in destruction. And if "the return of the poisoned chalice was only to their own lips," it would be but "even-handed justice." The mad and avaricious speculator, who differs not from the wretched frequenter of the nightly gambling-house, but as contracting greater atrocity, suffers not alone; thousands of confiding creditors partake of his distresses, and share his misery without being sharers in his crime. Oh, may the Spirit of God breath upon this our land, and avert the awful catastrophes of Tyre from the country, which, like that queen of the ocean, has seemed to exclaim, *I sit in the seat of God in the midst of the seas*, lest being *filled by the multitude of merchandize with violence, we be cast out as profane from the mountain of God.*

POETRY.

THE CRESCENT MOON.

October 26, 1824.

The rushing blast is swift and high,
And racking clouds drive furiously
Across the sky of even,
The crescent moon is in the west,
Seeming her curved boat to rest
Upon the liquid heaven.

Her little boat of tranquil light,
Shines of one perfect chrysolite,
Transcendent and alone;
The surging clouds break o'er its prow,
And far behind it darkly flow,
Majestic steering on.

With silver bow, a huntress queen,
By idly fabling Greece was seen,
Bearing that crescent bright;
But higher thoughts those skies inspire,
Of themes first wak'd by prophet's lyre,
And seen by tranced sight.

There o'er the stormy waves of time,
For ever holds her way sublime,
The vessel of our faith,
The helm is in a woman's hand,
Her feet on yon fair crescent stand,
Ev'n as the prophet saith.

Her head with living stars is crown'd,
And garmenting her form around,
The glory of the sun,
For ever gazing on her Lord,
And steering by his changeless word,
She hath the course begun.

Her strength, her safety is his will,
Her distant course she shall fulfil,
Though winds and waves oppose;
She navigates a boundless sea,
The ocean of eternity,
And onward, onward goes!

ON THE JUDGMENT DAY.

(From a Catholic Hymn.)

Children of God! behold the day
Which calls you from the tomb,
Cast ye the chains of Death away,
And burst th' oblivious gloom.

Awake, arise, the trumpet's voice
Tells your redemption nigh,
Pris'ners of hope, look up, rejoice,
Your Lord descends from high!

Deep in his midnight cave conceal'd,
Death trembles at the sound,
His captive multitudes reveal'd,
Start from the heaving ground.

The stars are rushing from their sphere,
The moon is quench'd in night,
Sign of the Son of man, appear,
We shall not need their light!

The sun in darkness gulph'd expires,
The wrath of God pours down,
Nature dissolves in penal fires
Before the judgment throne.

Saviour! to thee thy people fly,
While earth and skies remove,
They see but thy benignant eye
Hear but thy voice of love!

A. B. L.

THE

CHRISTIAN EXAMINER,

AND

Church of Ireland Magazine

No. X. APRIL, 1826. Vol. II.

ON THE ADVANTAGES OF AN UNION AMONGST IRISH PROTESTANTS.

In turning over the ponderous folio, which purports to contain "the whole works of the deeply learned and pious Joseph Mede," we have been struck by some letters addressed to different individuals on the subject of the union of Protestants, which was much agitated during part of the seventeenth century. Himself a sincere, but a cautious friend to the measure, he has marked wherein the union might really consist; points out the necessity of an agreement in fundamentals as being the grand requisite, and laments, that the prejudices of system and education, should impede the progress of a work, to the accomplishment of which, nothing seemed necessary but the simple love of truth, and an honest inquiry after her. In one of his letters, he speaks of the reception which his announcement of the plan met from many eminent men, and observes upon the gradation of feeling which it produced, from the high tone of scepticism which denounced its impossibility, to the querulousness which hoped, and scarcely hoped, that no evil would ensue from its agitation. Mede seems from the first, to have had but small hopes of its success, and though we would hesitate to give an opinion upon a question, which had not only the good wishes of such a man, but the earnest exertions of Hall, and Bedell, and Abbott, and Matthias; still we think Mede's opinion not only justified by the event, but by the very circumstances under which the indefatigable Apostle of Union, the excellent John Dury, (Johannes Duræus) brought forward his plan. It was too vague and too comprehensive; it embraced an union of too many discordant

materials, and it was proposed at a time, when those materials were in the highest state of repulsive energy. It shewed sad ignorance of human nature, to believe that Lutherans and Calvinists, who were still giving to their mutual differences, all the fury of controversial violence, would submit to any arrangement that would compromise what they deemed to be principles, or that they who in Mede's language, "had drawn blood in the contest," would yield at once to the influence of Dury's *ειρηικον*. That the very object which engaged that amiable and philanthropic visionary, was not impracticable, subsequent events have proved: Lutherans and Calvinists have recently united in Germany, and had Dury's scheme been postponed a little longer, or limited a little in its extent, or tried with a little more prudence and reserve, he might have accomplished a great deal;—as it is, he has left behind him an imperishable name for benevolence and exertion, and if he has erred, it was in ascribing to mankind too pure and too simple a love for truth and charity.

We may like other visionaries be mistaken, but it does appear to us, that the measures which we hinted in our February Number, for uniting the Presbyterians of the North of Ireland with the Church Establishment, are not liable to the objections, and we fain hope, would not meet with the opposition which Dury's more extensive schemes experienced. We conceive the difficulties to be incalculably less, and the advantages to be incalculably greater than those offered by his plan of comprehension, and the very circumstances of the times which opposed *his* views, would seem to favour the union of which we have spoken. Two hundred years have not, we would hope, rolled over our heads in vain; much of the violence of controversy has subsided; much of that obliquity of vision which disturbed the real objects of difference, has we hope been removed, and Christians may examine without acrimony, points on which they may disagree without bitterness. But it is the peculiarity of the union we would point out, that *on fundamentals both parties are agreed.* The members of the Presbyterian body with whom we would coalesce, would not hesitate to receive the doctrinal articles of the Establishment in their simplicity and scriptural freedom; and while many among them object to that strictness of the Westminster Confession, which has already produced some of its effects in the schisms which distract them, we believe that very few, even of those who would contend for the highest points of Calvinism, would object to the union of caution and decision, which marks our formularies.*

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* The view which is contained in this passage, and which is consonant with that put forward in our leading article in February, has, we apprehend, displeased many individuals, whom as we respect for their piety, we would not willingly offend.—We can assure these persons, that we are far indeed, from admitting a latitudinarian interpretation of our articles, and that we deem them to be as opposed to the semi-pelagianism of modern theology, as to the innovations of the Church of

Agreeing then in fundamentals of doctrine and practice, what is there in the discipline of the two Churches to keep them irrevocably separate? We feel satisfied, that the good sense and scriptural information of the ministry of the Presbyterian Church would not hesitate to admit the value of Episcopacy, and as our ordinations recognise the right of the Presbyters to join with the Bishops in conferring orders, a strict Presbyterian could have scarcely a shadow of objection to our service—we would deem such a compliance with our Church as an essential preliminary to an union, and as no very great sacrifice on the part of the Presbyterians, to a desire for a general comprehension.

But we have been asked, and asked seriously, what service either the Establishment or the Presbyterian body would derive from such an union? Now, we think, that there must be an abstract love of separation inherent in the mind that can put such a question; for though we can see great beauty and great utility in the present form of things, in the diversity of opinion and the zeal of proselytism—yet, we would not weigh such against the positive evils of division, and knowing that there will never be a lack of opposition, while human nature possesses the same uncontrouled and uncontroulable spirit, we would diminish it when we can do so, without sacrificing or compromising principle.

To the Establishment, we conceive, the projected union would give strength and firmness—that it would, by joining in her forms so many who now are indifferent to her prosperity, identify their habits and feelings with her interests and her weal, and convert into attached children and members, the thousands who are now lukewarm or hostile; and thus, that it would deprive her enemies of perhaps the strongest argument against her utility, by ex-

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Rome. But when we recollect the men by whom, and the times in which, they were drawn up; when we compare them with the confessions of other Protestant Churches antecedent to, and synchronizing with their publication; when we remark on what has been added, and on what has been omitted, we feel ourselves justified in saying, that they are neither Calvinistic nor Arminian, (we speak popularly) but so far as Calvinism or Arminianism are coincident with Scripture; and we hesitate not to ascribe to their framers, the wise and charitable, and Christian wish of comprehending all who hold the common essentials of redemption, and who look forward with humble confidence to "the blood of Christ, which cleanseth from all sin," though they may profess disagreeing opinions on the mysteries of the five points. We have been told too, that the language in which we have attempted to delineate the divisions of the Presbyterian clergy has been objected to, as if we had intended to describe the Arminian as the only truly Evangelical clergy;—we regret, that we should have been so misunderstood, and we are willing to confess, that our phrase must have been inaccurate, since it has been misunderstood;—but our wish was simply, not to draw any contrast between the Calvinistic and Arminian ministry, but to distinguish among the individuals who are popularly classed with the latter, those who borrow the leading principles of their theology from such writers as Taylor of Norwich, from those who, while they hesitate to symbolise with the Westminster Confession, as to the high points of Calvinism, agree with it in its scriptural views of human nature and Divine Grace. We believe that very few of the ministers of the Presbyterian Church, who have embraced the former opinions have rested there. "*Facilis descensus Averni.*"

tending the sphere of her advantages and her privileges.* Without any increase of revenue, there would be an increase of influence and moral power, far beyond all that mere revenue could confer, and which would be the more valuable, because it would be the spontaneous offering of affectionate conviction. Separated from the Establishment, even piety and zeal cannot always preserve the dissenter from the worldly spirit of political animosity—and Ireland has lamented the reception, which the dreams of revolutionary ambition received in the North, though it was atoned for by an early and an effective return to better principles. United to the Establishment, such dangers cannot exist; the identity of interest between the Church and State, gives to each a stability, which is felt by their humblest member; and which, while it is reconcileable with the most perfect freedom in every duty that belongs to the citizen, still gives a sobriety to his views, which reduces the visionary declamation of the reformer to its true substance and nature.

But it is not merely in a political point of view, and as conducive to the safety of the State, that we would regard this union—we have higher hopes and aspirations, and as we love our Establishment, not as a perfect specimen of ecclesiastical architecture, but as the most faultless we have ever seen, so we would not hesitate to add strength to a buttress that had felt the influence of time, or to give freshness to the tracery that was mouldering under its power. We need not attempt to account for the fact, that there is usually more of what is called zeal and energy in the Dissenting bodies, than pervades the Established Church; it arises from the very circumstances in which the respective Societies are placed, and although we think the imputation frequently unjust and always exaggerated, we are not disposed to altogether deny its existence. Now this zeal, we would willingly turn to the service of the Establishment, and these energies we would concentrate in her cause. The infusion of dissenting activity would give added spirit to the exertions which she is making, while that very activity would be more uniformly and more usefully directed; not employed in petty rivalry with the Church, but in extending the great interests of a common faith. Few who have known any thing of the operations of the Church, but must have felt that its influence and utility may be very considerably increased or impeded by the Presbyterian clergymen in the neighbourhood—and that although when the Churchman and the Dissenter have similar views of duty, they

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* The wealth of the Church and the paucity of its members, are fruitful subjects of complaint and of exultation to the enemies of order. To those who would consider the subject in its sound and philosophical bearing, and would examine the effects of a Church Establishment like our's, even on those who do not own her spiritual power, or join in her ordinances, we would recommend a perusal of the observations on the subject introduced into Declan's first admirable reply to J. K. L.'s Vindication, and a candid consideration of part of the Rev. Mr. Cooke's Evidence.

frequently harmonize into union—that very similarity may sometimes produce disagreement. The Church may be occasionally filled at the expense of the meeting-house, and the result of exertions made, not with such a view, but indirectly tending to it, may interrupt Christian union, and injure Christian feeling. The very contiguity of doctrine between the two communions may render this unavoidable, which can scarcely occur between the Church and other Dissenters. Now, this must be confessed to be a lamentable occurrence, and yet scarcely to be avoided, but by such an union as we suggest, which would remove all ground of difference, by giving an identity of interest; would afford free course to the forms and the spirit of the Establishment, and would enlist in her service the talent and the exertions, which are now, if not employed against her, at least useless for her defence.

If we are correct in our view, the Church would receive great and incalculable advantage from such an union—nor would the Presbyterians be less benefitted. The spiritual members of the community would be enabled to separate from those whose sentiments they must regard as erroneous, and whose communion they cannot but consider as schismatical—the ambitious would have higher objects to aim at, and nobler rewards to look forward to—the ministers would possess that independence of their congregations, which is essential to the right and conscientious discharge of ministerial duty, and the congregations would be saved from the inconvenience attending popular election, and its abundant store of evils—while all by the stability of a confession, defined enough for the most scrupulous, and liberal enough for the most moderate, would be protected from the anomaly and schism which now produce elation in their enemies, and consternation and regret among themselves. We speak not in this place of the good which would hence result to our Common Christianity, and the vantage ground which we would gain in our controversy with the Church of Rome. The subject has been already brought before our readers, and is indeed too obvious to require much elucidation. Division among Protestants, has ever been the most plausible and most frequently urged argument of Popery, from the polished ingenuity and confidence, with which Bossuet has advanced it, to the vulgar vehemence with which it has been enforced in the late discussions. *One practical proof*, that no real ground of separation exists among the different sects which contending against the usurpatious Rome, retain all that is valuable in her ancient doctrines; *one such demonstration*, that there is nothing in the Protestant communities that should prevent a mutual union, would be of more service to our common cause, than the most laboured arguments ever furnished by the learning of a Stillingfleet, or enforced by the eloquence of a Taylor.

On a future, and no distant opportunity, we may perhaps return to the subject, and examine in detail the minuter objections to the comprehension we would advocate. Convinced we are, that the agitation of the subject in a Christian

spirit must be useful—it may discover the many points of Christian fellowship on which we are agreed—the many modes of Christian union in which we may be joined ; it may create or cherish that charity which "beareth all things, and endureth all things." Ardently attached to our own spiritual Zion, we would extend her sway, and her usefulness ; we would give to others the protection of her bulwarks, and the stability of her foundations ; we would invite them to join in the fervour of her piety, and to be cheered by the scriptural spirit of her formularies. The heaven-directed wisdom of our ancestors has left us a structure, which, while its strength has been proved, by its endurance of the accidents and persecutions of three hundred years—possesses beauty to attract the most scrupulous, and sanctity to elevate the most pious. Into its recesses would we conduct our dissenting brethren, and we trust, that we shall not be suspected of lukewarmness to the interests of our Establishment,* when we would add to her strength and her importance, the piety and the moderation, and the talents which distinguish our Presbyterian brethren.

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* That such fears had a ground in the days of Mede, is manifest, from the following striking passage in a letter to Dury ; the advice is most excellent. "Est et aliud offendiculum quod te non celabo, quo Nostratium quorundam animos, alioquin rectos, deterreri et retardari suspicor, quo minus voluntatem suam tam libere, et aperte, in hâc causâ profiteantur ; *nempe quod aliorum temeritate, aliorum malitia factum animadvertunt, ut quo quis in exteras ecclesias proniorem se ostendat, eo statim a nostra habeatur alienior.* Audisti Satanæ stratagema, quo tam pulchro et pio incepto remoram objicere conatur. Hinc conjice, in suffragiis ad rem colligendis, quantâ cautelâ et judicio opus est.--*Mede's Works, p.* 986.

RELIGIOUS COMMUNICATIONS.

TERTULLIAN ON PRESCRIPTIONS AGAINST HERETICS.

C. 1.—The present times demand this warning, that we should not be surprised either, that there are heresies; for they were predicted, or, that they subvert the faith of some, for they exist for the purpose; that faith should be tried, and thereby proved. Thoughtlessly therefore, and without ground, have many been offended at the prevalence of heresy. How much should they be offended* if there were none? When it has been appointed, that a thing shall be, as there is a cause for which it exists, so it obtains a power through which it does, and cannot but exist.

C. 2.—That fever should exist among other destructive and torturing modes of death, appointed to call mortals from this life, excites no surprise; for it does exist;—nor that it calls men away, because for this end it is. Just so, if we dread that heresies, which have been brought forth to enfeeble and destroy faith, have this destructive power, we should previously fear their existence, which, while they exist have this power, and exist in the exercise of it. We know fever to be an evil both from its cause and its power; therefore we abhor, rather than wonder at it: and, as we are not able to extirpate it, we exert ourselves to the utmost in precautions against it. But heresies, which bring in eternal death and the burnings of a greater fire, are wondered at by some, because of this power, when men should, while able, flee from those heresies, lest they should have this power. And heresies will not prevail, if men do not wonder that they prevail so much. For either by thus wondering, they administer cause of stumbling and offence to others, or because they themselves stumble, they wonder at the heresy, as if its power arose from some intrinsic truth. It might indeed, be matter of surprise, that evil should have its own peculiar strength, if it were not that heresies are strong with those only, who are not strong in the faith. In the contests of pugilists and gladiators, not unfrequently a man is conquered; that same victor, matched afterwards with a powerful antagonist, is beaten—even so with heresies: from the feebleness of others arises their strength, which is nought, if matched against a strong faith.

C. 3.—They who are weak in the faith, not unusually make shipwreck of their faith, because they see some taken captive by

* "Offended." This is the same word with that in Mat. c. xi. v. 6, and applied in the same signification. The disciples in Tertullian's time appear to have been shaken in their faith, by the general spread of heresy.

heresy. "Why," say they, "has he or she the most faithful, the most prudent and experienced in the Church, gone over to that party?" Who, that says this does not in the very question reply to himself—that they whom heresies could change, are not to be counted among the prudent, faithful, or experienced. And is it wonderful, that a person who may heretofore have successfully resisted should fail? Saul, at one time excellent above all, was afterwards overthrown by jealousy: David, a man after God's own heart, in after time was guilty of adultery and murder: Solomon, who had been gifted by the Lord with all grace and wisdom, was led into idolatry by women. For the Son of God alone was it reserved, to persevere to the end without sin. What then, if a a bishop, a deacon, a widow, a virgin, a teacher—nay, if even a martyr shall have lapsed from the rule of faith, shall heresies therefore seem to acquire any truth? Are we to try the faith by the characters of those who profess it, or the characters by the faith? There is no one wise but the believer; none great but the Christian; no one a Christian but him, "*who shall endure to the end.*"* You as man, know each person by the outward appearance; your opinions are formed on what you see; you see as your eyes enable you. But the eyes of God are on high: for "man," saith the Prophet, "looketh on the outward appearance, but the Lord looketh on the heart."† Therefore also, "the Lord knoweth those that are his,"‡ and, "he rooteth up every plant, which he hath not planted,"§ and he sheweth to us, that "the first shall be last,"‖ and "his fan is in his hand to cleanse his threshing floor."¶ Let the chaff of a light faith fly away, as it listeth with any blast of temptation: the cornheap will be stored up, therefore, the more pure in the garner of the Lord. Did not some of the disciples become offended, and turn away from the Lord himself? The rest, however, did not therefore think, that they too should cease to follow his steps. They knew He was the Word of Life, and that He came from God, and they persevered to the end in following Him, even though he had meekly offered to them also, if they wished, liberty to depart. It is of no importance, that some, as Phygellus, and Hermogenes, and Philetus, and Hymenæus, should forsake an Apostle: the betrayer of Christ himself had been numbered with the Apostles. We are astonished, if the Churches of Christ be deserted by some, when this very circumstance, which we suffer in common with Christ, proves us to be Christians. "They went out from us," it is written, "but they were not us; for if they had been of us, they would have continued with us."**

C. 4.—Let us rather bear in mind the Lord's prophetic declarations, and the apostolic epistles, which told us that there would be heresies, and pointed out that they should be shunned. The

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* Mat. 10, 22 † I Sam. 16, 7. ‡ 2, Tim. 2, 19. § Mat. 15, 13.
‖ Mat. 19, 30. ¶ Mat. 3, 12. ** John 2, 19.

Lord teaches, that many ravening wolves in sheep's clothing would come. What is that sheep's clothing, but the superficial covering of the Christian name? Who the ravening wolves, but those crafty spirits, which lie in wait within to harass the flock of Christ? Who the false Prophets, but the preachers of a lie? Who false Apostles, but the corrupters of the Gospel? Who Antichrists occasionally and ever, but the rebels against Christ? There are heresies at this time harassing the Church, not less by perverted doctrine, than Antichrist will pursue it with fierce persecution—with this difference, that persecution makes martyrs, heresies, apostates only: "for there must also be heresies among you, that they which are approved, may be made manifest"*—as well those, who in the midst of persecution have stood fast, as those, who have not been drawn aside by seductions to heresy. For the Apostle Paul does not command us to consider those who may have fallen into heresy, as "the approved;"† as they falsely explain it, grounding their interpretation on his having said elsewhere, "prove all things; hold fast that which is good."‡ But such an interpretation would imply, that a man who had inquired imperfectly, could not erroneously make an evil choice.

C. 5.—Besides, if St. Paul reproves dissensions and schisms, which doubtless are sinful, and immediately subjoins heresies, in doing so, he surely professes to think heresies as sinful as—nay, more so than the others: since he says, he believed what he heard respecting their dissensions and schisms, because he knew, that "there must be heresies also." By looking onward to the greater sin he shews, that he believed in the probability of their having among them the lighter sins. He takes occasion thence to warn them, that they must not suffer themselves to be shaken by the strongest temptations, which, he said, would tend to manifest those, who were worthy of approval, namely, those whom heresies could not degrade. Finally, if the scope of the whole passage be to maintain unity in the Church and to prevent schisms, and that heresies tear us from that unity, not less than schisms and dissensions—doubtless then, he deems heresies equally reprehensible with schisms, and, as a consequence, he does not consider *them* as "the approved," who may have turned aside to heresy: especially as he strongly charges the Corinthians not to suffer themselves to be turned aside of such, and tells them "to speak the same thing, and to be of the same mind."§ This heresies do not permit.‖

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* 1 Cor. xi. 19.

† "The approved"—this term seems applied by Tertullian, both to those who had been tried by fierce persecutions, and those who had been tempted by artful seductions.

‡ 1 Thes. v. 21. § 1 Cor. i. 10.

‖ The Latin text which follows, seems incurably corrupt:—Certe non ut ideo de malis crediderit, quia haereses bonae essent. The French translator has not rendered it, and his example has been followed here.

C. 6.—It is unnecessary to dwell longer on this point, if he who speaks thus be the same Paul, who elsewhere classes heresies among the sins of the flesh,* and who tells Titus,† that "a man who is a heretic, should be rejected after the first admonition, because he is subverted and sinneth, being condemned of himself."‡ In almost every epistle, when inculcating the necessity of fleeing corrupt doctrines, he rebukes heresies, the source of these corruptions in doctrine. Heresy is named from a Greek word, which means *choice*, or *election*, because men *chuse for themselves* the doctrines which they invent or adopt. The Apostle therefore says, that the heretic is condemned of himself, because he has chosen for himself that wherein he is condemned. But we are not permitted to introduce any thing of our own mere pleasure, nor to chuse what any may at his own pleasure introduce. We have in this the authoritative example of the Apostles, who did not of their own pleasure chuse what they should deliver to us, but faithfully declared to the nations the doctrine they had received from Christ; therefore, even though an angel from Heaven should preach another, "he should be pronounced accursed."§ Even then the Holy Spirit had foreseen, that a virgin named Philumene would be possessed by an angel of seduction, transforming himself into an angel of light, who, by his wonders and impostures should induce Apelles to introduce a new heresy.

C. 7.—These are the doctrines of men and of devils, sprung through itching ears from the spirit of worldly wisdom, which the Lord calling folly, chose the foolish things of the world to confound philosophy itself; for philosophy is the material of worldly wisdom, precipitately assuming to explain the Divine nature and arrangements. In fine, heresies themselves have had their origin in philosophy: thence the æons and those incompatible forms, and the trinity of man set forth by Valentinus, who had been a follower of Plato's doctrine. Thence Marcion's better God, and his system of quietism: he came from the Stoics. The opinion of the soul's mortality came from the Epicureans, and that which denies the resurrection of the body is taken from the whole philosophic school. The equality of matter with the Deity is the doctrine of Zeno; and Heraclitus first broached the notion of a god of fire. The same subjects are discussed by philosophers and heretics; the same entanglements of reasoning arise, as whence is

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* Gal. v. 20.

† Remark the false quotation from Titus: in c. 16, the same passage is again misquoted, and an argument founded on it, which of course must fall. Tertullian is by no means to be trusted, either in his reasonings or his quotations. He seems on all occasions more anxious to express himself rhetorically, than justly.—Note the definition of heresy in this chapter, and consider to which Church it will most fitly apply—to that which professes to take the Bible only for its guide, or to that which adds to the written word all the absurd superfluities of human tradition.

‡ Tit. iii. 10, 11. § Gal. i. 8.

evil, and why? Whence man, and how? and one of Valentinus's latest notions—whence is GOD? If you believe him, from *Reflection* and *Abortion*.* He follows Aristotle, the inventor of the dialectic art, which is so skilful in building up and throwing down, wily, forced in sentiment, harsh in conjectures, mechanical in reasoning, troublesome even to itself by its contentious spirit, handling every subject, yet not discussing one. Hence those fables and endless genealogies, and unprofitable questions, *that eat as doth a canker*. From these the Apostle wishing to restrain us, testifies against philosophy by name, that we should guard ourselves against it. He writes thus to the Colossians: "beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men," in opposition to the wisdom of the Holy Spirit. He had been at Athens, and from conferences there had learned to know that human wisdom which affects to be the truth, and is but its corrupter; he knew it subdivided into its own numerous heresies by variety of sects, all opposed to each other. What common feeling then can there be between Athens and Jerusalem? the Academy and the Church? Heretics and Christians? Our instruction is from the porch of Solomon which had given forth, that the Lord is to be sought in simplicity of heart. Let them take heed, who have produced a Stoic, Platonic, and a dialectic Christianity. We need no curious searchings since Jesus Christ was given, nor any researches since the Gospel. When we believe, we desire nothing beyond belief. We even believe that there is nothing more for us to believe.

C. 8.—I come now to that point, by which our people pretend to justify their entering on those curious enquiries, and which heretics press on them to infuse curiosity into their minds. It is written, say they, "Seek and ye shall find."† Let us recollect when our Lord used these words—it was I think, in the very outset of his teaching, when men yet doubted whether he were the Christ, and when Peter had not yet declared him the Son of GOD; when even the Baptist had entertained some doubts concerning him.‡ "Seek and ye shall find" was fitly said then, when he was

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* De enthymesi et ectromate.—At c. 49, a sketch of the Valentinian heresy is given, which will, in a measure, give an explanation of this nonsense. Valentinus supposes thirty Aeons (modes of existence represented by him, not as accidents but as persons). The first of these are depth and silence; from these proceeded seed, mind, and truth; from these burst forth word and life; of whom again man was created and the Church!!!!

† Mat. vii. 7.

‡ Cum etiam Johannes de illo certus esse desisset.—Rigault reads thus, "cum etiam Johannes; de illo certus, esse desisset:" and De Grouchy in his translation follows him—"Lorsque Jean, qui en etoit assure, venoit de mourir." The reading followed by our translation is given by Semler, and is preferable to that adopted by Rigault, and followed by the French translation, for the following reasons. The Sermon on the Mount, from which the words "Seek and ye shall find" are taken, was delivered early in the ministry of our Lord. Some time after that he chose his twelve disciples, gave them their charge, and sent them forth. After that important event, and when the works of Christ had begun to be much spoken of, John, then

yet to be sought after, and this in reference to the Jews. The reproof implied in the whole of what was said, pertains to them who had all the means needful to for seeking Christ. "They have Moses and Elias,"* he says, that is, the Law and the Prophets preaching Christ; as he says also elsewhere openly, "Search the Scriptures in which ye hope for safety, for they testify of me"†—that is, "Seek and ye shall find." It is plain, that what follows is also applicable strictly to the Jews, "Knock and it shall be opened unto you." The Jews had in time past been under the protection of GOD; afterwards they were cast out for their offences and lost that protection. The Gentiles had never enjoyed it except in a very small degree, "as a drop of a bucket, and as dust from the threshing floor, and were always without."‡ How then shall he who has always been without, knock where he has never been? What gate does he know, when he has never been either received or cast out? or rather will not *he* knock and know the door—who knows that he has been within, and was cast out? Besides, "Ask and ye shall have" perfectly suits the person who knows him, by whom a promise has been made—namely, the GOD of Abraham, and of Isaac, and of Jacob, whom the Gentiles knew no more than they did his promises; and it was therefore, the Lord said to Israel, "I am not sent, save to the lost sheep of the house of Israel."§ He had not yet thrown the children's bread to the dogs, nor commanded his disciples to go into the way of the Gentiles. It was in the end of his course, that he commanded them to go and teach, and baptize all nations, with a promise that they should soon obtain the Holy Spirit, the comforter, which should lead them into all truth; and he fulfilled this promise. But if the teaching of the Holy Spirit were indispensable to the Apostles, who were to go forth the teachers of the nations, the exhortation, "Seek and ye shall find," is applicable yet less to us, who were to obtain the doctrine through the Apostles, as they through the Holy Spirit. All the words of the Lord, it is true, are laid before all. They have passed to us through the ears of the Jews; but most of them have been addressed to

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in prison, sent to make inquiry, whether HE were the Christ. John of course *could not have been been dead;* again, at Mat. c. xi. 3, it is plainly implied, that John was in doubt; "*he had ceased to be certain concerning him*"—not, certainly, whether he, to whom the Holy Ghost had borne witness, and whom he had himself baptized, was the Christ; but whether He, of whom in prison he had heard so many wonders, was the person. Consequently, "Certes de illo," cannot be the proper pointing here.

A foris semper—For this reading there is no authority in the present text of the Hebrew, the lxx. the Latin Vulgate, Kennicott's various readings, or of any modern translation. We may therefore, fairly reject it, and the rhetorical flourishes founded on it.

Quod si nationibus—*i. e.* "The exhortation, Seek, &c. could not have been applicable to the Apostles; for they were to be taught by the Holy Ghost; and by inference, not to us, who were to be taught by them.

* Luk. vxi. 29. † John, v. 39. ‡ Isa. xl. 15. § Mat. xv. 24.

individuals and remain to us as examples, not as admonitions peculiarly addressed to ourselves.

C. 9.—But I voluntarily descend from my vantage ground: be it, that "Seek and ye shall find" has been said to all; still the general sense of the passage must guide us to the interpretation of the words. No part of the Divine Word is so unconnected and vague, that we should defend the words alone without regard to the relation they may bear to each other. I proceed then to lay down this first principle; that some fixed thing has been appointed by Christ, which the nations should believe; and that they should seek with a view, that when they had found they should believe. Further, the search after that one fixed thing so appointed must have a limit; you must seek till you find, and believe when you have found; and nothing more, except that you must guard carefully what you have believed, while moreover you believe, that nothing else is to be believed. Hence then when you have found and believed what the Lord has appointed, you are not to search again; he enjoins nothing else as an object of search by you, than that which he has appointed. If any one entertain doubt of this, it shall be shewn that what has been appointed by Christ, is deposited with us. In the mean time, I anticipate my subject with a warning to some, that nothing is to be sought beyond this; that what they have believed, is what they should have sought, and that they are not to interpret the precept of "Seek and ye shall find" but by the rule of reason.

C. 10.—The command contained in these words comprehends three particulars, the thing to be sought, the time of seeking, and the manner and limit of the search. That which you must seek till you find, is what was appointed by Christ to be believed. But it is found the moment you believe, for you would not have believed had you not found; just as you would not have sought, but that you should find. Your object then in seeking, is that you may find, and in finding that you may believe; by believing, you have put an end to all searching and finding; the fruits you have acquired point out the limit. He who willed that you should not believe, and of course not seek after any other thing than what he instituted, has himself fixed this boundary. But it may be said, that various important things are taught by various persons, and therefore, it is our duty to seek as long as we can find; in that case, we shall be ever seeking and never become believers. For where will be the limit of inquiry? Where the resting place of belief? Where the ceasing of discovery? With Marcion? But Valentinus too, sets forth the "Seek and ye shall find." With Valentinus? Then Apelles will assault me with the same words; and Ebion and Simon, and the rest adopt the same plan of insinuating themselves into my favour and gaining me to their party. I shall never, therefore, be decided, while I every where fall in with the cry of "Seek and ye shall find;" but shall be, as though I had never, and on no occasion laid hold on that which Christ has taught, which it behoves us to seek, and which must be believed.

C. 11.—Error, unless connected with delinquency, is not to be punished, (though error itself is in a measure delinquency :) if no duty be deserted, I assert, that a man may wander with impunity. But, if I have believed what I ought, and then suppose, that I must search for something else, in such a case I hope to find something else—a hope, I could not entertain, unless either my belief had been merely seeming, or that I had ceased to believe. Thus, I forsake my faith, and am found a denier of it. Once for all I would say, no one seeks but he who has never possessed, or he who has lost that for which he seeks. The poor woman sought diligently, because she lost one of her ten pieces of silver ;* but when she found it, she ceased to search. The man had no bread, and therefore knocked at his neighbour's door ; when it was opened, and he received the bread, he ceased to knock.† The widow craved a hearing from the judge—when she obtained a hearing, she ceased from her petitions.‡ Thus seeking, and knocking, and craving, have an end. For, " to him that asketh," the Saviour said, " it shall be given, and to him that knocketh it shall be opened, and by him that seeketh it shall be found."§ Let him beware who, because he has not found, is ever seeking, for he seeks where nothing shall be found ; let him look to it, who always knocks, because it never will be opened ; let him beware who always asks, because he never shall be heard ; for he asks from him who hears not.

C. 12.—But admitting it to be our duty to seek always; yet, where should we seek? Is it among heretics, with whom every thing is foreign from, and opposed to the truth we hold, to whom too we are forbidden to join ourselves? What servant looks for food from a stranger, not to say, an enemy of his master? What soldier accepts donative or pay from those with whom he had no league, not to say, from hostile kings, except he were plainly a deserter, traitor and rebel? Even the poor woman sought for her money beneath her own roof; he that knocked, knocked at his neighbour's door ; the judge, to whom the widow called, though unjust, was not an enemy. No one can be built up by that which casts him down ; no one be enlightened by what covers him in darkness. Let our enquiries then be confined within that space and to those subjects, which may be discussed without injury to the rule of faith.

C. 13.—But to commence with a profession of what we maintain—our rule of faith is that, by which we believe that there is but one God—the same by whom the whole world was made ; who by his Word, sent down before things were, produced the universe from nothing ; that that Word was called his Son, was seen at various times by the Patriarchs under the name of God, always spoke by the Prophets ; that at last he was borne down by the Spirit and power of God the Father to the Virgin Mary ; that

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* Luk. xv. 8. † Id. xi. 5. ‡ Id. xviii. 5. § Id. xi. 9.

he became incarnate, was born of her, and was JESUS the CHRIST; that afterwards he preached a new law and a new promise of the kingdom of Heaven; that he wrought many miracles, was crucified, and rose again on the third day; that he was taken up into Heaven, and sat on the right hand of the Father; that he sent in his own stead the HOLY SPIRIT to lead believers; and that he will come in great glory, to take the holy into the enjoyment of eternal life and the heavenly promises, and to sentence the wicked to everlasting fire, both having experienced the resurrection of the flesh. This rule instituted by Christ, as will be proved, excites among us no questionings, save those which heresies occasion, and which make heretics.

C. 14.—Yet, preserve the rule, and you may inquire and discuss as much as you please, and indulge your curiosity to the utmost. But if any ambiguity seem to overhang, or obscurity to darken it, you have one teacher among the brethren, who is gifted with the grace of knowledge, another versed in discussions, another, who with curiosity like your own, will join you in inquiry. After all, as you know what you ought, it is better to be ignorant on further points, lest in the inquiry you come to know what you ought not. "Thy faith," it is said, "hath saved thee,"* not skill in disquisitions on the Scriptures. Faith is founded on the rule. You have a law, and salvation from the observance of that law; but skill in disquisitions consists of mere curious inquiry, and proposes for its sole object the vain glory, which arises from expertness in literary discussion. Let curiosity give place to faith, vain glory to salvation; let not the opposers of the truth indulge in noise; let them at least be at rest; to know nothing against the rule, is to know every thing. Though heretics were not the enemies of the truth, and we had not been warned to flee from them, yet consider, what it is to confer with men, who even themselves profess, that they are yet seeking. For, if they are really seeking yet, then assuredly they have found nothing yet; and consequently, whatever they may in the mean time seem to hold, they betray their own hesitation, as long as they continue to seek. You therefore, who still seek, looking to those who also are seeking, the doubting to the doubting, the uncertain to the uncertain, must of course be "the blind led by the blind, and falling both into the pit." But since to deceive us, they pretend they are yet seeking, and they do this, that by infusing anxiety into our minds, they may insinuate their opinions; and since on obtaining access to us they straightway uphold those opinions, on which they said they had to inquire; it is our duty to think of them in such a manner, that they may be aware, that we renounce them and not the Lord. For, if they be yet seeking, they can have

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* Luk. xviii. 42.

Habe legem—"The law of faith"—faith that points out the rule and insures the practice.—Rom. iii. 27.

formed no opinions yet; and in that case they have not yet believed; they are not Christians. But, if they have formed opinions and believe, yet say, that they must still inquire, that they may be able to defend their faith: before they can defend it, they deny their faith; for by continuing to seek, they in effect acknowledge that they have not yet believed. How then can they be Christians in our judgment, when they are not so in their own? What kind of faith do they discuss, who come to us through artifice? What truth do they support, which they introduce by a falsehood? But, "they reason from the Scriptures, and would persuade us from the Scriptures!!—whence but from the Scriptures of faith could they speak on matters of faith?"

C. 15.—Here we have reached our purpose, that, to which what has been hitherto is prefatory: we proceed to meet our adversaries on that express point on which they challenge us. They advance with the Scriptures as their pretence, and by this boldness of their's they disturb the minds of some. In the contest they harass the firm, take captive the feeble, and infuse scruples into the wavering. We therefore interpose, especially this step, that they are not admissible to any discussion concerning the Scriptures. If the Scriptures be their strength, it is necessary, in order to their possessing them, that an examination should be made to determine, whose the possession really is; for fear of admitting to it one who has no right.

C. 16.—This denial of their right to discussion, I may seem to have adopted from distrust in my cause, or from a wish to enter on the question in some other way, if reason did not sanction me; particularly, because our faith binds us to obey the Apostle, who forbids to enter on "questions,"* to give ear to new "words,"† to have any "intercourse with a heretic after one admonition,"‡ not (observe) after one *discussion*. Thus, he forbade *discussion*, pointing out admonition as the only course for encountering a heretic, and *one admonition* only, obviously because he is not a Christian, lest he should seem as a Christian, to be admonished once and again before two or three witnesses; and he is to be chastised thus, because we cannot dispute with him; and further, no profit can result from contests about the Scriptures—no result indeed, but distress of mind or body.

C. 17.—There are some Scriptures which heresy rejects, and when it admits of any, it does not admit them entire; by additions and curtailments it perverts them to its own purpose. If it gives them in a certain degree entire, yet by imagining different expositions, it turns them to its own aims. A false exposition of a passage opposes the truth, as much as a corruption of the words. Vain presumption is unwilling to acknowledge the authority of that which confutes it. They rely on those passages which they have forged, on meanings wrested from ambiguous words. I

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* 1 Tim. vi. 4. † 2 Tim. ii. 14. ‡ Tit. iii. 10.

would ask you then so skilled and practised in the Scriptures, what you will effect, when what you advance in defence of your opinions is denied; and on the contrary, what you deny is defended. The sole result will be, that you will waste your breath in the dispute, and obtain nothing but irritation from the prophane language you hear.

*** Prescription is a legal term adopted by Tertullian, from the language of his original profession, and implies a sweeping exception against all arguments advanced by an adversary from a particular source, and an utter denial of any right to produce such arguments; as in the case of heretics, to whom Tertullian denies all right to advance any argument from the Sacred Scriptures, maintaining, that as they are not Christians, they are not to be reasoned with out of the Sacred Word.

"Est, autem Præscribere verbum forense, et significat, cum quis adversarium certis exceptionibus removet a lite contestanda ita, ut de summâ rei neget agendum, eamve causam ex juris præscripto judicandum."—*Chameir.*

"Præscriptionem hereticorum dicit quia præscribimus hæreticos, (id est exceptionis objicimus) hoc ipso, quod sunt heretici, quibus hanc unam exceptionem opponimus, quod adversus regulam dogmata proferant, itaque ut minime audiendos ab omni disputatione submovemus."—*Semler.*

BIBLICAL CRITICISM.

Various opinions have been entertained by commentators, as to the date of the epistle to the Galatians; but the arguments used by Michaelis, who assigns it to some part of St. Paul's journey, recorded in Acts xvi. appears to have determined its date in a manner much more satisfactory. This argument is also important, as it points out a remarkable coincidence between the epistle and the history in the Acts, which has not been noticed by Dr. Paley in his Horæ Paulinæ.

St. Paul writes his epistle to the Galatians, not merely in his own name, but in the name of all the brethren who were with him at the time he wrote it: "Paul, an Apostle ..... and all the brethren that are with me, unto the Churches of Galatia." (Gal. i. 1,2.) St. Paul would hardly have written in this manner, in the name of all the brethren that were with him, without stating who those brethren were, unless those brethren were known to the Galatians, and were known by them to be with St. Paul at the time when the epistle was written. Accordingly upon examining the account given in the Acts, we are enabled to determine, with much probability, who those brethren were, and thus, we are possessed of a very interesting coincidence between the epistle and the history.

St. Paul's first visit to the Galatians was soon after the Council which had been held at Jerusalem, (Acts xvi. 4-6,) at that time he was accompanied by Silas, (Acts xv. 40,) by Timothy, (Acts xvi. 3,) and perhaps by others. After passing through the region of Galatia, being "forbidden of the Holy Ghost to preach the word in Asia," they travelled through Mysia to Troas (ch. xvi. 8) where St. Paul had a remarkable dream, which induced him to go into Macedonia: at Troas also, as appears from the historian's

use of the first person plural, St. Luke was added to St. Paul's other companions, and in their company he travelled to Philippi, (ver. 11, 12,) and thence to Thessalonica, (ch. xvi. 1-9,) and here some of the brethren appear to have remained, while St. Paul travelled with Silas alone to Berea (ver. 10.) When he was no longer in safety there, he left Silas behind and went to Athens, so that when he arrived in that city none of the brethren were with him, in whose company he had travelled through Galatia.

Hence then, Michaelis concludes, that the epistle must have been written before St. Paul separated from these brethren, that is before he left Thessalonica. "Whether it was written in that city or before he arrived there, I will not (says Michaelis) attempt to determine, but it certainly was written during the interval which elapsed between St. Paul's departure from Galatia, and his departure from Thessalonica;"* from which it would appear, that the brethren alluded to in Gal. i. 2, were Silas and Timothy, and perhaps others, who had been with St. Paul in his first visit to the Galatians.

The supposition that the epistle to the Galatians was written at the period to which it is thus assigned, accounts more easily than any other for St. Paul's mentioning to the Galatians, that he had not compelled Titus to be circumcised, (Gal. ii. 3) and at the same time establishes another very minute agreement between the epistle and the Acts. We learn from Acts xvi. 3, that Paul "took and circumcised Timothy," whose mother was a Jewess, though his father was a Greek, (ver. 1,) and that he did so "because of the Jews which were in those quarters, for they all knew that his father was a Greek." To this, perhaps, the Judaizing teachers among the Galatians, had appealed in support of their doctrine, that the observance of the Levitical law was necessary to salvation ; and in order to overthrow this, St. Paul brings forward the example of Titus, who, although admitted to labour with him in the ministry, yet because he was a Greek, was not compelled to be circumcised.

It must be confessed, that these coincidences are very minute, but this very circumstance renders them less liable to the suspicion of being *designed*, and thus strengthens their evidence in favour of the genuineness of the epistle and Apostolic history ; "*undesignedness* (to use the language of Dr. Paley) being that on which the construction and validity of the argument, deduced from such coincidences chiefly depend." "The more intricate the comparison shall be, the more numerous the intermediate steps through which the conclusion is deduced ; in a word, the more *circuitous* the investigation is, the better, because the agreement which finally results, is thereby farther removed from the suspicion of contrivance, affectation, or design."†

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* Marsh's Michaelis, vol. iv. chap. 9.

† Paley's Horæ Paulinæ.

BIBLICAL CRITICISM.

In that exquisitely finished picture of Christian charity, pourtrayed by the Apostle Paul, in the thirteenth chapter of his first Epistle to the Corinthians, there appears in our authorized translation of the seventh verse, a tautology of expression, which neither exhibits the meaning, nor does justice to the original.

The text as translated reads thus:

> "Beareth all things, believeth all things,
> "Hopeth all things, endureth all things."

In this translation of the text, the first mentioned character of charity, is so nearly synonimous with the fourth, that no difference of meaning is conveyed: what "charity beareth" it "endureth."

On referring to the original Greek, we find it thus expressed by the Apostle:

πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, παντα ὑπομένει.

Here we find a determinate and distinct meaning, στέγει tegit, occultat: ὑπομενει subtus manet, sustinet. In the authorized version, there is not any marginal reference to this text; and indeed, as translated, it bears no reference. But the passage, as in the Greek text, might with propriety be referred to Proverbs x. 12, and 1 Peter iv. 8, and these references would be the exact parallel passages, expressing the very sentiment, which it appears the Apostle intended to convey, "charity covereth all things," extends the mantle of love over every thing that it is kind to conceal. The trait depicted in the fourth clause, forms a fine enlargement of this principle; "charity patiently endureth all things," remains under the sufferance of evil, rather than unnecessarily implicate a character, or transfer the burden to another. The duty of bearing one another's burdens, is enjoined by the same Apostle, Gal. vi. 2.

There is a various reading of this text, which may be worth noticing. The "Curcellæi lectiones," as quoted in the Westenian edition of the Greek Testament, for ϛεγει, reads ϛεργει. The Greek verb ϛεργω has a peculiarly emphatic meaning; not merely "Amo, diligo" *generaliter*, but Qualis est amor parentum erga liberos et vicissim. Christian charity is intense in its affection. The exceeding great love of God to mankind, is resembled in Scripture to parental affection.—Psalm ciii. 13. Prov. iii. 12. Isaiah xlix. 15. Malach. iii. 17, &c. MELANCTHUS.

Under the head of "Biblical Criticism," in your Number for February, it is remarked—"In the standing editions of the Authorized Version, the marginal reading on Ps. x. 14, is "Heb. *leaveth*." But instead of "leaveth," most of the common Bibles printed during the last and present centuries, read "cleaveth." Of two Bibles in my possession, one printed Dublin, 1758; the other Cambridge, 1762; the former edition has the correct marginal reading "leaveth," the latter edition "cleaveth." It therefore appears, that this marginal error occurred some time between the years 1758 and 1762.

REFLECTIONS ON THE COLLECTS, EPISTLES, AND GOSPELS, FOR THE ENSUING MONTH.

THE FIRST SUNDAY AFTER EASTER.

The Epistle, I John, v. 4. The Gospel, St. John xx. 19.

This Sunday is styled in our Almanacks, Low Sunday. A phrase which originated in the old custom of observing the octaves or eighth days after great festivals. These repetitions, as it were, being deemed inferior to the feasts themselves, the Sunday in question was termed *low* Easter; or, as it is now more commonly denominated *low* Sunday.

The Collect for the day is a prayer for purification of soul, which is expressed by intreating that we may "put away the leaven of malice and wickedness." The words are borrowed from St. Paul, (1 Cor. v. 8) and serve to remind us of that superior height of spiritual interpretation, which the full developement of Christianity furnishes, to that which was afforded under the fainter light of the ancient Jewish economy. Unleavened bread reminded the children of the literal Israel, only of that haste with which their forefathers quitted Egypt; while to the children of the spiritual Israel, it speaks of the necessity of "sincerity and truth."

The Epistle commences with a declaration, pregnant with consolation to the conflicting believer, "whatsoever is born of God, overcometh the world." The assured prospect of victory alone can sustain him whose heart faints within him at the variety, number, and strength of the temptations, by which he is assailed. It is a bold challenge, that "who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" But it is unanswerable. We may defy the universe to shew an instance of any child of Adam, attaining to true self-possession and conquest over the temptations to which being in this world exposes him, who was not a believer in the Lord Jesus Christ. The ancient Heathen indeed dreamed of such a thing, but nothing more. Even their own unenlightened minds could discover, that they were not fully equal to the effort; as when Diogenes the Stoic, walking over the rich carpet exclaimed, "thus I tread on the pride of Plato," he met the just rebuke of his insulted host; "Yes, and with more pride," said Plato.

In the portion of Scripture now under consideration, the celebrated passage 1 John, v. 7 occurs, concerning the genuineness of which so much disputation has arisen. We may just observe, that the weight of testimony in its favour, greatly exceeds that against it, whether we look to the external or internal evidence. We could not here possibly enter on the subject, but this at all events we would subjoin, that even supposing it an interpolation,

the doctrines of Christ's Divinity, of the personality of the Holy Ghost, and of the Trinity, remain as much as ever the decided doctrines of Holy Writ. And there is an evidence which the poor often possess, which the wise and learned frequently do not attain to. "He that believeth on the Son of God, hath the witness in himself." How many dear children of the Lord have rejoiced, and are rejoicing at this moment in him, who came to seek and save poor perishing sinners, who never knew, or ever shall know, that there are versions in the Latin and the Greek differing from each other, or understand even, in their simplicity, what the collating of manuscripts means. Let us not forget when we become critics, what is the main point to have impressed upon our souls, even that which the Apostle here brings before us, "he that hath the Son, hath life; he that hath not the Son, hath not life."

It has been supposed by some, that the appearance of our Lord among the disciples spoken of in the Gospel for this day, was quite sudden. It does not, however, appear from the context that the doors might not have opened to him supernaturally, as did others as strongly secured, to Peter, and thus a material body be introduced among them in the ordinary way. All that is said is, "came Jesus, and stood in the midst." We find our Lord anxious to give his followers the very highest assurance, that of sense—"He shewed unto them his hands and his side." This sight removed all doubtings. The breathing on them, spoken of as accompanying his words, "receive ye the Holy Ghost," was probably in allusion to what he had previously declared of the Holy Spirit being like unto the wind. (John iii.) The Church of Rome arrogates to herself great powers from these words, "whosoever sins ye remit," &c. It is a questionable thing at best, whether all ministers of the Gospel in all ages, were to have this right; but however this matter be determined, it yet remains for her to shew how she can claim an exclusive authority from hence, to retain or to remit sins; if there be such a power, certainly it was not here given to her; nor can the words by any ingenuity be strained to such application of them.

THE SECOND SUNDAY AFTER EASTER.

The Epistle, 1 Peter ii. 19. The Gospel, St. John x. 11.

THAT is a melancholy error of the Socinians, who looking on Christ only as a great moral teacher, neglect the all-important point of his great atonement for the sins of the world. But the error of the Antinomians is as bad, who regarding only what Jesus did *for* men, take no note of what he is to do *in* them, and separating things which God intended not to have put asunder, turn his grace into licentiousness. Far better is the teaching of our Church, which, bidding us look on Jesus as "both a sacrifice for sin, and also an example for godly life;" leads us to pray, not only that "we may always most thankfully receive that, his in-

estimable benefit;" but also, may "daily endeavour ourselves to follow the blessed steps of his most holy life."

There is an all-pervading influence in the religion of our Divine Lord and Master, which admits of application, not merely to the more momentous incidents of life, and the greater features of our character, but even to the transactions of every day, and to the slightest minutiæ of our feelings, tempers, and dispositions. Let us observe the reasoning employed in the Epistle for this day, and shall we not find it suitable at once for the martyr going to the stake, and labouring under the insults of his enemies; and also for the believer, who sitting peaceably in the undisturbed felicities of perfect freedom from religious persecution, finds himself liable to irritation at the petty vexations growing out of the contingencies of his domestic economy. We have here a lesson which should be before him, who is in danger of losing his life; and likewise before him, who is in danger of losing his *temper*. How many Christians are there, who when they have given way to extreme anger, plead in excuse, that "they had such provocation." But our holy religion calls upon us, not merely to be patient when we deserve the ills which meet us, but also when we deserve them not.

The image of a shepherd under which Christ is spoken of in the Gospel, had peculiar beauties to the imagination of Eastern hearers. Ministers should take instruction from those words of Jesus, "I know my sheep, and am known of mine." Little good will be effected in any parochial cure of souls, where there is not a personal knowledge of the wants and weaknesses, and various trials and temptations of the different individuals, whether rich or poor, who are confided to a pastor's care. The expression "hear my voice," is taken from the custom among Eastern shepherds of guiding their flocks, by calling aloud to them.

THE THIRD SUNDAY AFTER EASTER.

The Epistle, 1 Peter ii. 11. The Gospel, St. John xvi. 16.

The expression used in the Collect, "them that be in error," is applied especially to professing Christians; being chiefly in reference to practical departures from the strict principles of Christ's religion. The whole prayer furnishes a beautiful introduction to the Epistle.

How little the reading of the Bible ministers to a spirit of insubordination, and contempt of the powers that be, may be distinctly gathered from the contents of the Epistle for this day. Yet the Romish doctors would affect to say, that Bible reading has led to rebellion and anarchy. Certainly, it must have been despisers of God's written Word, and not followers of it, who ever sought to overthrow the foundations of legitimate government. It is remarkable, that St. Peter should be the Apostle chosen to record those words, "the king *as supreme*." Where is his own boasted supremacy here, of which the followers of the Pope of Rome talk so loudly?

The "little while, and ye shall not see me, and again a little while, and ye shall see me," which seemed so inexplicable to the disciples, referred to the coming death of Jesus, when for a short period he should be removed from them, and to his subsequent resurrection when he should be restored to them again. We may well suppose, that the feelings of Christ's followers were acutely painful indeed, during the time when our Lord lay in the grave; and that great was the triumph of the evil one, and of his agents the high priests, and the Sanhedrim, when, as they concluded, they had for ever extinguished the Christian religion. Yet, in how short a time did God turn that sorrow into joy, and that joy into sorrow. When that assurance was realised, "I will see you again," then indeed did the hearts of the Primitive Church overflow with joy. How touching is the simple account given, (Luke xxiv.) where Jesus having shewed his wounded hands and feet to the eleven, it is added, "and while they yet *believed not for joy* and wondered." Oh! what shall be the feelings of the universal company of the redeemed, when they shall behold the adorable Saviour coming in the clouds of Heaven with power and great glory—how shall they then lift up their heads, and rejoice with a joy that none shall take from them, while as they behold the splendour of that refulgent face once so "marred more than any man's," but now brighter than the sun in his meridian lustre, they shall recognise in it the features of their Lord and Master; and while they gaze upon him, may also say unto him, "we are thy people and the sheep of thy pasture."

THE FOURTH SUNDAY AFTER EASTER.

The Epistle, St. James i. 7. The Gospel, St. John xvi. 5.

Every person acquainted with the evil of his own heart, will rejoice to think that as it is God alone who can "order the unruly wills and affections of sinful men," so he is engaged to do the same for his people; the promise being "sin shall not have dominion over you." Many children of the world "desire that which" God "doth promise;" but it is the children of grace only, who "love the thing which" he commandeth. The Collect for this day will be sincerely offered up by true Christians alone.

How such a blessed state of mind is produced, such a desire to be conformed more and more daily to the whole will of Jehovah; we find from the Epistle. Faith and holiness are gifts and "every good gift, and every perfect gift is from above." 'All is of the free unconditional mercy and loving kindness of our heavenly Father, say the redeemed of the Lord,' "and of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." What efficacy and power do we find here ascribed to God's Holy Word, preached or written; how anxious should we be that we and all should enjoy the glorious privilege of being within its range and influence? "*Let every man be swift to hear,*"

says the inspired Apostle; let there be however, no rash opinions formed and promulgated, every man is also to be "*slow to speak*."

In the Gospel where our Lord tells his disciples, that though he had many things to say to them, yet they "could not bear them now," he refers probably to the doing away the ceremonial law, the rejecting of the Jews nationally, and the calling of the Gentiles. It is not among the least of the infallible marks of the divine origin of the Christian religion, how directly opposed it was to the strongest prejudices of those who first embraced it. Our Lord furnishes us also with a most useful example in that prudence and patience, with which he led on his disciples by degrees.

THE FIFTH SUNDAY AFTER EASTER.

The Epistle, St. James i. 22. The Gospel, St. John xvi. 23.

The grand distinction of Christ's religion is, that it is *the religion of the heart*; that it addresses itself to the very spring and source of action; a thing which no other system ever could pretend to do; and which in fact, no other ever aimed at.

When the Gospel really influences us, then do we become "doers of the word and not hearers only, deceiving" ourselves. The fountain being cleansed, the streams are pure; we *do* "the thing that is right," and also we *speak* aright; our conversation savours of the state of things within us, and ministereth grace unto the hearers. The tongue being unbridled and wantoning upon forbidden topics, whether positively unholy or merely idle and trifling, gives evidence that we are yet unchanged. That man's "religion is vain," which produces no better fruit.

"Whatsoever ye shall ask," says our Lord in the Gospel: This must be understood evidently with the limitation, that it be for the benefit of religion; it will be neither in character for pious persons to entreat, or God to give, what was not for the good of souls. When he tells them, "hitherto ye have asked nothing *in my name*," it is because, that hitherto the doctrine of his intercession had not been fully declared, till the atonement was about to be offered, in order to impress the connection between the two things. "I say not that I will pray," they need not be told how ready their gracious Master was. When we find Jesus saying to his followers, "because ye *have loved* me," and that in the immediate prospect of their deserting him; we find abundant cause to admire the loving kindness of him who "will not quench the smoking flax," but making all allowance for the frailty of poor sinful helpless human nature, mixes encouragement with instruction. In the same spirit is that address of St. Paul, beloved "we are persuaded better things of you, and things that accompany salvation, though we thus speak," though we rebuke and find fault, when necessary.

MISCELLANEOUS COMMUNICATIONS.

A VINDICATION OF THE FAITH AND ANTIQUITY OF THE VALLENSIC AND ALBIGENSIC CHURCHES.

IN REPLY TO

The Bishop of Meaux's Argument against Protestantism, on the score of its alleged defectiveness in visible Perpetuity.

BY G. S. FABER, B. D.

SECTION IV.

Respecting the Faith of the ancient Vallenses and Albigenses.

By way, I suppose, of effectually depriving Protestantism of the support of an ALREADY existing visible Church, the writers of the Roman school have not unfrequently attempted to blacken the characters of the ancient Vallenses and Albigenses, by representing them as tainted with the Manichèan heresy.

To the full extent of this speculation the Bishop of Meaux has not thought it prudent to advance. According to his Lordship, the Albigenses indeed were Manichèans: but the Vallenses, however the Church of Rome might judge them to err on some points, were at least exempt from the stain of Manichèism; and they are pronounced by the Bishop to be mainly a sort of enthusiastic separatists, or a species of modern Donatists.*

That, in the earlier and middle ages, various tribes of Manichèans emigrated from the East into the West, seems on the whole to be established by at least very plausible evidence: but that the genuine Albigenses of southern France were persons of this description, has certainly not been demonstrated by the learned Bishop of Meaux. His Lordship, to make good his argument, has indeed, like many of his predecessors, attempted to confound the two together: but direct testimony, united with his own concessions, utterly overturns the system, which, for the annoyance of Protestantism, he has laboriously endeavoured to construct.

I. The Albigenses of southern France, if we may credit the Bishop, *were* certainly Manichèans: but the Vallenses of Piedmont certainly were *not* Manichèans. Consequently, in their very first principles of religion, the Vallenses *differed* from the Albigenses radically and essentially.

* Hist. des Variat. des Eglises Protest. livr. xi. § 86.

Thus speaks the Bishop of Meaux: but, in such a speculation, he is not borne out by the evidence of antiquity. Let the creed of the Vallenses be what it may, at all events it was the SAME as the creed of the proper Albigenses. Hence, if the latter were Manichèans, so likewise were the former: and if the former were *not* Manichèans, (which the Bishop admits,) so neither were the latter.

The IDENTITY of the tenets of these two ancient communities, with all due submission to so eminent a man as the Bishop of Meaux, is established on the fullest testimony.

1. When the Albigenses, in the thirteenth century, were partly exterminated and partly driven out of the south of France, by the crusade of de Montfort and the operations of the Inquisition, the chief part of the fugitives emigrated to the valleys of Piedmont, where they were cordially received as brethren by the Vallenses: and henceforth the two hitherto distinct Churches became inseparably united, the name of the Vaudois swallowing up the now obsolete name of the Albigeois.*

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* Ad causam eorum pauperum de Lugduno, quos vulgus *Valdenses* appellat, dictos a Valdeo cive Lugdunensi, in loco dicto vulgariter *Valgrant* moram faciente, qui homo dives hæresiarcha primus hæresis sectæ Valdensium inventor fuit, secundum Scripturam, *Qui bonis temporalibus renuncians,* cœpit cum suis complicibus vitam apostolicam cum cruce et paupertate ducere. Et, experrectis viris ecclesiasticis, multos sibi discipulos sociavit, qui inde dicti sunt *Pauperes de Lugduno;* qui, dicentes vivere sub obedientia apostolica, abilla tamen se separantes pertinaciter, respondebant, cum redarguerentur, *Magis esse Deo obediendum quam hominibus.* Fuerunt tandem et merito per militantem Ecclesiam damnati, sed non radicitus extirpati: quia, Lugduno fugientes ad ultimas Dalphinatûs partes, se transferentes in Ebredunensi et Taurinensi dioecesibus in Alpibus et intra concava montium accessu difficilia, plures ibi ex ipsis habitaverunt; ubi paulatim procurante satore zizaniæ, in copioso numero excreverunt, et demum palmites suos tristes in Liguriam, Italiam, et ultra Romam in Apuliam, transmiserunt. Et, quemadmodum Christus Redemptor noster discipulos suos binos mittebat ad prædicandum: sic et idiota et bestialis illius sectæ magniscius alios magistros inferiores per ipsum creatos et probatos, quos vulgo *Barbas* dicimus, ad docendum et prædicandum hujusmodi sectæ doctrinam, hunc inde binos mittere solitus fuit. Hi siquidem Barbæ creari solent per eorum supremum in civitate Acquilæ in regno Neapolitano: et in eorum creatione, quædam solet fieri solennitas. Nam, in derisum Romani Pontificis, eis nomina mutantur cum ad magisterium hujusmodi afficiuntur.

Cujus siquidem damnatissimæ hæresis cultores, quibus viri et mulieres vallis Clusionis Taurenensis dioecesis, et omnes mares et fœminæ vallis Frayxineriæ, ac plures vallium Argenteriæ et Loysiæ Ebredunensis dioecesis, *a tanto tempore quod non est memoria hominum,* in contrarium fuerunt proni, plus quam centum numero ex ipsis sponte confessi fuerunt, sequentes articulos, contra fidem nostram, tenuerunt, tenentque, et immobiliter observant.—Scriptum Inquisit. cujusp. anonym. de Valdens. ex cod. manuscript. G. in public. biblioth. Cantab. cited by Allix, on the anc. Church of Piedmont, pp. 324, 325. Oxon.

The Inquisitor adds, that the inhabitants of the valleys, among whom the expelled Albigenses found refuge and fellowship, were certainly known to have been heretics for at least an hundred years, or rather from a period, the beginning of which is beyond the memory of man.

In primis ponit et dicit ac probare intendit, quod ipsi homines vallis Frayxineriæ fuerunt *a centum annis citra ultra,* ac per tempora ipsa et alia *a tanto tempore cujus initii memoria hominum non existit,* fuerunt et de præsenti sunt hæretici.—Ibid.

I am inclined to deem this single FACT more than a counterpoise for all the Bishop's very ingenious attempts to confound the *genuine* Albigenses with those Manichèans, to whom, through Popish malevolence, the *name* of Albigenses may have been most improperly applied.

The ancient Inquisitor, who has transmitted this important fact to us, would intimate, that the Albigenses, in their new settlements, came at length to be called *Valdenses*, from Peter Valdo of Lyons: but he adds, that when they fled into Piedmont they joined themselves to certain religionists in the valleys of that country, who had *already* flourished there *from a period far beyond the memory of man*.

Now, whatever may be thought of his etymology of the word *Valdenses*, this at least is manifest, that the expelled Albigenses joined themselves forthwith to those Vallenses or Vaudois, who *beyond the memory of man* had inherited, in a state of theological opposition to the Church of Rome, the wild and almost inaccessible valleys of Piedmont.

Here, then, we have a FACT: and, unless I greatly mistake, it is a fact which completely overturns the Bishop's very ingenious hypothesis of Albigensic Manichèism.

The expelled Albigenses were received AS BRETHREN, by the Vallenses: and henceforth the two Churches became UNITED.

But, in the very nature and necessity of things, such a circumstance could never have happened if the Albigenses were Manichèans, while the more orthodox Vallenses (as we are assured by the Bishop) utterly abhorred Manichèism. Both ALIKE must clearly have been either *friendly* or *hostile* to the Manichèan system: for otherwise the Albigenses could never have been received as brethren by the Vallenses, nor could an union of the two Churches have been forthwith effected without the intervention of a single recorded doctrinal impediment.*

2. Such is the necessary inference from this remarkable FACT: and whatever the Bishop of Meaux may be pleased to allege in favour of his speculation, the inference before us is expressly corroborated by the unexceptionable contemporary evidence of Pope Innocent III.

In the year 1198 this Pontiff addressed a letter to the Bishops of southern France and northern Spain, where the persecuted

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Now to these Vallenses, who had thus *immemorially* occupied the Piedmontese valleys in a state of reputed heresy, but who are *acquitted* by the Bishop of Meaux so far as the taint of *Manicheism* is concerned, the expelled Albigenses, whom his Lordship pronounces to be *undoubted Manicheans*, amicably united themselves, so as henceforth to form *one* harmonious and fully symbolizing society.

The FACT, so far as I can judge, is utterly and hopelessly irreconcilable with the Bishop's speculation of Albigensic Manichèism.

* Accordingly the anonymous Inquisitor, throughout his entire document, describes the Albigensic refugees and the Vallensic aboriginals, as holding in all points the *self-same* system of heretical pravity.

and maligned Albigenses had many followers: and in this letter he declares, that the Vallenses and Albigenses were equally heretics, because they maintained the *very same* doctrinal system.*

The testimony of Pope Innocent *fully accounts* for our FACT: the speculation of the Bishop of Meaux is *plainly irreconcilable* with it. Manichèans or not Manichèans, at all events the Vallenses and the Albigenses AGREED in doctrine. Their tenets we see were IDENTICAL. *Each* Church, or *neither* Church, was tainted with Manichèism.

II. What then really were the joint tenets of the Vallenses and the Albigenses? We cannot prosecute this inquiry in a better mode, than by successively hearing their own several declarations, and the admissions of their enemies themselves.

1. Let us begin with the Church of the Vallenses, which the Bishop of Meaux acknowledges to have been free from all taint of Manichèism.

(1.) There was lately extant in the public library of the University of Cambridge, a manuscript work of the old Vallensic Church, entitled *The Noble Lesson.*†

This work purports to have been composed some time toward the latter end of the twelfth century: for it states, that in the day of its author, eleven centuries had elapsed since St. John wrote the text which declares us to be in the last times.‡ Consequently it sets forth the received doctrine of the Vallensic Church as it stood in the latter part of the twelfth century.

Now throughout the whole of this curious work, not a trace of Manichèism can be found. On the contrary, the doctrines avowed in it are the precise doctrines of the Protestant Churches since the era of the Reformation; doctrines taken immediately from the Bible, as understood by the Primitive Church, and uncorrupted by the vain glosses and unauthorised additions of Popery.

To these sound doctrines the life of the Vallenses agreed; as befitted those who sustained the high character of God's witnesses to scriptural truth in the midst of an almost universal idolatrous apostacy.

If a man (says the author of the document in question) *loves those who desire to love God and Jesus Christ; if he will neither curse, nor swear, nor lye, nor whore, nor kill, nor deceive his neighbour, nor avenge himself on his enemies; they presently say that he is a Vaudès, and that he deserves to be punished; while, by lies and forgery, means are found to deprive him of what he has got by his*

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* Epist. Innoc. III. cited by Allix on the anc. Church of Piedm. chap. xx. p. 203.

† The M. S. containing *The Noble Lesson* has been stolen from the University since the time of Dr. Allix: but fortunately the composition itself had been already translated into various histories of the Vallenses.

‡ 1 John ii. 18. John wrote his first epistle some time toward the latter end of the first century. Consequently eleven hundred years, reckoned from that epoch, will bring us to about the year 1170 or 1180, for the date of *The Noble Lesson.*

*lawful industry. In the mean time, such an one comforts himself in the hope and expectation of eternal salvation.**

(2.) An exactly similar account of the Vallensic doctrines is given by the Centuriators of Magdeburgh, who profess to have taken it from an ancient manuscript.

In articles of faith, the authority of the Holy Scripture is highest; and for that reason it is the rule of judging: so that whatsoever agreeth not with the word of God, is deservedly to be rejected and avoided.

The decrees of Fathers and Councils are so far to be approved as they agree with the word of God.

The reading and knowledge of the holy Scriptures is free and necessary for all men, the laity as well as the Clergy: yea, and the writings of the Prophets and Apostles are to be read, rather than the comments of men.

The sacraments of the Church of Christ are two, Baptism and the Supper of the Lord.

The receiving in both kinds for priests and people was instituted by Christ.

Masses are impious: and it is madness to say masses for the dead.

Purgatory is an invention of men: for they who believe go into eternal life, and they who believe not, go into eternal damnation.

The invocating and worshipping of dead saints is idolatry.

The Church of Rome is the whore of Babylon.

We must not obey the Pope and his Bishops, because they are the wolves of the Church.

The Pope hath not the primacy over all the Church of Christ, neither hath he the power of both swords.

That is the Church of Christ which heareth the sincere word of Christ, and useth the sacraments instituted by him, in what place soever it exist.

Vows of celibacy are inventions of men. Monkery is a stinking carcase.

So many superstitious dedications of Churches, commemorations of the dead, benedictions of creatures, pilgrimages; so many superfluous festivals; those perpetual bellowings of unlearned men, and the observations of the other ceremonies, manifestly hindering the teaching and learning of the word—are diabolical inventions.

The marriage of priests is lawful and necessary.†

(3.) But the most full and systematic account of the doctrines taught and maintained by the ancient Vallenses, will be found in their Confession of Faith, preserved among the Cambridge manuscripts, and bearing date the year 1120.

We believe and firmly hold all that is contained in the twelve

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* La Nobla Leyçon, cited Allix, Piedm. chap. xviii. p. 178.

† Hist. Eccles. Magdeburg. vol. iii. cent. XII. cap. 8. pp. 548, 549.

articles of the Symbol, which is called the Apostles' Creed, accounting for heresy whatsoever is disagreeing, and not consonant to the said twelve articles.

We believe that there is one God—Father, Son, and Holy Spirit.

We acknowledge for the holy canonical Scriptures, the books of the Holy Bible—namely, The books of Moses, called Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua; Judges; Ruth; 1 Samuel; 2 Samuel; 1 Kings; 2 Kings; 1 Chronicles; 2 Chronicles; Ezra; Nehemiah; Esther; Job; Psalms; the Proverbs of Solomon; Ecclesiastes, or the Preacher; the Song of Solomon; Isaiah; Jeremiah; the Lamentations of Jeremiah; Ezekiel; Daniel; Hosea; Joel; Amos; Obadiah; Jonas; Micah; Nahum; Habakkuk; Zephaniah; Haggai; Zechariah; Malachi. Here follow the books apocryphal, which are not received of the Hebrews. But we read them (as saith St. Jerome in his Prologue to the Proverbs) for the instruction of the people, not to confirm the authority of the doctrine of the Church; namely, Esdras; Tobit; Judith; Wisdom, Ecclesiasticus; Baruch, with the Epistle of Jeremiah; Esther, from the tenth chapter to the end; the Song of the Three Children in the Furnace; the History of Susannah; the History of the Dragon; 1 Maccabees; 2 Maccabees. Here follow the books of the New Testament. The Gospel according to Matthew, Mark, Luke, John; the Acts of the Apostles; the Epistle of St. Paul to the Romans; 1 Corinthians; 2 Corinthians; Galatians; Ephesians; Philippians; Colossians; 1 Thessalonians; 2 Thessalonians; 1 Timothy; 2 Timothy; Titus; Philemon; The Epistle to the Hebrews; 1 Peter; 2 Peter; 1 John; 2 John; 3 John; The Epistle of St. Jude; the Revelation of St. John.

The books abovesaid teach this—That there is one God, almighty, all-wise, and all-good, who made all things by his goodness; for he formed Adam in his own image and likeness: but that by envy of the devil, and the disobedience of the said Adam, sin has entered into the world; and that we are sinners in Adam and by Adam.

That Christ was promised to our fathers, who received the Law: that so, knowing by the law their sin, and unrighteousness, and insufficiency, they might desire the coming of Christ, to satisfy for their sins, and to accomplish the law by himself.

That Christ was born in the time appointed by God the Father: that is to say, in the time when all iniquity abounded: and not for the cause of good works, for all were sinners; but that he might shew us grace and mercy, as being faithful.

That Christ is our life, truth, peace, and righteousness; also, our pastor, advocate, sacrifice and priest: who died for the salvation of all those that believe, and who is risen again for our justification.

In like manner we firmly hold, that there is no other mediator

and advocate with God the Father, save only Jesus Christ; and as to the Virgin Mary, that she was holy, humble, and full of grace: and in like manner do we believe concerning all the other saints; namely, that being in Heaven, they wait for the resurrection of their bodies at the day of judgment.

Also, we believe that after this life, there are only two places, the one for the saved, and the other for the damned: the which two places we call Paradise and Hell—absolutely denying that Purgatory invented by Antichrist, and forged contrary to the truth.

Also, we have always accounted as an unspeakable abomination before God, all those inventions of men, namely, the feasts and vigils of saints, and the water which they call holy; as likewise to abstain from flesh meat upon certain days, and the like; but especially their masses.

We esteem for an abomination, and as antichristian, all those human inventions which are a trouble or prejudice to the liberty of the Spirit.

We do believe, that the sacraments are signs of the holy thing, or visible forms of the invisible grace; accounting it good, that the faithful sometimes use the said signs or visible forms, if it may be done. However, we believe and hold that the abovesaid faithful may be saved without receiving the signs aforesaid, in case they have no place nor any means to use them.

We acknowledge no other sacrament but Baptism and the Lord's Supper.

*We ought to honour the secular powers by submission, ready obedience, and paying of tributes.**

2. Such was the ancient confession of the Vallenses: a confession to which I presume, with the good leave of the Bishop of Meaux, no fundamentally sound Protestant Church, certainly not the reformed Anglican Church, would refuse her consent. Let us next hear the doctrines of the Albigenses, prior to their emigration from southern France, and their final union with their Vallensic brethren in Piedmont.

(1.) In the year 1176, certain of the Albigenses were examined before the Bishop of Albi and other neigbouring prelates. These zealous ecclesiastics laboured hard to educe a semblance of Manichèism in the pretended heretics: with what success will abundantly appear from the confession of faith which they openly made before their iniquitous judges, and which (together with the particulars of the whole conference) is recorded by Roger Hoveden.

We believe that there is one only God, in three persons, the Father, the Son, and the Holy Ghost; and that the Son of God hath taken our flesh upon him: that he was baptised in Jordan: that he fasted in the wilderness: that he hath preached our salvation:

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* Cambridge M. S.

that he suffered, died, and was buried: that he descended into hell: that he rose again the third day: that he ascended into heaven: that he sent the Holy Ghost on the day of Pentecost: that he shall come again at the day of judgment, to judge both the quick and the dead: and that all shall rise again.

We know, also, that what we believe with our heart, we ought to confess with our mouth.

*We believe, that he is not saved who doth not eat the body of Jesus Christ; and that the body of Jesus Christ is not consecrated but in the church and by the priest, be he good or bad; and that it is no better consecrated by a good than by a bad one.**

We believe, also, that man and wife are saved, though they be carnally joined; and that every one must repent with his mouth and heart, and be baptised in the church by a priest.

And if they could shew us more from the Gospels and Epistles, we would believe and own it.†

The merest tyro in theology will readily perceive that this Confession of the much maligned Albigenses stands *directly opposed* to the leading tenets of Manichèism: and I am much mistaken if several articles were not *designedly* introduced into it by them, on purpose to *meet* and *remove* the calumny with which, as they were well aware, they had been systematically assailed and blackened by the malice of their implacable enemies. In the present Confession we hear, not the vile misrepresentations of interested and unprincipled bigots, but the actual official declarations of the Albigenses themselves, couched in their own words, and delivered from their own mouths. Whence it will obviously follow, unless we be determined to charge upon them doctrines which they clearly disavow, that the Albigenses, like their brethren the Vallenses, must be acquitted of all participation in the Manichèan heresy.

(2.) At another conference, holden about the same time before Bernard, Archbishop of Narbonne, the Albigenses added to their confession of faith a protestation against various unscriptural errors patronized and enforced by the Church of Rome.

On this occasion they rejected prayers for the dead, and consequently the wild and unauthorised figment of a purgatory; avowed their disbelief in the novelty of transubstantiation, which under its earliest form was first introduced into the Church by the Eutychian heretics of the fifth century, when it was strenuously opposed alike by Pope Gelasius in the West, and by Theodorit of Cyrus in the East; and censured, as manifestly idolatrous, the Romish worship of saints and images.‡

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* Compare Art. xxvi. of the English Church.

† Roger Hoved. Annal. in A. D. 1176, cited by Allix on the Albig. chap. xv. pp. 156, 157.

‡ Allix on the Albig. chap. xvi. The Latins delight to set up a distinction between *idols* and *images*; as if the worship of the former alone was forbidden in Scripture. This singular principle is adopted by the Nicene Council, which formally anathematizes all persons who pronounce images to be idols. Τοῖς ἀποκα-

The tenets, in short, of the Albigenses, agreeably to the direct testimony of their identity which I have already produced, were clearly *the same* as those of the Vallenses; and those of the Vallenses, if the Bishop of Meaux will permit me to make such an assertion, differed not in any *material* and *essential* point from those of the various reformed Churches which began to protest against the corruptions of Popery in the course of the sixteenth century.

3. We have now heard the Confessions of these two ancient and venerable communions: let us finally attend to the admissions of their adversaries.

(1.) Among these the most full and distinct is the statement of that wretched man, Reinerius Saccho, who was Inquisitor-General in the year 1254, and who well knew the real Vallensico-Albigensic faith, because he himself apostatised from it to the multifarious superstition of the corrupt Church of Rome.

Among all the sects which still are or have been, there is not any one more pernicious to the Church of Rome than that of the Leonists: and this for three reasons. The first is, because it is older than the rest: for some say that it hath endured from the time of Pope Sylvester; others, from the time of the Apostles.—The second is, because it is more general: for there is scarce any country wherein this sect is not. The third is, because, while all other sects beget horror in the hearers by the outrageousness of their blasphemies against God, this of the Leonists hath a great shew of piety: for they live justly before men, and BELIEVE ALL THINGS RIGHTLY CONCERNING GOD, WITH ALL THE ARTICLES WHICH ARE CONTAINED IN THE CREED; *only they blaspheme the Church of Rome and the Clergy—a point in which the multitude of the laity is ready enough to give them credit.**

λοῦσι τὰς ἱερὰς εἰκόνας εἰδωλα, ἀνάθεμα.—Labb. Concil. vol. vii. p. 57. Yet the inspired writers of the New Testament use the terms indiscriminately: and whether they speak of the worship of images or the worship of idols, they still describe and reprobate the self-same act of adoration. Compare Rom. i. 23, with Rom. ii. 22. The same indiscriminateness may be observed in the Greek of the Seventy. Compare Ezek. xvi. 17, with Gen. xxxi 19. Jerome most remarkably unites the two terms in a definition, which, so far as I can see, is fatal to the Romish system of worshipping the images of dead saints. *The holy images of Christ, and the Virgin, and the apostles, and the prophets, and the martyrs, and all the saints, we adore,* say the Fathers of the second Nicene Council, *with honourable adoration,* (τὴν κατὰ τιμὴν προσκυνήσιν ἀπονέμω;) *anathematizing with our whole heart and soul the falsely-named seventh Ecumenical Council, which atheistically barked against, and slandered, and expelled from our churches the holy and venerable images,*—Labb. Concil. vol. vii. p. 56. Yet Jerome defines the worshipped images of dead men to be idols. *Per idola intelligimus imagines mortuorum.*—Comment. in Esaiam. c. xxxvii. 14. Oper. vol. iv. p. 127. Colon. Agrip. 1616.

* Inter omnes sectas, quæ adhuc sunt vel fuerunt, non est perniciosior ecclesiæ quam Leonistarum. Et hoc tribus de causis. Prima est, quia est diuturnior: aliqui enim dicunt, quod duraverit a tempore Sylvestri; aliqui, a tempore apostolorum. Secunda, quia est generalior: fere enim nulla est terra, in qua hæc secta non est. Tertia, quia, cum omnes aliæ sectæ immanitate blasphemiarum in Deum au-

This testimony I hold to be singularly valuable and important. At the precise period when Reinerius was decorated or disgraced with the persecuting functions of Inquisitor-General, the union of the Albigensic Church with the Vallensic Church, in the valleys of Piedmont, was effected through the operation of the crusade conducted by Simon de Montfort. In speaking, therefore, of the Leonists, Reinerius speaks jointly both of the Albigenses and of the Vallenses: for at this time the two Churches had become inseparably united and blended in one communion. That such is the case is evident both from the very necessity of the matter, and from the circumstance of his designating the reputed heretics by the appellation of *Leonists*. This name, in strictness of speech, was proper only to the Albigenses; for they received it from the town of Lyons, where they greatly abounded in the twelfth century, and whence they were familiarly denominated *Leonists*, or *poor men of Lyons*. But when they joined the Vallenses in Piedmont, the appellation was extended to the whole communion: and henceforth it became one of the many titles by which these faithful witnesses were accustomed to be described. Under the name, therefore, of *Leonists*, Reinerius jointly and collectively speaks both of the Vallenses and of the Albigenses; certainly of the Albigenses quite as much, if not more, than of the Vallenses.

What then is the testimony which the Inquisitor-General bears to the faith of these reputed heretics? Could he discover any Manichèism among them? Or was it their well-known and familiar taint of this oriental heresy which induced that virtuous ecclesiastic, with a holy emulation of St. Austin, to exchange their persecuted communion for the more thriving fellowship of the Church of Rome?

THEY BELIEVE ALL THINGS RIGHTLY CONCERNING GOD, WITH ALL THE ARTICLES WHICH ARE CONTAINED IN THE CREED.

If they believed all things rightly concerning God, they must, on the one hand, have held those doctrines respecting the nature and personality of the Deity which the Church of Rome and all the sound reformed Churches alike deem *indispensible* scriptural verities: and, on the other hand, if they believed all things thus rightly, it is quite clear that they could not have held the old Manichèan doctrine of two independent principles.

But it seems they not only believed all things rightly concerning God; they likewise additionally believed all the articles contained in the creed.

Under such recorded circumstances—circumstances, be it borne in mind, recorded by an Inquisitor-General of the thir-

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dientibus horrorem inducant, hæc Leonistarum magnam habet speciem pietatis: eo quod coram hominibus juste vivant, et BENE OMNIA DE DEO CREDANT, ET OMNES ARTICULOS QUI IN SYMBOLO CONTINENTUR; solummodo Romanam ecclesiam blasphemant et clerum, cui multitudo laicorum facilis est ad credendum.—Reiner. cont. hæret. c. iv. p. 54.

teenth century, who *could not* have been mistaken as to the nature and amount of a faith which he himself once professed : under such recorded circumstances, I say, we may well be lost in amazement how these confessedly *sound believers* could, nevertheless, be set down and mercilessly persecuted as *incorrigible heretics.*

Was their faith naught ? Why Reinerius himself, as if mischievously to put the Bishop of Meaux to shame by an act of anticipation, assures us from his own personal knowledge, that *they believed all things rightly concerning God, with all the articles which are contained in the Creed.*

Were their morals notoriously bad, so that they were practical, if not speculative heretics ? Verily, the same judicious Inquisitor assures us, that *they lived justly before men* : and his brief testimony is most amply supported and explained by the parallel testimonies of others who were equally their enemies. *These heretics,* says another Inquisitor, *are known by their manners and their language. For in their manners they are grave and modest, being free from all vanity in the article of dress.** To the same purpose speaks Claude Seissel, Archbishop of Turin, in the sixteenth century : *It contributes not a little to strengthen the sect of the Valdenses, that, except the points in which they controvert our religious opinions, in other respects they commonly lead a more holy life than other Christians. For, unless compelled, they swear not ; and they rarely take the name of God in vain ; and they fulfil their promises with much good faith : and living for the most part in poverty, they protest that they alone preserve the apostolic life and doctrine. For this reason they affirm that the power of the Church resides with them, as the innocent and true disciples of Christ ; for whose faith and religion they deem it honourable and glorious both to live in poverty and to suffer persecution from us.*† Equally explicit is James Liclenstein, the Dominican—*I say that in morals and in life they are good, true in their discourse, unanimous in brotherly charity. But their faith is incorrigible and detestable.*‡

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* Cognoscuntur hæretici per mores et verba. Sunt enim in moribus compositi et modesti : superbiam in vestibus non habent —Rerum Bohem. script. a Freher. edit. p. 231. apud Usher. The learned primate justly remarks on this singular attestation—Miserrima profecto tempora in quibus compositi et modesti mores hæreticorum haberentur insignia.

† Nonnihil etiam ad horum Valdensium confirmandam tolerandamque sectam confert, quod, præter hæc quæ contra fidem religionemque nostram assumunt, in reliquis ferme puriorem quam cæteri Christiani vitam agunt. Non enim nisi coacti jurant ; raroque nomen Dei in vanum proferunt ; promissaque sua bona fide implent ; et in paupertate pars maxima degentes, apostolicam vitam doctrinamque servare se solos protestantur : ob idque potestatem ecclesiæ apud se, velut innoxios et veros Christi discipulos, residere affirmant ; pro cujus fide religioneque in egestate vivere, et a nobis persecutionem pati, pulchrum et gloriosum ducunt.—Seissil. Tract. adv. Vald. fol. 9. apud Usher.

‡ Dico, quod in moribus et vita boni sunt, veraces in sermone, in caritate fraterna unanimes. Sed fides eorum est incorrigibilis et pessima. Jacob. Liclen. apud Usher.

Here we are encountered with new difficulties. The Christian holiness of their lives is allowed on all hands: but it is marvellous that James Liclenstein, the Dominican, should pronounce *their faith incorrigible and detestable;* while Reinerius Saccho, the Inquisitor-general, declares that *they believed all things rightly concerning God, with all the articles that are contained in the Creed.* If Reinerius speak the truth, which I see no reason to doubt, how shall we account for the testimony of the zealous James? If the Vallenses *believed all things rightly concerning God, with all the articles that are contained in the Creed,* how could they possibly be hereties whose *faith was incorrigible and detestable?*

The paradox of the *heresy* of these *right believers* will be solved if we advert to the remaining testimony of Reinerius. They might, if it so pleased them, be perfectly orthodox in regard to the nature of God, and all the articles of the Creed; and they might furthermore, if it so pleased them, live justly, and piously, and holily, and gravely before men: but still they are manifest heretics. How can this be? We may well ask. Reinerius will inform us. *They blaspheme the Church of Rome and the Clergy: a point in which the multitude of the laity is ready enough to give them credit.*

The grand secret of Vallensic heresy is now unfolded: and doubtless it is abundantly clear to the very meanest comprehension. Let a man's scriptural faith be ever so sound, and let his morals be ever so pure; yet if he reject the unscriptural corruptions of Rome, and if he disown the usurped authority of the Latin Pontiff, he stands forth a self-convicted heretic, justly obnoxious to the last and most dreadful punishment.

Such were the Vallenses and Albigenses of old, by the very testimony of their most inveterate enemies: and such at the present day are their pious and admirable descendants, still (to adopt the phraseology of Holy Writ) *prophesying in sackcloth* throughout their native valleys, impoverished and oppressed and insulted by the bigotry of Romish despotism, but of whom the world is not worthy.*

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* For an account of the present depressed condition of the Vallenses, under the existing Sardinian Government, see Brief Observations on the present State of the Waldenses and upon their actual Sufferings, made in the Summer of 1820, by Gorge Lowther, Esq. A Sermon preached to the English congregation assembled at Rome, for the benefit of the primitive church of the Vaudois or the ancient Albigenses and Waldenses, on Sunday, April 6, 1823, by the Rev. Lewis Way; and A Narrative of an Excursion to the Mountains of Piedmont by W. S. Gilly, A. M.

After sustaining an almost unremitted bloody persecution for several centuries, the two united churches of the Vallenses and the Albigenses were at length completely dissolved and extinguished in their corporate capacity.

This dissolution was effected by an edict of the Duke of Savoy, which bore date Jan. 31, 1686, and which produced an utter expulsion and eradication both of the pastors and their people from the long-tenanted valleys of their ancestors.

But so strong was the principle of vitality in those two ancient and most extraordinary churches, that, although now scattered and resolved into their distinct component individuals, they actually, within a very short period, revived and re-established themselves in their primitive settlements.

(2.) With respect to the perpetual allegation of Manichèism against the much calumniated Albigenses, it seems, as I have already intimated, to have arisen from the circumstance of certain adherents of this ancient heresy having found their way from the East, and having planted themselves in the southern regions of France. In the eyes of the Romanists, *both* were heretics; and in matter of fact, *both* were to be found within the limits of the same country. To render the accusation plausible nothing more was necessary: and as it suited the policy of the Latin ecclesiastics to blacken the Albigenses, they scruple not on all occasions, even in defiance of their own express testimony, to represent them as determined Manichèans. Traces of this fact meet us in such an investigation as the present; and no where do they occur with greater copiousness than in the writings of the Bishop of Meaux. His Lordship brings evidence to prove that various sects in the south of France were tainted with Manichèism, and that their ancestors had emigrated from the East. These sects he would identify with the Albigenses: and thus by an easy process the Albigenses, whom in point of doctrine he would carefully discriminate from the Vallenses, are suddenly transmuted into Manichèans.

At the end of three years and a half from their complete dissolution and supposed final extinction, on the memorable night of the 16th of August, in the year 1689, about eight hundred of the most intrepid of their members, under the conduct of Henri Arnaud, suddenly rose up and put themselves in action. Secretly crossing the lake of Geneva, and entering Savoy with their swords in their hands, they drove from their native valleys the intrusive Romanists who had expelled them, and recovered by main force their ancient possessions. In this daring enterprize, so complete was their success, that, by the month of April, in the year 1690, after a series of victories over the troops of France and Savoy, they had firmly established themselves in the seats of their ancestors.

Nor did their triumph terminate here. Events were so ordered in the course of God's overruling providence, that the Duke of Savoy was led to desert the French interest: and, in consequence of this new political arrangement, by an edict dated June 4, 1693, he recalled the remainder of the exiles and finally gave a legal establishment to their suppressed but now almost miraculously revived churches.

Under the letter of this establishment they still subsist; but, instead of merely excluding them from political power, it exposes them to a perpetual succession of very serious injuries, short indeed of persecution to death, but utterly destructive of social comfort and prosperity. They are forbidden to reside or to purchase land beyond the limits of certain specified boundaries: nor can a minister visit a sick person, who happens to be beyond those limits, unless he be accompanied by a Romish layman: and, even then, his stay must not exceed twenty-four hours. All correspondence with foreign Ministers is prohibited: and, in order that no books should be introduced among them, immense duties are imposed, particularly on bibles and religious books. Any physician, surgeon, apothecary, advocate, or notary, brought up to their religion, cannot exercise his profession beyond the limits of the valley. They are forbidden to enclose their burial grounds with walls. If a Romanist steal the child of a Vaudois for the purpose of proselytism, or if he insult him in the public streets by calling him *dog* or *heretic*, the Vaudois has no redress. They are compelled to abstain from work on all Popish festivals, though they themselves are Protestants: and a refusal to uncover to a wooden saint when carried in procession subjects them to a fine or imprisonment. In these Protestant realms, we should be apt to think such an arrangement somewhat tyrannical: but the Vaudois are accustomed to it under the present Romish Government of Sardinia.

Yet how does the matter really stand, when disentangled from gross misrepresentation? We have seen on the fullest evidence that, in point of doctrine, the Albigenses *symbolized* with the Vallenses, whom the Bishop *himself* is constrained to acquit of all tendency to Manichèism: and if this be not sufficient, we have additionally seen the actual confession of faith, made by the Albigenses themselves in open court, and honestly preserved in the writings even of their enemy Roger Hoveden. Now this ancient Confession is at once free from Manichèism, and perfectly accords in all its grand outlines with the parallel ancient Confession of the confessedly non-Manichèan Vallenses. Hence, whatever Manichèan sects there may have been in the south of France, it is abundantly clear, from direct evidence, that the Albigenses ought not to be reckoned in their number.

We may regret that the learned prelate's zeal, in what he deemed a good cause, did not permit him to attend to the respectable testimony of one of his own historians.

Mezeray distinctly specifies the fact, that the Albigenses were frequently *confounded* with certain contemporary sectaries who were tainted with Manichèism: but at the same time he very honestly and very carefully *acquits* them of the odious imputation so industriously brought against them by their unrelenting enemies.

Treating of the year 1163, he remarks, that *There were two sorts of heretics in the South of France. The one class, ignorant and dissolute, were a species of Manichèans: the other class was more learned, and altogether remote from such filthiness. This second class held much the same opinions as the Calvinists: and they were variously called Henricians and Valdenses. But the people ignorantly confounded them with the Manichèans, Cathari, or Bulgarians.**

It may be proper to remark, that those whom we now call *Albigenses* did not receive that name until after the Council of Albi. Previous to that period, for whatever reason, they were known by the appellation of *Henricians:* and partly from the identity of their tenets with those of the Valdenses of Savoy, partly from the circumstance of their subsequent union with them, they at length came also to be distinguished by the title of *Valdenses.*† Hence, when Mezeray speaks of certain heretics in the south of France, who were not Manichèans, who held much the same opinions as the Calvinists, and who were variously denominated *Henricians* and *Valdenses*, there can be no doubt that he speaks of those who from the town of Albi were finally styled *Albigenses.*

The people, as we are informed by the historian, *ignorantly confounded* the Albigenses, who were *not* Manichèans, with the Cathari or Bulgarians, who, in his opinion, *were* Manichèans.

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* Abregé Chronol. Philippe Auguste. p. 657. Edit. Amsterdam, 1674.

† Catel. Hist. Tolos. lib. ii. p. 121. 231. cited by Allix.

Very probably the people, misled by the representations of the Latin priesthood, might, through a mixture of prejudice and ignorance, eagerly receive and eagerly propagate the confused account so justly censured by Mezeray: but what shall we say of the learned Bishop of Meaux, who has equally and systematically confounded the innocent Albigenses with the Manichèan heretics, their contemporaries? Has the Bishop done through *design* what the vulgar, according to the historian, did through *sheer ignorance?* The Bishop and the people have fallen into the self-same confusion with respect to the ancient Albigenses: and Mezeray, his lordship's own contemporary, pronounces without hesitation, that *ignorance* was the cause of the popular mistake. Now, most certainly, neither Mezeray nor any other man would dream of charging the eminently learned and the highly talented Bishop of Meaux with *ignorance.* Such a charge were too ridiculous to be sustained for a single moment. Yet has the great Bossuet strenuously maintained the identical error into which, according to Mezeray, the people could only have fallen through *gross ignorance*: and it must be admitted even by his lordships's worst enemies that a more dextrous piece of special pleading cannot easily be found, than that which is contained in the eleventh book of his *Variations of the Protestant Churches.**

On the whole, I think we may safely assert, that Manichèism alleged by Romish calumniators against the Vallenses and the Albigenses, rests upon much the same interested and prejudiced evidence as the various unutterable abominations which were alleged by the Pagans against the primitive Christians. In each case the sole testimony is that of intolerant and bigotted enemies.† Happily

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* Genebrard, in his *Chronology,* as cited by Dr. Allix, bears exactly the same testimony as Mezeray. He states, that those ancient religionists in the south of France, who were variously denominated *Henricians* and *Albigenses,* were the Theological parents of the more modern French Calvinists. Now the Calvinists, whatever we may think of their leading peculiarity, most certainly neither are nor were Manichèans: and Mezeray expressly asserts, as he is fully borne out by direct evidence, that the Henricians or Albigenses of the twelfth century, held much the same opinions as the Calvinists of his own time. Avoint á peu prés les mesmes opinions que ceux qu'on nomme aujourd'huy *Calvinistes.* Therefore, clearly, in the judgment of Genebrard, the old Albigenses could not have been Manichéans.

† As a matter of curiosity, I give some of the absurd slanders of the Romanists, as collected and detailed by Mr. Gifford.

The idea, which contemporary writers give us of the doctrine and manners of this united sect, has something in it so absurd and at the same time so horrid, that we are almost tempted to suspect them of exaggeration. We are told, that the Albigenses believed in two Gods: one, a beneficent being, author of the New Testament, who had two wives, Collant and Colibant, and who was the father of several children, and, among others, of Christ and the Devil; the other, a malevolent being, a liar and a destroyer of men, author of the ancient law, who, not content with having persecuted the patriarchs during their lives, had consigned them all to damnation after death. They also acknowledged two Christs: one wicked, who was born at Bethlehem and crucified at Jerusalem, and who kept as a concubine Mary Magdalen the woman so well known for having been caught in the act of adultery; the other Christ, all virtuous and invisible, who never inhabited the world, but spiritually the body

however, this testimony is completely set aside, partly by the yet existing confessions of those ancient witnesses to the truth, and partly by the acknowledgment of certain of their very enemies themselves.

LETTERS ON THE CELIBACY OF THE ROMISH CLERGY,

Addressed to the Rev. J. B. of the Order of St. Francis.

By Stephen Freeman.

LETTER II.

Rev. and Dear Sir,

In order that you may enjoy an extensive view of the question, whether Celibacy be requisite, expedient, or particularly becoming, on the part of those who are vested with holy orders, I must direct your attention to certain early facts; to the examples of eminent individuals, who adorned the pastoral office in primitive ages; to the opinions of their contemporaries, who contributed by their learning to the edification of the Christian Church; to the general condition of the Christian clergy, with reference to matrimony, in ancient times; and to the decisions of Ecclesiastical Synods.

The first fact worthy of notice is, that our Lord evidently did not deem a state of Celibacy either requisite, expedient, or par-

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of Paul. They represented the Church of Rome as the scarlet whore mentioned in the Revelation: they regarded the sacraments as frivolous things: they considered marriage as a state of prostitution, the Lord's Supper as a chimera, the resurrection of the flesh as a ridiculous fable, and the worship of images as detestable idolatry. Hist. Albig. Dush. vol. ix. p. 556, 557. Chron. Mag. Guil. de Pod. c. ix. p. 672, 673. *They all openly profess great purity of manners, and secretly practise the most infamous voluptuousness, on the principle, that from the waist downward man is incapable of sin.* Gifford's Hist. of France, vol. i. p. 412, 413.

When such infamous falsehoods, evidently raked at second hand from the early abominations recorded with so much particularity by Epiphanius of Salamis, were propagated by the Romish Priesthood respecting the Albigenses; we cannot much wonder at the blind popular indignation against them. Mr. Gifford is *almost* tempted to suspect these narratives of exaggeration: let the reader advert to the confession of the Albigenses as recorded by Roger Hoveden, and to the evidence which I have already produced on their behalf; and he will be inclined to exchange Mr. Gifford's *almost* for an absolute *altogether*.

The most whimsical part of the matter is, that this clumsy fabrication, in which, truth and falsehood are so awkwardly blended together, inadvertently confutes itself. These *pretended* Manichèans are described, as pronouncing the worship of images to be detestable idolatry: and yet, all the while, as we learn from the joint testimony of Irenés and Epiphanius, the *real* Manichèans were the very persons who first attempted to introduce image-worship into the Church of Christ. The Manichèans, as we all know, were a branch of the Gnostics: and the Gnostics worshipped, with misplaced devotion, both pictures and images of Christ, which most unaccountably were said to have been manufactured by Pontius Pilate. For this singular fact, see Tren. Adv. hær. lib.. 24. § 9. Epiph. Adv. hær. lib. 1. hær. 23.

ticularly becoming on the part of those whom he personally charged with the promulgation of his Gospel. The Bible sufficiently attests the marriage of several of the Apostles; and the fact of their being married is either distinctly affirmed, or incidentally alluded to by St. Ignatius, St. Clemens Alexandrinus, St. Basil, St. Ambrose, Eusebius, Theophylact,* and other primitive fathers of the Church, and ecclesiastical historians.

Had the matrimonial state appeared to our Lord incompatible with a due exercise of the functions, which he imposed on his Apostles, and which obviously were less consistent than the functions of modern priests, with the discharge of connubial and paternal duties, we may hold it for certain, that he would have selected unmarried men: and the fact of his having done otherwise, in several instances, at least, amounts, in my opinion, to a decisive proof of his having considered married men as well qualified, as those who are disengaged from wedlock, for the discharge of the appropriate duties of "stewards of the mysteries of God;" which, when happily exempted from domestic cares and embarrassments by the prudence and other good qualities of their wives, they assuredly are, if not more so; as every reflecting unprejudiced person will readily admit; and you yourself will hesitate to deny, if you will take the trouble of perusing the third book of the *Stromata*, of Clemens Alexandrinus.

That the married Apostles did not wholly and finally relinquish sexual intercourse with their wives—as their reputed successors in subsequent ages of lamentable religious degeneracy were imperiously, and, I will add, wickedly required to do, it would be irreverent to contradict; inasmuch, as such contradiction would imply, that our Lord had been accessary to a violation of the command of his heavenly Father, who, as he himself observed to his disciples, had enjoined man to cleave to his wife. *Mat.* xix.

Sanctioned by the examples of the Apostles, it is certain, that a vast many of the more distinguished Bishops and Saints were engaged in the holy state of wedlock: a fact alluded to by St. Chrysostom, when illustrating at large, the expediency of marriage.† To notice a few instances, in point, will be quite sufficient for my present purpose. The father of St. Gregory, Bishop of Nazianzum, in Cappadocia, who was bishop of the same See, was married during his Episcopacy. The Saint tells us, that his mother Nonna, was not only no impediment to her husband in his ministry, but of service to him—which, indeed, I find no difficulty in believing; having witnessed several impressive instances of the same nature among our Protestant clergy, in addition to the observations I have been led to make on the biographical circumstances of many of those Protestant missionaries, who, with increasing success, are actually employed in diffusing the light of

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* Ignat. *ep. ad. Philad.* p. 95. Clem. Alex. *Strom.* 1. 3. p. 448. Basil *Ascet. de Abdicat. Rer.* T. 2. p. 37. Amb. in 2 *Cor.* xi. *et* Mat. xix. *Euseb. Hist. eccl.*

† *Homil.* 24. T. 5. 46-7.

pure scriptural Christianity over Heathen and Mahometan countries. St. Gregory Nyssen, brother of St. Basil the Great, who lived in the fourth century, was married to Theosebia, and never forsook her. St. Basil's father, a bishop, and, by the Rev. Alban Butler, denominated a Saint, was married to Emilia, and had ten children by her. Of these, nine survived him, and were all eminently virtuous. The reverend biographer tells us, in his life of St. Basil, on the authority of Gregory Nazianzen, that "those among them, who were married and lived in the world, were no way inferior in piety to those who served God in virginity."* The historian Socrates, tells us, incidentally, that Spiridion, the distinguished bishop of Cyprus, was married, and likewise Eulalius, bishop of Cæsarea.† Eusebius relates, that Chæremon, bishop of a city called Nilas, fled to the mountain Arabius, with his wife, during one of the persecutions.‡ And it can scarcely be unknown to you, that St. Hilary, bishop of Poictiers, the celebrated champion of Orthodoxy in the fourth century, was a married man.

It would be easy to swell the number of instances of this sort from other quarters, particularly from the numerous list which Vicelius presents; but to do so, would probably be tiresome to you and certainly superfluous, as the main point to be established is, not that many prominent individuals of the Christian hierarchy were married, after the example of the Apostles; but that in early and comparatively pure times, before the instructions of the Evangelists and Apostles had ceased to be paramount authority; before the pastors of the Christian Church had become, rather generally, disposed to imitate Heretics and concede to Heathens, with a culpable view to popularity; and before temporal objects had become ascendant in ecclesiastical polity, the generality of the clergy were married. And that they were so, at least till the beginning of the seventh century, notwithstanding the almost incessant endeavours of the Popes, seconded by the plausibly dissuasive language of some of the more *philosophic* fathers, to prevent their engaging in the holy state of wedlock, is, I maintain, incontrovertible; though many of your obsequious divines have, I know, boldly and recklessly insisted on the contrary. The frank admission of your authoritative Canonist, Gratian, *nondum erat institutum ut sacerdotes continentiam servarent,*§ would yield me as

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* The devout sentiments, holy fervour, and pious reflections which eminently distinguish the biographical work of this respectable Ecclesiastic, compensate in a considerable degree, for his exuberant zeal in the maintenance of erroneous doctrines, and his more than puerile credulity, either feigned or real.

† L. 1. c. 12. L. 2. c. 43.

‡ *Hist. eccl.* L. 6. c. 42. He takes this from Dionysius, *Hist.* L. 11. c. 19. p. 137.

§ *Dist.* 31. The authorized Roman CORRECTORS, commenting on the word *nondum*, in this passage, acknowledge, that there was a time when *subdeacons*, in certain provinces in Sicily, for instance, were not restrained from marrying; telling their readers at the same time, that subdeacons were sometimes comprehended under the name of priests, *sacerdotum nomine interdum comprehenduntur.* All I need say respecting this poor subterfuge is, that I have never yet discovered a passage in any

much support against them as I need require; but I have other more serviceable documents at hand, which I shall presently resort to.

The only attempt which appears to have been made antecedently to the fourth century, to compel the clergy, by the exercise of hierarchical authority, to observe Celibacy, was that of Pynetus, bishop of Crete, about the year 170. But that was seasonably and effectually discountenanced and frustrated by the pious Dionysius, bishop of Corinth, who admonished the former in a dissuasive epistle which he wrote to him on that subject, "not to impose the heavy burden of continence on his brethren, but to have regard to the infirmity of many."* Socrates and Nicephorus, give us to understand that, in their respective ages, marriage was common among the clergy, all over the East.† And the twelfth canon of the *Quinisext* council, which sat in the seventh century, informs us, that "in Africa, Lybia, and other regions, many most religious men (θεοφιλεστατοι) who presided over the Church (and whose examples we may be sure were, in respect of matrimony, followed by the generality of the clergy) lived in the matrimonial state." It is true, that the prelates of that council discountenanced and prohibited this practice: the fact, however, is that alone, about which we are at present concerned. And here I cannot help observing, by the way, that the reason which these prelates assigned for discountenancing the practice in question, viz. that it was an offence and scandal to the people (προσκομμα και σκανδαλον τοις λαοις) is a striking instance, among others, of that very censurable hierarchical policy, which conduced not merely to the introduction of sacerdotal celibacy, but to that of many, if not most of those unscriptural dogmata and heathenish rites and ceremonies, with which the simple and pure religion of Jesus Christ was soon encumbered and tainted.‡ To require the pastors of the Christian Church to shape their conduct, with reference to the divine institution of wedlock, not by the examples of the most religious prelates; (θεοφιλεστατοι προεδροι) not in compliance with the instructions of St. Paul; but in conformity

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ecclesiastical writer tending to shew, that such was the case. And I positively affirm, and appeal for support to the writings of Gratian, and to the various implied admissions of intelligence and discrimination on his part, which are to be found in the pages of your theological writers, that, in using the word *sacerdotes* in this passage, he did not mean subdeacons, but priests.

* Μη βαρυ φορτιον επαναγκες το περι αγνειας τοις αδελφοις επιτιθεναι, της δε των πολλων κατασχαξεσθαι ασθενειας.—*Ap. Euseb.* L. 4. c. 23. p. 41.

† *Socr.* L. 5. c. 23. p. 250. Niceph. L. 12. c. 34. p. 296.

‡ Julian the Pelagian, who lived in the fifth century, and who, as we learn from Gennadius (c. 45) was once famous, among the doctors of the church, and eminently conspicuous for scriptural knowledge, and polite learning, feelingly lamented that the helm of reason was often wrested from the church for the purpose of introducing some vulgar dogma. This Bossuet, in his pastoral instruction (doubtless stung not a little by the remark) is pleased to call heretical rant. History assures us, however, that it is not beyond the confines of truth.

with the false notions and prejudices of the semi-heathen vulgar, whom it was their duty to instruct from the Bible, did in my opinion, but ill become an assembly of Christian bishops. Socrates, whom I have just mentioned, and who lived about the middle of the fifth century, informs us how the unwarrantable practice of prohibiting the clergy from connubial intercourse with "their wives, was gradually introduced into certain provinces; and adding, that that practice was different (*ετερον*) from the practice which prevailed in all other provinces; where, says he, distinguished individuals (*γνωρισμοι*) even bishops, *if they think fit*, or merely of their own accord, abstain from their wives, but not under any obligation of the nature of a law."* (*ει και βουλοιντο, ουκ αναγκη νομου.*) "Many of them, indeed, he observes, in the time of their episcopacy," or as Nicephorus concurrently expresses himself, while discharging episcopal duties, "have cohabited with their wives, and begotten children even in their episcopal palaces."

Epiphanius, one of the most strenuous advocates for clerical Celibacy, and who was impelled by his exuberant zeal to hold language inconsistent with Scripture, with the Apostolical canons, with the decisive opinions of St. Ignatius, St. Dionysius, St. Clemens Alexandrinus, and other dtstinguished fathers of the Church, and likewise with the canons and decisions of the early councils of Ancyra, Gongra, and Nice, reluctantly admits that, in the beginning of the fifth century, men, still begetting children in wedlock, were, in some places, permitted to be subdeacons, deacons, and priests; but, at the same time affirms, that such persons were excluded from the highest dignities.† This assertion, however, is positively false. In addition to numerous evidences of its being so, some of which have already been noticed, we find this remarkable event, that about the year 410, Synesius, a married man, and who frankly announced his determination to cohabit with his wife, and expressed a hope that he might have many and handsome children,‡ was consecrated bishop of Ptolemais in Egypt, the cradle of monkery, by Theophilus, Patriarch of Alexandria, who was celebrated for his knowledge of the canon law, and primitive ecclesiastical usages. St. Jerome tells us, that married men were more frequently elected bishops than those who were single.§ The learned historian Zonaras, who lived in the twelfth century, commenting on the fifth of the Apostolical canons, says, "this canon reminds us, of the fact of even bishops having wives; for even bishops were not then prohibited from engaging in the lawful connexion with women."‖ The learned Balsamon,

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* L. 5. c 22. The custom of prohibiting the clergy from connubial intercourse with their wives, was introduced into Thessaly, according to Socrates, by Heliodorus, bishop of Trica, who had been the author of certain lascivious sonnets entitled *Æthiopici*.

† Hæres. 59. ‡ *Epis.* 105. *ad.* Evop. Pat. § *Ad.* Jovin. l. 1.

‖ *Μεμνηται δε ο κανων και επισκοπων εχοντων γυναικας οτι τοτε ακολυτον εχον και οι επισκοποι την προς τας γυναικας νομιμον συζυγιαν.*

who became Patriarch of Alexandria, about the latter end of the same century, commenting on the same canon, says, "before the sixth synod *(Quinisext)* which was held in the palace of Trullo, it was lawful for bishops to have wives even after obtaining the episcopal dignity."* And in the *Liber pontificalis* of Pope Damasus, we find that the following Popes, namely, Felix, Boniface, Agapetus, Silverius, Deusdedit, and Theodorus, all of whom lived anterior to the middle of the seventh century, were the issue of clerical marriages. After mentioning them as such, the writer adds, "*Complures etiam alii inveniuntur qui de sacerdotibus nati apostolicæ sedi præfuerunt.*" St. Patrick's father Calphurnius, was a deacon; his grandfather Potitus a priest.

Considering the state of wedlock in the abstract, there can assuredly be but one opinion respecting it, among reflecting and well-informed Christians; and that opinion must necessarily be most decidedly favourable to it. The Bible declares, that it was ordained and blessed, for a two-fold purpose, by Jehovah himself; that it was countenanced and honoured, in a signal manner, by the incarnate God; and that it was enjoined, as a requisite tutelary expedient by the instructive Apostle St. Paul, and the writings of the fathers of the Church, though generally speaking, far from being free from a leaning to the false notions and prejudices of the heathens, tending to the disparagement of the connubial union of man and woman, abound in just and impressive commendations of it.†

With these facts before him, one of the modern doctors of your church, bishop Hornihold, following the track of his immediate predecessors, speaks of matrimony thus: "It was first instituted by Almighty God, between our first parents in the earthly paradise. And this institution was confirmed by Jesus Christ, in the New Testament, where he says, 'what God hath joined together, let no man put asunder.' And our blessed Saviour, in order to shew that this state is holy, and not to be condemned or despised, was pleased to honour it with his first miracle, wrought at the marriage in Cana of Galilee. It was instituted for the procreation of children, who may serve God here, and people heaven hereafter; as also for *a remedy against concupiscence,* and for the benefit of conjugal society, that man and wife may mutually help one another, and contribute to one another's salvation."‡

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* προς της ς συνοδ της εν τω τρλλω τ παλατι γενομενης, εξην τοις επισκοποις εχειν γυναικας και μετα το επισκοπικον αξιωμα.

† To the following passages, numerous others of similar import, might easily be added; Chrysost. *Hom.* 26, T. 5. p. 156, *et* in *Cat.* in *Job.* c. 1. p. 2, *et de Virg.* c. 6. p. 248. Clem. Alexand. *Strom.* l. 2. p. 181. Greg. Nyss. *orat.* 31. p. 502. Greg. Nazian. *Orat.* in *Cyp.* Basil *hom de Adam* et orat. 22. Theoph. *in* c. 8. *Mat.* p. 44. The encomiums of St. Augustine on marriage are numerous. You may find them collected in a work of Jonas, bishop of Orleans, entitled *de Institutione Laicali,* l. 2, p. 65, in the compilation of Dacherius *Vet. Scrip. Gal. Bib.*

‡ Catechism, p. 291.

To condemn, decry, or disparage the state of wedlock, was, indeed, as appears by the writings of many ancient authors, mostly Saints, considered in the primitive ages of Christianity, as one of the prominent distinctive features of damnable heresy. St. Paul, you know, imputed such condemnation to the operation of seducing spirits, and announced it as a result of the doctrines of devils—1 Tim. 4. The Magi, the followers of Saturnilas, the Encratites, Manicheeans, Gnostics, Nicolaitans, Basilideans, Montanists, Massilians, and other heretics, as we learn from Clemens Alexandrinus, Theodoret, Epiphanius, Basil, Hermanopulus, and others,* were all, more or less distinguished by a disparagement and dereliction of marriage; and, as we may glean up from other quarters, generally by those various pollutions which are really inseparable, for the most part, from that inconsiderate, or hypocritical dereliction.

On what tenable ground then, have the superiors of your church presumed to restrain your clerical brethren, from the exercise of the natural right of marriage? I distinctly, and without the least hesitation, answer, on none whatsoever. And I will add, that the considerations,—to be noticed hereafter,—by which they are known to have been induced to act thus, were indisputably unbecoming and censurable; and that that, by which they professed themselves to be swayed, was not merely unbecoming, but most disgracefully accordant with the notions and prejudices of heathens and heretics, and incontrovertibly impious; inasmuch, as it evidently implies a daring calumny on an acknowledged institution of the Most High; a calumny, manifesting on their part, or rather that of their subservient theologians, as much inconsistency as wickedness and folly: for with what consistency can marriage be extolled as a pure and holy state, in the case of the laity, and denounced in the same breath, as it were, a state of pollution in the case of the clergy? Such, however, has been the fact. Bishop Hornihold's eulogy is, among others of the same tenor, a sufficient proof of the former; the canons of several councils and decretals of several Popes, sufficient proofs of the latter. The prelates who constituted the council of Paris, in 1527, urged as one of their reasons for restraining the clergy from the use of marriage, "*ne conjugum polluerentur amplexibus.*"—Canon 8. Those who constituted the council of Toledo, in 683, reprobated the clergy who, as *they* said, were polluted "*immundâ societate et execrabile contagione uxorum.*"—Can. 5. Pope Gregory VII. forbade the people to attend the sacrifices of married priests, lest they should be thereby polluted.* Pope Lucius III. who lived in the twelfth century, expresses his will thus: "*Si post ordinationem suam, ministros contigerit propria uxoris invadere cubile, sacrarii non intrent limina, neque sacrarii portitores fiant, neque altare con-*

* Clem. Alex. *Strom.* l. 3, p. 191. Theod. *Hær.* Fab. l. 1, c. 3. Epiph. Hæres. 22, p. 33, Basil *can.* 47, *ap. ad Amph.* Herman. *de sectis* s. 18. p. 570.

† Decret. an. 1074.

*tingent.** Now, Sir, what inference think you must a reflecting Protestant feel himself warranted in deducing from these canons and decretals; especially when coupled with the following ones, and others of the same complexion? *A clerico foricario quamdiu toleratur, nec habet operis evidentiam, licite audiuntur divina, et percipiuntur ecclesiastica sacramenta.* † *Clericus concubinarius in officiis vitandus non est, nisi sit notorius.*‡ Indisposed to use the language of excessive invective, I decline to deduce expressly the inference which presents itself to my mind; because I really find myself ill prepared for clothing it in any other. Cast your eyes over the twenty-ninth chapter of the sixth book of the Apostolical constitutions, admitted as authentic by your church in early times, and restrain yourself, if you can, from blushing for the matchless audacity and heathenish misconceptions and fatuity of your popes and theologians.

Returning to the consideration of wedlock, with reference to the priesthood, I would remind you that the priests under the Mosaic dispensation were married; that several of the Apostles, as before noticed, if not a majority of them were likewise married; that St. Paul expressly sanctioned the marriage of bishops and deacons; that, as before shewn, marriage was quite common among the clergy in primitive times; and that an attempt which was made in the first general council of Nice, early in the fourth century, to oblige the clergy to abstain from their wives, was vehemently, and with full instantaneous effect, resisted by the celebrated confessor St. Paphnutius, bishop of Thebais, who had led, through choice, a life of Celibacy, in consequence of the persecutions of the Christians which raged in his life time, and was regarded as a distinguished example of chastity, and who, in the words of St. Paul, emphatically insisted on what, indeed, it would be nothing short of blasphemy to deny, that "marriage was honourable in all, and the bed undefiled."§ I would remind you that your authoritative canonist, Gratian, admits, that the clergy are not prohibited from marrying by either legal, or evangelical, or apos-

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* Dist. 31, c. 19. Pith. *Corp. Jur. can.*

† Decret. Greg. IX. L. 3, Tit. 2. ‡ Id. Ib.

§ Bishop Hornihold tells, in his catechism, (p. 149) that St. Paul's meaning, in the passage here cited, is that marriage is honourable in all THINGS; that is in all its parts and circumstances; and that we must not imagine it is honourable in all sorts of men; for if so, the marriage of a brother and sister would be honourable. The contemptible sophistry and ridiculous absurdity of this pretended illustration, are too obvious to need exhibition. St. Paphnutius, and with him Saints Chrysostom, Jerome, Clemens Alexandrinus, Epiphanius, Cyril, Fulgentius, and Augustine, appear to have thought very different from Bishop Hornihold; and that catechetical expositor should have recollected that he was bound by the infallible Council of Trent, and the symbol of Pius the Fourth, to interpret the Scriptures according to the unanimous consent of the Fathers.

The memorable conduct of St. Paphnutius, on the occasion in question, is recorded at large in the writings of Sozomen, Gelasius Cyzicus, Nicephorus, Cassiodorus, Suidas, Blastares, and Ruffinus, and holds a place in the body of canon law, compiled by the brothers Pithæus. *Dist.* 31, c. 12.

tolical authority;* that many exemplary bishops and eminent divines of your own church have afforded their fullest sanction to clerical matrimony; and that even popes and cardinals have not been wanting to admit its expediency and reasonableness,† I would assure you, in anticipation of what I intend to enlarge upon hereafter, that the clergy of Germany long boldly opposed the unscriptural obligation of Celibacy; and that that obligation was never carried fully into effect throughout the countries belonging to the Latin church, before the pontificate of the haughty, ambitious, and despotic Gregory VII. in the eleventh century; when the dissoluteness, debauchery, and diversified sensuality of the clergy, which had been increasing in proportion to the efforts of successive Popes to restrain them from exercising the natural right of marriage, had at length attained to such a height, as I shall undertake to shew on a future occasion, that the following representation of the heathen priesthood, given by Arnobius, became as true of the degenerate ministers of Christ's Gospel as of them: "*Ubi magis à sacerdotibus quam inter ara et detubra canducuntur stupra? tractuntur lenocinia? adulteria meditantur?*‡ *frequentens denique in ædituorum cellulis quam in ipsis lupinaribus flagrans libido defungitur?*"§ obeying the unscriptural requisition of Antichrist in direct opposition to the declared will and manifest design of God, they were "given up to uncleanness, to vile affections, and to a reprobate mind." I would observe to you likewise, that your clergy are, undeniably, not more exempt than your laity, from an obligation to second the designs of God; that the former cannot possibly, under any circumstances, become less susceptible of the influence of human appetites than the latter;‖ that it is at least as requisite to preclude the bad effects of concupiscence in them as in others; that our Lord has pronounced concupiscence itself to be as sinful as the commission of the crime contemplated; that

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* *Copula sacerdotalis nec legali, nec evangelica, nec apostolica auctoritate prohibetur.* Caus. 26, quæst. 2.

† Pope Gregory, Pope Pius II. (Eneas Sylvius) Cardinals Panormitan, Cajetan, and others. Balæus, speaking of Gregory I. says, that on the discovery of a multitude of heads of murdered infants, the fruits of illicit sensual intercourse on the part of the clergy, he revoked the edict of Celibacy, which, however, was revived about forty-five years after by Marten I. *Ex imo pectore dolens ac* ingemiscens edictum illud protenus revocavit. Act. Rom. Pont. p. 46.

‡ A certain late disclosure in one of the northern counties of Ireland, appears to furnish very sufficient ground for a suspicion, that the modern priests of the Church of Rome *sometimes* contemplate adultery in the discharge of their sacred offices, as well as the heathen priests of ancient times.

§ *Cont. Gent.*

‖ Read what St. Jerome says of himself in his letter to Eustochium, *de Cast. virgin. T.* I, beginning with these words: "*O quaties ego ipse*, &c.; and recollect—for I dare say you have read or heard of—the expedients resorted to by Evagrius, St. Bernard, St. Omer, St. Francis, and St. Martinian: and in the end, I dare say you will be disposed to admit that Palladius did not write without due consideration, when, observing on the conduct of Moses, a man of exalted character, who was made bishop of the Arabians, he used these words:—το οντι γαρ αληθως ακολαστος επιθυμια.

many of those venerable individuals to whose authority you are taught to look up, have strongly expressed sentiments concurrent with the word of our Saviour ;* that it is peculiarly incumbent on the pastors of Christian people to exhibit, in their conduct, impressive examples of piety and purity ; and consequently, that they, especially, should not, under the impulse of any consideration whatsoever, be debarred from resorting to the use of every hallowed expedient which they may individually regard as conducive to their sanctification. I would, moreover, observe to you, in concurrence with St. Chrysostom and Theodoret,† that peculiar respectability is no where in the Bible attached to virginity or Celibacy, and that no law in its favour ever issued from God ; and I would then ask you to tell me, after taking a calm retrospective view of all that has been, most warrantably urged in behalf of the state of wedlock, whether you really and conscientiously entertain a persuasion of the infallibility of that council by which the following canon was enacted: "If any one shall say, that the state of matrimony is to be preferred to the state of virginity or Celibacy, and that it is not better and more blessed to remain in a state of virginity or Celibacy than to engage in matrimony, let him be anathema :" i. e. cursed, and devoted to destruction.‡

Intending, D. V. to prosecute, in a series of letters, my contemplated disclosure of the various circumstances connected with the celibacy of your clergy, till I shall have fully accomplished the task, I shall take my leave of you for the present, with an earnest hope, not unaccompanied by a rather confident expectation, that the day is not far distant, when your reverend brethren will generally feel it to be their bounden duty, to endeavour to

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* Τουτο η αληθης παρθενια η της ψυχης καθαροτης επει πολλαι το σωμα αγναι και αμολυνται ωσαι κατεσπιλωμεναι εισι την ψυχην.—Theophylact, *in Cor.* vii. p. 222. Animus est enim qui sanctificat aut polluit corpus. Quid enim prodest corpus mundum habere, et animam pollutam ? Cum merito animæ aut honoratur corpus, aut damnatur. Hilary, *in ep. ad Cor.* vii.

† Το της παρθενιας σεμνον επι της παλαιας ωδε μεχρις ονοματος ην. Chryst. Hom. 61. T. 6. Ο δεσποτης Θεος νομους περι παρθενιας ουτιθεικεν, οιδε γαρ φυσιν τὸ χρημα. Theodoret *in ep. div. Decret.* c. 24. p. 304.

‡ Si quis dixerit statum conjugalem anteponendum esse statui virginitatis, vel celibatus, et non esse melius ac beatus manere in virginitate aut celibatu quam jungi matrimonio, anathema sit. c. 2, *Sess.* 8, *de Virg.*

"The Lord God said, it is not good that man should be alone: I will make a help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept : and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man made he a woman, and brought her to the man. And God blessed them, and said unto them, be fruitful and multiply"—Gen. i. 28. "To avoid, (or for fear of) fornication, says St. Paul, let every man have his own wife, and let every woman have her own husband." I *Cor.* vii. 2. "I will therefore, says he, that the younger women marry, bear children," &c.—I *Tim.* v. 14.

Pour moi, says Barbeyral, il me semble qu'on devoit plutot l'attribuer (scil. l'esprit d'incontenence) a ceux qui aiment mieux s'exposer aux tentations de la chair hors d'au marriage honnête, que de s'y engager. *Traite de la Morale des Peres*, p. 39.

rescue themselves from the snare of obligatory celibacy, and virtuously and firmly, and successfully remonstrate against that unscriptural obligation, which has proved so copious a source of damning abominations in the Latin Church.

I remain, Rev. and Dear Sir, your faithful humble servant,

STEPHEN FREEMAN.

ON THE UTILITY OF THE IRISH LANGUAGE TO THE MINISTRY OF THE ESTABLISHED CHURCH.

No. III.

We shall resume this subject by quoting the entire of the letter from Doctor Johnson, which was written by him to Mr. William Drummond, on the propriety of publishing a version of the Scriptures in Gaelic; and is as follows:—

"Johnson's Court, Fleet-street, 13th Aug. 1766.

"SIR—I did not expect to hear that it *could* be, in an assembly convened for the propagation of Christian knowledge, a question, whether any nation uninstructed in religion should receive instruction; or whether that instruction should be *imparted to them by a translation of the holy books into their own language.* If obedience to the will of God be necessary to happiness, and knowledge of his will be necessary to obedience, I know not how he that withholds this knowledge, or delays it, can be said to love his neighbour as himself. He that voluntarily continues ignorance, is guilty of all the crimes which ignorance produces; as to him that should extinguish the tapers of a light-house, might justly be imputed the calamities of shipwreck. Christianity is the highest perfection of humanity; and as no man is good but as he wishes the good of others, no man can be good in the highest degree, who wishes not to others the largest measures of the greatest good. To omit for a year, or for a day, the most efficacious method of advancing Christianity, in compliance with any purposes that terminate on this side of the grave, is a crime of which I know not that the world has yet had an example, except in the practice of the planters in America, a race of mortals whom I suppose no other man wishes to resemble.

"I am not very willing that any language should be totally extinguished. The similitude and derivation of languages afford the most indubitable proof of the traduction of nations and the genealogy of mankind. They add often physical certainty to historical evidence; and often supply the only evidence of ancient migrations, and of the revolutions of ages which left no written monuments behind them.

"Every man's opinions, at least his desires, are a little influenced by his favourite studies. My zeal for languages may seem, perhaps, rather over-heated, even to those by whom I desire to be well esteemed. To those who have nothing in their thoughts but trade or policy, present power or present money, I should not think it necessary to defend my opinions; but with men of letters I would not unwillingly compound, by wishing the continuance of every language, however narrow in its extent, or however incommodious for common purposes, till it is reposited in some

version of a known book, that it may be always hereafter examined and compared with other languages, and then permitting its disuse. For this purpose the translation of the Bible is most to be desired. ***It is not certain that the same method will not preserve the Highland language, for the purposes of learning, and abolish it from daily use.*** When the Highlanders read the Bible, they will naturally wish to have its obscurities cleared, and to know the history collateral or dependant. *Knowledge always desires encrease*; it is like fire, which must be kindled by some external agent, but which will afterwards propagate itself. ***When they once desire to learn, they will naturally have recourse to the nearest language by which that desire can be gratified;*** and one will tell another, that if he would attain knowledge, he must learn English.

"This speculation may perhaps be thought more subtle than the grossness of real life will easily admit. Let it, however, be remembered, that the efficacy of ignorance has long been tried, and has not produced the consequences expected. Let knowledge, therefore, take its turn, and let the patrons of privation stand a while aside, and admit the operation of positive principles.

"You will be pleased, Sir, to assure the worthy man who is employed in the new translation, that he has my wishes for his success; and if here or at Oxford I can be of any use, that I shall think it more than honour to promote his undertaking.—I am sorry that I delayed so long to write.

I am, Sir, your most humble servant,

"SAM. JOHNSON."

In this interesting and important, pious and philosophical letter, is anticipated and answered one of the most serious objections which has been adduced, both in Scotland and in Ireland, against the use of the ancient tongue as a medium for instructing the people in spiritual things. It is quite needless to add more to the argument contained in it, for there is both reason and authority sufficient there. The reasoning of one who was at once the most profound moralist and philologist of his age—the authority of one well known not to be partial to the language concerning which he writes. It is unnecessary to add more to this letter, for this other reason, that I am not now contending for education in the Irish tongue, nor advocating the necessity of publishing books in the vernacular language, for the scriptural instruction of the native Irish; but confining myself to the simple and unentangling question respecting the propriety of the ministers of districts in which the Irish language is either chiefly or generally spoken, being competent to address their parishioners in the only language which they can well understand.

But although it be not absolutely necessary it is certainly desirable to quote in this place some facts which took place within the last year, which are noticed in the last Report of the Irish Society, established for the purpose of instructing the Irish peasantry to read their own language, with the view of bringing them to the perusal of the Holy Scriptures in their native tongue;—facts calculated to remove the above-mentioned jealous objection, and which, by affording decisive proofs of the value of the Irish medium of instruction, add collateral support to the strength of our general argument:—

"We have been much surprised to find, upon perusal of the Fourteenth Annual Report of the Society for the support of Gaelic Schools in Scotland, that even after fourteen years' experience of these establishments in that enlightened country, the Committee have deemed it necessary to revert to the principles upon which it is associated, and to shew how their soundness has been substantiated by experience—"It may be satisfactory to you," they say, "and consolatory to those who are impatient for the spread of the English language in the Highlands, to know how surely and extensively the acquisition of the Gaelic leads to a desire to acquire the English. There are many causes co-operating to produce this effect. The ability to read the Gaelic expands the intellect, and creates an avidity for more extensive knowledge; and the previous acquisition of the Gaelic, as a medium through which to learn the English, facilitates in a high degree the attainment of that object."

"Results similar to these have occurred in many parts of Ireland, in consequence of the establishment of our schools, which are as decisive in their character, and as fully calculated to obviate a jealousy of a tendency in our society to continue the use of the Irish tongue in this country; a jealousy which has in many instances during the last year prevented our receiving assistance from persons who are competent, and would be otherwise willing, to afford it. We shall adduce a few of the facts to which we allude—and first from the County of Cork. The Committee which was formed at Bandon, in Spring, 1825, express themselves to this effect in their first Report, which you will find in the appendix of our last: "Many," they say, "who could read, but never read the Scriptures in English, have anxiously read them in Irish, and from reading them in their favourite language, have been induced to ask for the translation, and read them in English; this circumstance shews that a knowledge of the Irish language leads to a knowledge of the English." Again, we are told from Cavan—"Let it not be said, that giving the Scriptures will tend to perpetuate the language, or to prevent the amalgamation of the two classes of our people. Wherever an Irish Testament has made its way, the English Testament has soon followed; and in our schools are many instances of persons—adults—learning to read Irish, and then instantly exerting themselves to learn to read English also; and several individuals who were taught in Irish schools, have been awakened from their lethargy, and after receiving instruction in Irish, became pupils also in English schools—and some have even gone to the Kildare-place model school at last, having been appointed teachers of English schools. We theorise not; and can give names, and dates, and places, if required." From the County of Tipperary, we are likewise informed—"Your Committee will be glad to hear that the demand for the Scriptures increases considerably, and that this demand is not now confined to the New Testament, but that most of our teachers, require *now* to be furnished with the entire Bible in English."

Contented with laying before your readers those decisive documents, which are not altogether irrelevant to our subject, even confining it as I have done above, I shall now narrow the discussion to two objections which appear to be most influential; the one is, that the time is gone by when preaching in the Irish tongue was necessary, in order that the people should know "the meaning of the voice;" and the other, that if there be any to whom the Irish language alone is intelligible, they are all of them Roman Catholics, and not within the scope of the Ministry of the Established Church. It has been asserted that the English lan-

guage is now so prevalent in Ireland, that the use of the Irish language is no longer necessary for the purpose for which we contend; and this assertion has been made to me by many persons of the highest rank and most extensive influence. The Commissioners of Education Inquiry had before them some evidence respecting the fact at issue—to wit, the numbers of persons who make use of the Irish tongue. It will, therefore, be the best method of meeting the objection, to transcribe here their summary of that evidence, as it appears in their late Report:—

"It has been estimated," they say, "that the number of Irish who employ the ancient language of the country exclusively, is not less than 500,000; and that at least a million more, though they have some understanding of English, and can employ it for the ordinary purposes of traffic, make use of their native tongue on all other occasions, as the natural vehicle of their thoughts. This estimate agrees with the opinions of Doctor Stokes, who published the results of his inquiry in 1806—of Doctor D. Dewar, in his Observations on Ireland in 1812—and of Mr. C. Anderson, in 1814; it has been adopted also on the more recent investigations made by Committees of the British and Foreign Bible Society, and the Hibernian Bible Society, previous to the resolution which they successively took of reprinting the Scriptures in the Irish language, according to the translation of Archbishop Daniell and Bishop Bedell. A similar inquiry was made, and the same conclusion drawn from it, by a Sub-Committee of the Society for promoting the Education of the Poor in Ireland, in the year 1819, or thereabouts."

One of the Reports above alluded to proceeds in the following words:—

"We should observe, that a much more superficial acquaintance with the English language will suffice to direct the road, to transact the business of the market, and to answer common-place questions, than is necessary to conduct the native through the business of the Assizes. We have therefore procured the evidence of an enlightened and experienced Judge, for the satisfaction of the Committee on this subject:—"I can have no hesitation in saying, that in my own judgment, according "to the experience I have had in this circuit, the Irish language is the vulgar tongue "in Connaught. I feel confident that I am not in error when I state, that in the "majority of cases in which many witnesses were examined, we were obliged to "have recourse to an interpreter. I cannot say so as to Munster; from my expe- "rience of what passes in the courts on that circuit—the majority of cases, I should "say, proceed without an interpreter; but still he is frequently required." At the petty Sessions we find the number of cases requiring interpreters to be still greater than at the Assizes, as that court comes closer to the business of the lower order of inhabitants. To this we shall add one fact. The population of Galway is estimated at about 314,000; and it is well known that in the very capital of this county, which is a maritime town, Irish is almost exclusively the language of the people. One of your Sub-Committee, who has been lately there, has ascertained, that it is in general use even by the tradesmen behind the counters of the best of the shops; and that many of the gentry employ it colloquially, and of necessity."

So far, then, for the facts, as they relate to the use of the Irish language by the people, and as they bear a relation to the mere understanding: but if we wish to preach acceptably to them, and

to adapt our teachings to their prejudices, a field far wider is opened to our cultivation. This will surely not be denied; if it were, we have abundance of truths to establish the assertion, but they would extend this paper too far, and they are not essential to our argument; for I do contend, that on the first ground taken I have proved, that there is a necessity still existing for using the Irish tongue for the spiritual edification of the natives; and I further assert, that there would be a necessity for it, were the calculation of numbers narrowed to the lowest possible computation, as long as it continues to be a truth, that in any one parish in the island the Irish is the exclusive language of the inhabitants.

This assertion, it is true, will be combated by all individuals who consider that the inhabitants alluded to are not a portion of the flock of the Minister of the Church; and, resting contented with throwing all this duty upon the Roman Catholic Clergy, will consider that the establishment of an Irish Professorship at the College of Maynooth sufficiently discharges the national obligations to look after the souls of these poor people.

I should wish to have here the assistance of persons far more competent than I am to argue this awful and important question —persons more competent by their greater consideration of the subject, as well as by other qualifications I must, however, be contented, for a general view of ministerial duties, to refer your readers to former numbers of your Magazine; and shall merely add here some few considerations, chiefly connected with facts, which will tend to exhibit the real duty of the Established Church in this matter.

It is a fact, that the early convocations of the Church of Ireland approve it—her highest authorities recommend it. Look to the second Number of this article. It is quite clear from all that has been there repeated, and it is the distinct expression of some of the documents quoted, that the object of all that is there mentioned was to provide for the spiritual enlightening of the Roman Catholic part of the population, through the instrumentality of the Ministers of the Established Church.

Again, it is a fact, if that Church will not take this its proper station in Ireland, there are others who will—to her great disgrace, and to the diminishing of her proportion of followers. I state this merely as a fact, which, in addressing the members of the Establishment, it is impossible to pass by unnoticed: and surely the most catholic spirit must be desirous to avert a disgrace so serious from the Church of Ireland, as one great constituent part of the Church of Christ. It is quite manifest that, should scriptural religion ever make progress in this country, those who profess it will naturally become the adherents—the zealous and attached adherents of the denomination through which they shall have received so inestimable a blessing.

It is also the fact, the Roman Catholics call for us to go among them; and it is a rule of law, that "*volenti not fit injuria.*"—'Permit us to know something of the Word of God so much

spoken of in these days," is the united petition, to their Bishop, of 438 individuals of that persuasion in the County of Kerry; and that cry has been echoed back from Cavan in a still louder and firmer tone, and by yet a greater number of persons of the same denomination. In truth, it is every where apparent, that the common people of Ireland are very generally evincing a spirit of inquiry, combined with a thirst for education so powerful as not to be entirely repressed by all the art and energy of the priesthood, whose ill-concerted opposition serves but to give strength to the spring which they are thus preparing to re-act against themselves in the Lord's appointed time.

But, lastly, it is a fact, that England does now act upon the principle of interference—of spiritual invasion, if I may so call it —wherever her empire does extend. Why are Bishops consecrated for the Islands, for Canada, for Hindostan? Because that Great Britain, whose religion is the Bible, has felt that she has been too long neglectful of the last precept of the blessed Emanuel, "Go ye into all the world, and preach the Gospel to every creature." To such as may be inclined to contend for a difference in the case of the Hindu or the American Indian, and of the Irish Roman Catholic, I will answer—Does the priest of any parish of the latter, coming to minister among his people from under the Professor of the Irish language at Maynooth, preach to them the *Gospel,* when he addresses them in their native tongue? If he does, I want no additional Minister of the Establishment in such a parish. I ask for no more than this, that a facility and an inducement should be afforded to these latter, to make themselves useful where the Gospel in Irish is not preached, and where the Gospel in the Irish alone can be understood.

It has been said by some, that the use of the Irish language is gradually and rapidly diminishing; but the length of time it will take to die a natural death, may be estimated by recurring to the fact, that the English language has been now 653 years the legal, commercial, religious, and fashionable language of the state; that, encouraged by privileges and strengthened by penalties, it has struggled hard for a monopoly of the land during all that time, and yet it has not yet obtained exclusive possession of one half thereof: a new experiment must therefore be tried, for the purpose of making its course more rapid, and its footing more permanent; and that experiment must be the destruction of ignorance among the people.

It will now be naturally expected that, having pointed out a want, I should point out also a means to supply it, and I am sorry to say that I feel myself in some measure pledged to do so; for the more I reflect upon this head, the more I feel myself inclined to retire from a duty, the exercise of which may offend by the appearance of impertinent dictation. However, I trust that I may be enabled to avoid the reality, and shall therefore presume a few words on this subject.—Three means of obtaining success in this matter present themselves to me: first the establishment

of a professorship, and of lectures in Trinity College, Dublin; in relation to which I shall allege, that it is most proper that such an appointment should be forthwith made, and such measures immediately adopted. This, with an object merely temporal, was the opinion of the late Mr. Flood; an opinion which, it is well known, influenced him to bequeath a large property towards effecting it; an opinion, the propriety of which has, it is also well known, been ably advocated by the present Earl of Ross. This, in a spiritual sense, has been the entire tenor of all the arguments and authorities which have been adduced in this paper. The second resource is one of simple operation, and one calculated, without any expense, or any force of patronage, to create a necessity for the acquirement of the Irish tongue, by some of the young members of the University: it is one which will raise up professors, and create lectures of itself—I mean the interference of the bishops in the matter. In what manner this should be done I shall not presume to advise, nor shall I suggest whether it should be by individuals, or by the collected prelacy of a province, that regulations should be made; I shall only remark, that, certainly in one respect, the time is gone by; and the use of the Irish language by the gentry, is so far abolished, that the Bishops cannot now, like Bishop Bedell, oblige the ministers universally to "perform divine offices in a tongue understood by the people," because that the Irish is spoken but by few among themselves; they cannot, perhaps, attend strictly to all the obligations of the canons at the present moment, but they can surely do so prospectively; and they would find no difficulty, in their wisdom, to frame resolutions better than I can suggest, making it to be an essential requisite, at a certain distance of time, (suppose two years from that of their promulgation,) that the curates should not be licensed to certain parishes, unless they possessed a certain degree of competency to minister in a language understood by their flock, to the benefit of their immortal souls. Some such arrangement would soon insure the acquisition of the language, by those whose duty it surely is to acquire it; and would soon also compel of necessity the establishment of a professorship and of lectures, as before mentioned, where they should properly exist, whether we look to the obligations of common sense now, or of duties originally imposed.

There is yet another resource, but as it can never be either created or continued, by mere individual suggestion or effort, I shall only allude to it here, in order to shew to what extent it is in operation now: the resource to which I shall allude is the influence of public opinion, that pervading principle which forms the life blood, as it were, of all that is good or bad in the constitution of a state; I would mention it here with a view both to encouragement and to caution. In truth within these last two or three years it has experienced a great change in the important point under our consideration; and, without adverting to the labours and the successes of the Irish Society, which have more than doubled

within the last twelve months, those persons whose exertions in this way have given them opportunities to know the truth, are enabled to assert with confidence, that while numbers of the clergy* more advanced in years, have expressed their regret that they had not in their youth acquired the use of the Irish tongue; others† have acquired it, and more are daily acquiring it; and self-raised professors are actually employed by instructing in it youths of the University.

So far from encouragement, in order to shew that the influence of the prelacy will not be to a vain purpose the caution I have hinted at before, is to the watchmen of our church; to the rulers of our college, to beware how, by remissness, they open the avenue to, and encourage desertion.

It is thus written in the Epistle to the Romans x. 13, 14, 15, "Whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Let the members of the Church Establishment apply these texts with serious reflection. Numbers of Irish children are baptized every day, but into what church are they baptized? not surely into that established by the law, its ritual cannot be even understood by their ears; at its very door they are excluded. As for what they hear and are taught to believe of the Lord, in that church into which they are baptized, it is painful to be obliged to speak the truth, that it is worse than total ignorance upon the subject, because it is delusion combined with bigotry; but let them hear the true gospel of the Lord Jesus in the language of their understandings, of their thoughts, of their prejudices, and of their hearts; and doubtless many a poor Irishman will be led to think and feel, as many have already proved, Rom. x. 15, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" The preaching of the truth will thus proceed together with, and not against the current of nature, habit, and education; and the very prejudice so deeply rooted in the mind of the native peasant, which makes him to believe that an heretic cannot preach in Irish, will operate powerfully towards the favorable reception of doctrines thus inculcated, by suggesting the thought, that, as they are preached in Irish they cannot be heresy.

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* See the Report of the Hibernian Bible Society on the printing of the Irish Bible, the letters of the Rev. Messrs. Pounden, Metge, and Roe; the latter says, "I should at this moment prefer the knowledge of the Irish language, so as to be able to preach in it, to all other languages."

† See the same Report.

BISHOP JEWEL'S APOLOGY, NOWEL'S CATECHISMS, &c.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

Sir—In compliance with the desire of one of your learned and esteemed correspondents, I presume to offer you the few following observations in elucidation of certain points connected with Bishop Jewel's Apology, and our Church Catechism, to which you called the attention of your readers in your publication of this month.

The *first* point you inquire about relates to the authority, which the APOLOGY maintains in our Church.

The *second* refers to the authority of Nowel's two Catechisms;

And the *third* leads you to ask, that as Dr. Whitaker speaks of three Catechisms by Dean Nowel, *where* such THIRD Catechism is to be found?

On these heads, I shall lay before you all the information I possess, with a strict observance of the order, which you yourself have adopted.

In the first place, then, with respect to Bishop Jewel's APOLOGY; a title by the way, which should never have been given to his incomparable illustration and defence of the Articles of the Christian faith; I trace its publication by Queen Elizabeth's authority, to the year 1562, when it was recognised as a national Confession of Faith, and printed as such in the SYNTAGMA CONFESSIONUM FIDEI.* It was afterwards designed by the † Convocation to be published in one book, together with Nowel's Catechism, which had at this period been presented to them, and certain articles touching the principal grounds of the Christian Religion, such as had been set forth previously to the death of King Edward the Sixth. This design, however, of harmonizing the doctrine of the Church of England was abandoned; a circumstance to be the less regretted, as our Articles after their final subscription in 1604, breathe the spirit, and in many instances use the language of the different works published by the Reformers before that period;—one of which is the Apology itself. Such is the extent of the authority I find attached to this precious monument of Bishop Jewel's piety and learning. At the same time it should not be forgotten, that it forms a constituent part of the basis of the Articles of our Church.

As you cannot be at any loss to answer your own question, why so little is known by our divines of this celebrated performance,

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* Anglica Confessio Fidei, quæ extat in APOLOGIA Ecclesiæ Anglicanæ inter opera Juellæ, &c.

† STRYPE says, "that the Apology was written upon a state account by the common advice of the College of Reforming Divines, as Bishop Jewel himself shewed in his epistle dedicatory to Queen Elizabeth, prefixed to the defence of his Apology." ANNALS OF THE REFORMATION, 1562, Vol. 1, p. 284.

and of Nowel's Catechisms, you will the more readily excuse my answering it.

In approaching the second subject of your inquiry, I do so with all that reverential awe and respect, which the pious labours of our Reformers so naturally inspire. They knew, that under the darkness of Popery, all religious instruction was suppressed, and that "it served the crafty purpose of the Roman Bishops," to use the words of our Sixth Homily, "to keep all people so blind, that they not knowing what they prayed for, might the more readily believe whatsoever they said, and do whatsoever they commanded;" and therefore, they were the more resolved to instil Christianity into the minds of youth, as the most effectual way of eradicating Popery, dispelling ignorance, and spreading abroad the light and truth of the Gospel. And that they determined wisely, we have the distinct admission of the Popish Church itself, since in its preface to the Trent Catechism, drawn up by Pius the Fourth, after speaking of the *Catechismorum apud Hæreticos pernicies*, it thus gives expression to its sorrow;—"that the age is *sadly* sensible what injury the Protestants have done to the Church of Rome, not only by their tongues, *but by their Catechisms.*" Following up their wise determination, I say, and in accordance to the usages of the Primitive Church,* the Reformers laid the †foundation of catechetical instruction in the Lord's Prayer, the Creed, and the Ten Commandments, and by Royal Injunctions published in 1535, made it imperative on the people to instruct the rising generation in the same. In 1547, King Edward the Sixth issued fresh injunctions, and accordingly in 1548, a Catechism was prepared by our leading Reformer and twice ratified by Parliament in the years 1549 and 1552. Next followed the *Catechismus Brevis* in 1553, a few weeks before the young King's death. Here, Sir, we must take a pause; for as you appear to assume on Whitaker's authority, that Nowel drew up this identical Catechism, it is necessary to ascertain that point before we proceed farther.

The evidence for and against such an assumption is as follows.

Bale, Bishop of Ossory, in his catalogue of illustrious writers, attributes the *Catechismus Brevis* to Poynet, who was Bishop of Winchester during Gardiner's deprivation. Strype follows on the same side in his Ecclesiastical Annals, as does Heylin in his Quinquarticular History. Lastly, Archdeacon Churton, in his life of Nowel, Dean of St. Paul's, denies him the honour of its authorship. Now, if this be the case, and that Poynet is not the

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* Pantænus, a writer of the second century, relates, according to Jerome, that St. Mark acted as Catechist in Alexandria; and that Clement of the same city composed his Παιδαγωγος, or Child's Guide, while in the same capacity. Ambrose catechised at Milan, and Cyril at Jerusalem, where he wrote his Catecheses.

† Although Strype calls Cranmer's *short instruction in the Christian Religion* a Catechism, yet it was more properly an exposition of the Lord's Prayer, the Creed, the Ten Commandments, and the two Sacraments, and did not appear in the shape of question and answer.

author, as we have also reason to think, why may we not suppose it to have been Cranmer himself; as there is nothing inconsistent with such a supposition contained in his answers to Queen Mary's Commissioners, or with his admission, that that Catechism was formed and digested under his own eye. Why may we not suppose it to have belonged to the intelligent Ridley, or to the mild and venerable Latimer? In short, uncertainty about the author seems to have caught hold even of Archbishop Wake; for, though he speaks of *three Catechisms*, viz. one for children, who are to be confirmed, a longer one for communicants, and a third in Latin for schools; yet, he says, *nothing is known* respecting the author of the first of these. But not to dwell longer on this point, proceed we to those, who give testimony on the opposite side.

The first of these is Mr. Beloe, who maintains in his Anecdotes of Literature, that we are warranted in assigning this Catechism to Dean Nowel, *from the internal evidence of the book itself*. That his Catechism of 1570, was only an ENLARGEMENT of the *Catechismus Brevis* of 1553, as an exact correspondence existed between the subject matter and order of both, and frequently an identity in the words and form of expression.

The second testimony in favour of Nowel, is that to which you yourself refer. I allude to Whitaker, who in his Dedication to Nowel, speaks of his having translated two preceding Catechisms of his into Greek, and that he now offered him a version of his *third* Catechism in the same language:—*και νυν τριτον ἑλληνιστι προσφερω*. But neither does this afford us any certainty about the matter, as Whitaker gives neither titles nor dates, of what he calls "the *two* preceding Catechisms;" and surely his Translation does not furnish us with grounds for ascribing the *Catechismus Brevis* to Nowel, particularly where we have seen probabilities amounting almost to certainty, at direct variance with such a supposition.

On the whole, therefore, we have no solid *data* for establishing Nowel's claim to more than two Catechisms; namely, his large one under the title of *Institutio Christianæ Religionis, &c.* and its Abridgment. The former evidently was revised, improved, and ENLARGED, from the * materials of the *Catechismus Brevis;* and yet, although it was presented by him to the Convocation in 1562, in his capacity of Prolocutor, it was not published before the year 1570 Of the ENLARGED one, then, he certainly was the author, as well as of the lesser, he having made an acknowledgment of the matter to Cecil, the Queen's Secretary of State. His title to the authorship of a *third* is, as we have seen, involved in obscurity. But taking it for granted, that to him the *Catechismus Brevis*, the *Institutio* and its Abridgment are to be ascribed, not

* "By Secretary Cecil's advice, Nowel drew up a Catechism in elegant Latin, yet *making much use* of the Catechism set forth towards the latter end of King Edward's reign, viz. the *Catechismus Brevis*."—STRYPE'S Annals of the Reformation. 1562, Vol. 1, p. 352.

one of them possesses an authority equal to the Articles and Liturgy of our Church; notwithstanding, that the first named presents, in Archbishop Wake's opinion, the perfect model of our present English Catechism. Indeed, to the pious and learned individual, whoever he may have been, that produced it, is to be attributed the superior merit of our own; as to his chaste and classical Latinity, we owe that concise and happy form of expression so peculiarly characteristic of that office in our book of Common Prayer.

I must now beg your permission to add to the rapid sketch, which I have given you of the history of the Church of England Catechisms;—that from first to last, they scarcely differed from one another in *form*. Subsequently, however, to the Conference at Hampton Court, Dean, afterwards Bishop Overall, had orders from King James, to prepare some additions for our English Catechism on the subject of the Sacraments, as well as some improvements of certain answers that were objected to by the Puritans. These additions and improvements were afterwards sanctioned both by the Convocation and Parliament, at the Review of our Liturgy in 1661. In its present state, our Church Catechism is ever likely to remain; since after having commanded the admiration of the best judges for upwards of two centuries, it would be idle to look for further improvement.

In conclusion, a few brief observations on a subject, which at the present moment, engages the attention of two learned Dignitaries of our Church, may not be altogether unacceptable to you. You will, of course, anticipate my allusion to the two Books of Homilies. The controversy likely to arise in the present instance, originated in the questions proposed to the Dean of Ardagh, by the Commissioners of Education, respecting clerical subscription to those Formularies, and the authority they possess in the Church of England. One of the parties has already entered the field; and other, if report be true, *is nearly* prepared to follow. I have on a former occasion said, that the Homilies were designed as enlarged comments on those parts of the Articles, which are more expressly directed against Popish corruptions. On them they throw a light and tend to elucidate difficult and disputed points; a circumstance, which of itself marks their intrinsic value. They, therefore, in my humble opinion, cannot be undervalued, without at the same time time slighting the article, which imparts to them all their worth. Different opinions are on record on the question of their possessing authority in our Church. To these it shall be my business to advert in a short paragraph.

On the one side, we find Bucer in his letter addressed in 1549, to the Church of England, regarding them as of all-sufficient authority, and *Heylin following up this opinion in the most unqualified sense, where he refers to their confirmation by the bishops and clergy in the Convocation of 1552. Fuller, also, in answer to

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* Quinquarticular History, Chap. viii. p. 24.

the Puritans, who objected to the Homilies being publicly read in Churches, maintains that "the thirty-fifth article confirms the authority of the Homilies; inasmuch, as what *is godly and wholesome doctrine* at one time, cannot in another be ungodly and unhealthful, as if faith did follow fashions, and truth did alter with the times." At the Hampton Court Conference in 1603, Archbishop Bancroft, wished that preaching should give way to the Homilies, "which *speak the* sense of the Church." Bishop Horsley, so late as 1790, regarded the Homilies as in a degree *authoritative* documents of our Church, in which opinion the Monthly Reviewers of the same year seemed to coincide. It may be argued, if the subscribers of the Articles do not declare their unfeigned assent, that the doctrines of the Homilies is *now* "godly, and wholesome, and necessary;" why do they *now* subscribe that Article? Do they declare, that the Homilies *were* "wholesome and necessary," when the Articles were drawn up; because, if so, the burthen of subscription would be aggravated, and not lightened? As this reasoning would apply to all the other Articles, it may be said, that they are not declaratory of our *present* Church doctrine, that the subscribers of them are only required to believe, that the doctrine which they promulge was the doctrine of the Church two centuries ago.

In opposition to this mass of opinion, we find Professor Hey maintaining, that the Homilies possess *no* authority whatever, they being only a *mechanical* way of spreading established doctrines, and that when preaching became no longer dangerous, the obligation to use them ceased. Names of great literary repute are brought forward by the Professor, as expressing corresponding sentiments. The Bishop of Limerick, in his letter to Dr. Elrington, adduces others on the same side, whilst his Lordship affords it the weight of his own sanction.

Such being the state of opinion on the subject, I shall content myself with a single observation; that the words of the Rubric after the Nicene Creed, shew that the Homilies were designed to be of *perpetual* use in the Church until superseded by others, viz. —*then shall follow the Sermon,* OR *one of the Homilies already set forth, or hereafter to be set forth by authority.* One thing, however, is beyond doubt, that the *two books of Homilies,* no less than Jewel's *Apology,* and the *Catechismus Brevis,* constitute a most essential part of the ground-work of our thirty-nine Articles.

As connected with the subject in hand, I am desirous to say a few words relative to the *first four general Councils.* But having disposed of the question to which they have given rise, I shall no longer trespass on your attention.

That these alone, of all the Councils which were ever held, possess an unimpeachable character and a perfect conformity to Holy Writ, is evident from the high estimation in which they were held by the Church of England, in the early part of Queen Elizabeth's

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§ CHURCH HISTORY, Book ix. p. 75.

reign :—an estimation, that need not admit of abatement in the present day, as they might, if necessary, be deemed safe guides in the interpretation of the truths of Christianity. In the first enactment of that Queen, cap. 2, sec. 36, *(Statutes of the Realm,)* we accordingly find her power limited, as she could only determine what may be heresy by the authority of canonical scripture, or by the FIRST FOUR GENERAL COUNCILS. Since, therefore, they are referred to in no other public document relating to the Reformation, and as this Statute has fallen into disuse, the authority, which belonged to those Councils *ceased* together with it.

I now beg leave to subscribe myself, your's, &c. G.

Glasnevin, March 13, 1826.

THE EARLY FATHERS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

DEAR SIR—Having concluded without due references, and too abruptly, a former letter on the Early Fathers, which you were so good as to insert in your Number of the *Examiner* for January last, I beg leave now to subjoin a few words, which may supply the defect.

The passages of Augustine's works to which I alluded were, 1. *Tract* 84 *in Johan.* 2. *Serm.* 17, *in Verb. Apostoli Pauli.* 3. *Liber de curâ pro mortuis gerendâ,* Cap. xvi.

In referring to the third, I used the word "invocation" inadvertently. Augustine does not intimate that in his time the practice of direct invocation prevailed, but he inquired how the deceased martyrs could understand the wants and necessities of the living, so as to assist and benefit them.

Augustine, however, goes very far in the second passage, when he affirms, that the discipline of the Church in his day directed, that when the names of Saints were recited in the Eucharistical ceremony, it was not that the martyrs should be prayed for, but that they should pray for those that worshipped. It may be difficult to discover to what churches he refers, but this observation may be made that, if after his time the Greek Liturgies of the East, and the Roman Sacramentarium of the West, exhibit no such idea as he produces; that discipline with which he was acquainted, subsisted within a very small space indeed.

An examination of these parts of Augustine's work is the more necessary, when we find the Bishop of Meaux, in his *Exposition, sect. iv.* appealing to the first and second, and appearing to allude to the third, and then drawing a conclusion, by no means warranted, that all "antiquity" have judged prayers to the Saints to be profitable.

If, after due inquiry, it appear that the notion of subordinate intercession arose about Augustine's time, and the innovation was

too easily received by him as a stated practise; every discreet observer must apply to his writings, that honest remark which he used respecting Cyprian—when he said, * "we do no wrong to Cyprian in distinguishing his epistles from the canonical authority of the Divine Scripture. I examine them by the canonical scriptures, and whatever in them is agreeable to the authority of the Divine Scriptures I receive with applause, and what is not agreeable to it with his good leave I reject—wherever Cyprian appears to differ from Scripture I receive it not, though he be above all my praises."

That the mind of this Early Father, in many respects so estimable, and whose powers prevailed so for repressing pelagianism and refuting paganism, should be beguiled to a notion hostile to the mediatorship of the one Head and Lord, may be equally lamented and wondered at, especially when he elsewhere speaks so well of that Mediator. (See *De Civ. Dei.* B. xi. *chap.* 2.)—No doubt his Christian education at Milan, where reverence so extravagant was paid to martyrs contributed to the effect. (See *Confess. B.* ix. *chap.* 7.)

These observations have been submitted to you, not only for doing away an obscurity, but on account of the importance of the subject. If we should have compassion on the ignorant, and on them that are out of the way, and if every exertion should be used, and earnest prayer ascend to the throne of Grace for their deliverance, what subject is there which should rather draw forth our feelings and supplications than an evil, to avert which from a church, St. Paul thus writes to them—"I would that ye knew what great conflict (ἡλικον αγωνα) I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh." Col. ii. 1. I am, dear Sir, your's, &c.

March 9, 1826. ————————.

QUERE.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

Mr. Editor—Burnet in the exposition of the articles of our Church says, "she declares, she receives the four first general Councils as authority." Perhaps some of your learned correspondents would have the goodness to inform me, where she recognises them; it would be a great satisfaction to me, a country clergyman to know, especially *as it is the modern mode to diminish the number of the acknowledged formularies of our Church.*

Clericus.

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* See Lardner, vol. v. page 106.

REVIEW.

A Dissertation on the Seventy Weeks of Daniel the Prophet.—By the Rev. John Stonard, D. D. Rector of Aldingham, Lancashire.—London, Revingtons, 1825.

Were we inclined to comply with the popular custom of Reviewers, we should first detail the different interpretations which have been given of Daniel's Seventy Weeks, and conclude with a new one of our own. We shall, however, revert to the old custom of reviewing the book, and not the subject; for we think our readers would rather learn Dr. Stonard's opinion, than be put in possession of our reasons for thinking him and every one else in the wrong.

When our author applied himself to this subject, his first step was to settle the true reading, and the correct translation of Daniel ix. 24-27; and thus he was led closely to examine the text and the translation adopted by Blaney and Faber. The manner in which he has conducted this investigation proves him a sound and temperate biblical scholar. He has examined the authority on which each of the proposed, and sometimes contradictory, emendations rest, and has shewn that they are not justified by that decisive evidence on which alone we can legitimately correct our printed Hebrew text. When an interpreter of sacred Scripture assumes the office of emendatory critic, and when the object of his emendation is to render the text more susceptible of the peculiar interpretation for which he contends, we very naturally receive his alterations, whether they affect the original text or the received version, with great jealousy, and subject them to a close scrutiny. It is positively incumbent on every expounder of Scripture explicitly to state his reasons for having adopted a new reading or a new translation, in every case where such reading or translation forms the basis of a theological exposition. So firmly indeed do we hold this opinion, that we have laid aside the reasoning of more than one modern expositor, because so indispensable a duty was neglected.

In the present state of biblical literature, we consider conjectural emendations of the Hebrew text altogether inadmissible; for although the printed reading may have originated from a blunder in transcribing the particular MS. to which the text can be traced, it is utterly inconceivable that all the transcribers of all the MSS. unconnected with it should have fallen into the same mistake. Innumerable MSS. have been collated. If the proposed reading be found in any of them, it ceases to be conjectural; if it be found in none of them, that is positive proof in favour of the received text, and that however transcribers may have blundered elsewhere, in that particular word or letter, they have made no mistake in the passage in question. This deliverance from conjectural criticism we regard as a most valuable result from the labours of Kennicott and De Rossi; and we wish all future im-

provers of our bible to consider, that though when MSS. or printed bibles differ from each other in letters of similar form or sound, we may reasonably suppose one of them mistaken for the other, Yet such conclusion does by no means follow in every instance where all MSS. differ from what it may be convenient for them to consider as the true reading. While Dr. S. rejects all the important alterations contended for by Blaney and Faber, he admits these that are well supported by MSS. and versions, and which do not materially alter the sense.

The following translation forms the basis of his interpretation; and we observe with pleasure, that he deviates but little from our authorised version.

24.—"Seventy weeks are the determined period upon thy people and thy holy city, to put a stop to the transgression, and to seal the sin offerings, and to make reconciliation for iniquity, and to bring in the righteousness of the ages, and to seal the vision and prophet, and to anoint a holy of holies.—
25. Know, therefore, and understand, from the going forth of the word to rebuild Jerusalem until Messiah shall be leader, shall be seven weeks, and sixty and two weeks shall it be rebuilt, the street and the lane, but the time shall
26. be with straightness. And after the sixty-and two-weeks, Messiah shall be cut off, and no one shall be on his side; and He shall destroy the city and the sanctuary with the leader that cometh; and his end shall be with an inundation, for until the end shall be the war, the determined judgment of desola-
27. tions. Yet will he confirm the covenant unto many one week; but in the midst of the week he will cause sacrifice and meat offering to cease; afterwards upon the border of abominations shall be the desolator, and that until he shall be consumed, and the determined judgment shall have been poured upon the desolated."

Our author lays down fifteen preliminary positions, from which we extract such as are essential to his argument.

"III.—The term of seventy weeks begins with the complete restoration of Jerusalem and the Jewish polity, and ends with the dissolution of the same.

"VII.—The term of seven weeks, mentioned verse 25, is separate from, and prior to the term of seventy weeks, and concludes at the point where the other commences.

"VIII.—Either the seven and the sixty-two weeks must be separated according to the last position, and the former be considered prior to the commencement of the latter, and of the term of seventy weeks; or the end of Jerusalem and the Jewish polity must follow within one week after the cutting off of Messiah.

"IX.—The leader that shall come (verse 26) is a different person from Messiah the Prince, (verse 25.)

"X.—The 27th verse is not progressive in he prophetic history of the seventy weeks, but merely supplementary thereto.

"XI.—The week in the supplementary verse is not the last week of the term of seventy weeks, nor yet a week superadded to them, but comprehended among them.

"XII.—The use of that particular week is to announce that Messiah, after shewing himself as a leader will really act as such for a certain term, and reign to the benefit of his peculiar people, the Jews.

"XIII.—Sufficient reasons may be assigned for separating the aforesaid week from the seventy, and for placing it as it is found, in a supplement.

"XIV.—The word *until* (verse 25) cannot be understood to refer to the Messiah's birth, but to the period when he first acted or shewed himself as a leader.

"XV.—The word *after* (verse 26) must be taken not for *immediately after*, but with a latitude so as to comprehend all the remainder of the term of seventy weeks from the sixty-second week."—pp. 121, 122.

The proofs of his third position are too long to be quoted; and it would be unfair to abridge them: but we extract his conclusion:

"We may safely conclude the commencement of the seventy weeks must be placed at the point of time when Jerusalem may be found rebuilt in its extent, and established in the security of a defenced city, inhabited by its proper people, professing the true religion, worshipping the true God, with the rites and ordinances which he had appointed, and ruled by native Magistrates, according to his laws."—p. 147.

From this the truth of the seventh position follows of course.—The proofs of the positions numbered x. xi. xii. xiii. are so long and so intimately connected, that we could not give any extract that would do them justice; and the positions xiv. and xv. cannot be controverted if we admit the preceding reasoning.

We are conscious, that to do our author full justice, we ought to give the entire of his third chapter, which fills eighty-eight pages, and contains detailed proof of each of his positions. But referring those of our readers who may wish to investigate the principles upon which he proceeds, to the work itself, we shall exhibit a fair and, we hope, a luminous view of his scheme of interpretation, in the following paraphrase of the text in his translation:

"Four hundred and ninety years are fixed for the continuance of Jerusalem and the Jewish people in such a state, as to continue and exhibit them in the character of thy people and thy holy city; during the sixty-three last years of this period, six particulars, all matters of glad tidings, shall be accomplished, viz.—1. Disobedience of every kind shall be checked in its progress, narrowed in its range, and a way prepared for its final extirpation by the preaching and teaching of Christ. 2. By the all-sufficient sacrifice of the Son of God, the sin-offerings of the law shall be sealed, ratified, accepted, and confirmed, but at the same time closed and concluded for ever. 3. The Messiah's expiatory sacrifice shall be followed up by the complete forgiveness of sins. 4. The righteousness of ages to come; namely, a righteousness by faith, opposed to the righteousness of past ages, which resulted from the works of the law, shall be brought in. 5. Past predictions shall be confirmed, by fulfilling them. 6. The Christian Church, 'the habitation of God,' shall be anointed by the outpouring of the Holy Ghost.

"Know, therefore, and understand, that from the going forth of the Divine word to rebuild Jerusalem, until the appearance of Messiah in his character as leader, shall be 49 years, ending with Nehemiah's second reformation, A. C. 420, and a second term of 434 years, beginning A. C. 420, and ending A. D. 14, during which the city shall continue rebuilt, and inhabited in its streets and lanes, *i. e.* populously; in which state Messiah shall find it, although there shall have been many alarms

and public commotions; but as the weeks of years are current, not complete weeks, the appearance of the Messiah will take place in the second year of the last week, A. D. 8, when he is 12 years old, and during the 56 years which come after the 434 years, Messiah shall be put to death by a judicial, though unjust sentence, without any one to take his part; and Messiah shall also destroy Jerusalem and the temple, with the persons exercising the powers of Government, according to a mode not yet known or established, therefore yet future. And the end of this leader shall not be gradual, but violent and signal, accompanied by a flood of foreign invaders; because the war, which was the means of inflicting the judgments which were to desolate, is to continue till the close of the 490 years;—therefore, the destruction of the polity of the Jews is to be effected in this sudden and complete manner.

"Notwithstanding the conduct of the Jews, Messiah will confirm the covenant with many of them for the space of seven years, by his personal ministry and that of his servants, during which time it shall be confined to the Jews. This period of seven years is a week compounded of part of two of the seventy weeks, and it shall begin at the baptism of Jesus, and close with the conversion of St. Paul, who was the apostle of the uncircumcision. The covenant which he shall confirm will not be the Jewish covenant; for during the period of its confirmation, sacrifice, an essential part of the Jewish covenant, shall be put an end to by him, in three years and a half after he commences his ministry. Afterwards, when Messiah shall have destroyed the city and the sanctuary, a desolating power shall possess and occupy the land, polluted by the Roman Eagles, until the period arrives when the desolating anger of God shall cease—when the enemies of the Jews shall perish, and she shall be no more desolate.

The peculiar features of Dr. Stonard's explanation are, first, separating the seven from the seventy weeks as preceding them. Sir Isaac Newton separates the two periods, but in his view the separate term of seven weeks precedes the second coming of Christ. The calculations by which Dr. Stonard supports his views, are liable to this very decisive objection, his seven weeks are weeks complete; his sixty-two weeks are weeks *current;* so that according to his calculations, the paraphrase would run thus: "when seven weeks are completed, after sixty-two weeks are commenced." Secondly, Dr. Hales agrees with him, that the single week ver. 26, is not the last week of the seventy; but Dr. Stonard supposes it to be composed of two separate half weeks, the latter half of the sixty-fourth, and the former half of the sixty-fifth. This unprecedented mode of reckoning is liable to this further objection; more time than three and a half years must have elapsed between our Lord's death and St. Paul's conversion: the earliest date that has been assigned is A. D. 35, and by some so late as 40; our author places it A. D. 34. In the third place, *the leader to come,* he interprets of the form of government existing in Jerusalem at the time of its destruction, and of the persons executing it. This our readers will probably deem a far-fetched and utterly unsupported interpretation.

Though we do not acquiesce in all our Author's positions and reasonings, yet we consider his work a valuable one, and we particularly applaud the sobriety of his criticisms. He has exhibited

clearly the great outlines of the prophecy; and though he has failed in filling them up so as to afford satisfaction to us in every point, he has on some particulars established positions which will materially assist those who may follow him as he has followed Blaney and Faber. There are two points at which commentators have fixed the termination of the 490 years; the crucifixion of Christ, A. D. 33, and the destruction of Jerusalem, A. D. 70.—Those who terminate the seventy weeks at the crucifixion, find by calculating backwards that they arrive at the year B. C. 457, the year Ezra received his commission.—Ez. vii. 11. The lesser period of 49 years ends with the establishment under Nehemiah; 62 weeks or 434 years elapsed, between the termination of that period and the appearance of the Baptist; and one week was occupied by his preaching and the ministry of Christ. The difficulty of this opinion rests in the interpretation of the 26th verse, and in the disposal of the last week. Another class of expositors close the seventy weeks with the destruction of Jerusalem. If they separate the seven weeks, and make the single week the last of the seventy, they have a period (not specified) of eight weeks, in which all the particulars, verse 25, are accomplished; but as reckoning 56 years back from A. D, 70, will bring them to a year (A. D. 14,) in which Messiah cannot in any way be said to have come, they are obliged to go further back into the 62 weeks, and take six years from its last weeks, to fix upon A. D. 8,) the year of Christ's appearance in the temple,) as the period predicted, verse 26; and thus they reckon this period of 62 weeks, only by current years. This is our author's difficulty, and here he fails. Dr. Hales divides the 70 weeks into sixty-four, one, and five weeks;* but he fails thus: he begins the seventy weeks from B. C. 420, and ends with A. D. 70, but cannot show that the going forth of the commandment to restore and build Jerusalem, denoted the period when its restoration should be completed. The probability is, that we all compute the years on an erroneous principle; and perhaps when time has thrown light upon the subject, we may find that though we are right in applying the outlines of the prophecy, its details are to be fixed by calculations which our ignorance of the mode of computing years, now prevents us making. It was not from any calendar then in use, but from an inspired knowledge of the fact, that Moses pronounced that the Exodus took place on the very day that 430 annual revolutions of the sun were completed, Exod. xii. 41; and some divine intimation given at the time of end, may be equally necessary to determine the day on which the seventy weeks closed.

Our readers having seen how other Christians expound this prophecy, may be curious to know what the Jews make of it.

* "This simple and ingenious adjustment of the chronology of the 70 weeks, considered as forming a branch of the 2300 days, was originally due to the sagacity of Hans Wood, Esq. of Rossmead, in the County Westmeath, Ireland, and published by him in an anonymous commentary on the Revelations of St. John.—Lon. 1787."—Hales, Note, vol. ii. p. 564.

They commence the 490 years at the destruction of the first temple, and conclude them with the destruction of the second: they divide the whole period *first*, into seventy years captivity and 420, during which the second temple stood; again they divide it thus: from the destruction of the first temple to *Cyrus the anointed Prince*, 49 years; from that period to the commencement of the war with the Romans, 434; and the last week during which that war raged, was seven years, when Agrippa the anointed was cut off by Titus the Prince of the people to come. The whole of the arguments by which they support this calculation, as well as those which they advance to prove that no part of the prophecy can relate to Christ, rests on their system of chronology, which is demonstrably false.

The History, Topography, and Antiquities of the County and City of Limerick; with a Preliminary View of the History and Antiquities of Ireland: by the Rev. P. Fitzgerald, Vicar of Cahircorney, in the Diocese of Emly, and J. J. M'Gregor, Author of "the History of the French Revolution."—Vol. 1, pp. 423.— Dublin, printed for G. M'Kern, Limerick.

We were called on some time since to notice, with the praise it merited, the History of the County and City of Waterford, and we are glad to be enabled so soon to call the attention of our readers to another topographical work of considerable interest and value. We sincerely thank the Authors for this their joint production, which, both for its literary execution, and for what our publisher would call the style of its getting up, we regard as highly creditable to the Irish Press.

We know not any department of History, more likely to attract the general reader, or to impart information to the student, than that to which our Authors have devoted their talents. The variety of subject and detail, fixes the attention of him who reads but for amusement or without any regular plan, while the person who wishes for accuracy of information, has immediate recourse to such depositories. But then, both variety of subject and accuracy of detail are requisite, and we are happy in bearing our testimony to the possession of both, by the work upon our table. It commences by a luminous and extensive Dissertation on the early History and Antiquities of Ireland, subdivided into the Political History; Government and Religion; Literature, Poetry and Music; Progress of Cvilization; and Natural Beauties and Antiquities. To this succeeds the Topography and Antiquities of the County of Limerick, by Baronies and Parishes, describing with minuteness and accuracy all the objects of interest, either for antiquity, singularity, or historical association; and it closes with some peculiarly valuable Tables, the result of great labour and ingenuity, on the comparative Population, Employment, Education and Longevity, of the different Provinces and Counties of Ireland, and particularly of the several Parishes of the County and City of Limerick. These Tabular State-

ments are possessed of great interest, and before we conclude our brief observations, we shall again call the attention of our readers to their importance.

To the general reader, the Preliminary Dissertation will, we conceive, be the most attractive portion of the work; and its merit is enhanced by the fact, that there is no view equally brief and equally compendious, in the language, of the early History and Antiquities of our native country. Ussher is not accessible to the common reader; Ledwich's ill-arranged and ill-digested quarto is both too bulky, and too fancifully inaccurate to supply the deficiency, the works of O'Flaherty and Keating, possess all the characters of romance, except the power of fixing the attention; and beside the ponderous but valuable works of Ware, Archdall and Lanigan, (the latter singularly repulsive in its style and form,) and all of which are limited to one subject: we have for the general reader but Leland's beautifully written History of the English in Ireland, rather than of Ireland itself. We do not mean that this Preliminary Dissertation will render all other histories unnecessary; but we think that it contains, in a very small compass, a large and well arranged collection of facts, on all the subjects of interest in the early history of our country; and that it will give a variety of important information to those who are now ignorant, and will point out the sources of information to those who would extend their inquiries. Such a Dissertation is fitly prefixed to the History of so important a town as Limerick, which, from the days of Strongbow to those of Sarsfield, has borne an important share in the civil broils of our country; and when we recollect that its length is to be compared not with the size of one but of two volumes, the second of which is passing through the press, we do not think the readers of the present volume will quarrel with the Authors, for having added to the interest of their work, by furnishing them with information on a subject of which Irishmen are proverbially ignorant.

The first section of this Dissertation gives a brief view of the Political History of Ireland, from the earliest period to the beginning of the thirteenth century, and the death of the unfortunate Roderic O'Connor. The Authors have done what they could for the Annals of Ireland; but it is not a reproach to them to aver that they have failed to make it interesting. The eloquence of a Gibbon or a Robertson, would in vain seek to lend charms to a period, which in the commencement is plunged in impenetrable obscurity—in its progress steeped in domestic blood; and which only exchanges the ferocity of civil for the greater ferocities of foreign warfare. We believe Ireland is almost *unique* in this respect—no other nation has so little in her ancient history for the imagination to rest on, and while the fancy is gratified by the tales of the Bards and Senachies, and the exploits of the Knights of the Red Branch, and the inquiry is mocked by the fugitive forms of heroes and legislators, the Olamh Fodlahs and the Brians, investigation fails to give historic reality to the vision, or detail to furnish interest to the character. That

there was a period of uncertain and doubtful legislation and learning, there seems to be no doubt, but its circumstances have disappeared; and we have to record the singular fact, that with a connected history of more centuries than any other nation in Europe, with a series of laws remaining in our native language of undoubted authenticity, and perhaps more complete than any other country can boast, with perfect buildings of an antiquity, which defied inquiry in the time of Giraldus, and of a structure that might even now challenge imitation, few names remain in her Annals that send the blood warm to the heart, and while we witness the miseries resulting from the relics of the barbarous Brehon code, that code moulders on our shelves, unknown and unprized, because unexamined.*

Of the causes of the peculiar features of Irish History, our Authors have given in the following passage, a just view; but it is incomplete, as they have neglected to mention the peculiar policy by which the Papal See has been affected towards this unhappy country; and while we join with them in lamenting the injudicious measures by which the Reformation was sought to be advanced, we must consider their worst result to have been the subjecting of Ireland, to the demoralizing influence of Italian diplomacy:

"The peculiar evils which have afflicted Ireland through every stage of her existence, cannot be justly attributed to any distinctive feature in the character of her people, which, her enemies being judges, possesses qualities of the noblest description, while many of its defects are, perhaps, rather to be referred to the force of circumstances, than to any natural depravity, which, in these particulars, renders them sinners above all others. We conceive that to the ancient division of the country, and the constitution of its government under its native princes, may be traced the origin of Ireland's misery and weakness. The partition of a limited territory amongst so many provincial kings, with its subdivisions amongst innumerable petty chieftains, proved the fruitful parent of perpetual hostilities, and ultimately led to the annihilation of that union which would have been the surest protection against foreign invasion. England and other countries, were at one period similarly circumstanced; but in these, after the lapse of a few centuries, a corrective was applied by the ambition of some tyrant, whose power swallowed up that of the rest, and at the expense of individual rights, gave consolidation and unity to their respective states. But when Ireland, torn as she was by intestine feuds, became an object of cupidity to the neighbouring nations, that union amongst her native princes, which could alone secure her independence, was found to be unattainable: the Provincial Kings, instead of combining to repel the invaders, weakened each other with senseless fury by domestic hostilities, while the Monarch, deprived of all confidence in his vassals, was forced reluctantly to submit to the domination of a foreigner. Such was the commencement of that feverish connexion which subsisted for several centuries between England and Ireland—a connexion, whose anomalous nature was, at inter-

* We rejoice to hear that this reproach will probably be soon removed. The Royal Irish Academy, to whom the work belongs, has recommended to its Council, the inquiry into this important subject, with the intention of requiring aid from the Government, should it be deemed expedient. It is a national work, and we doubt not will be eagerly supported by the Legislature.

vals, productive of the most dreadful paroxysms. While the former sought by means, at once impolitic and unjust, to retain the sovereignty of the island, the latter looked alternately to almost every power in Europe, for aid to deliver her from the yoke which she detested. A juster line of policy on the part of the ruling power, has abated that thirst for independence, which there is little prospect that Ireland could long maintain ; and the wise and discerning of both countries are now willing to admit, that the prosperity and happiness of every member of the British Empire rests solely on an union of affection and interest throughout the whole."—Pages 99—101.

Of the form of government in the Pagan and early Christian period of Ireland, we know but little. While the law of tanistry perpetuated dissensions, and the triennial assembly of the States deprived the Sovereign of his prerogative, the power of the surrounding princes and nobles amounting to independence, involved him in perpetual wars—and it is recorded, that of 200 Monarchs in succession, 170 perished by premature and violent deaths. The religion of Ireland, though involved in considerable obscurity, was probably one of the Druidical superstitions, blind and cruel, which ruled with priestly art all the Celtic nations. The abundant relics of this barbarous worship, which are to be found in almost every part of the country bear testimony to its prevalence, and their similarity to remains in other Celtic countries, prove the identity of the tenets. The moral decline consequent upon a false religion in all probability followed, aggravated by the ferocities peculiar to the northern hordes ; and we agree with our Authors, that there is every reason to believe the misery and the degradation at their lowest, when the first preachers of Christianity reached our shores.

How, or by whom Christianity was first preached in Ireland, is a matter of dispute. It is not at all improbable, that the great Apostle of the Gentiles himself planted the standard of the Cross, both on the shores of Britain and Ireland, and this conjecture, from the Apostle's own declarations (compare Rom. xv. 20, 22, with 2 Tim. iv. 17) is strengthened by the evidence of Clemens Romanus, Eusebius and Jerome, all joining in asserting the preaching of the Apostle in the isles of the ocean. Be this as it may, it seems certain, that Christianity was established, probably through Spain, by missionaries from the East, and the well-known dispute about the mode of celebrating Easter andthe clerical tonsure, prove the independence of the Irish on the Roman Church, and their adhesion to their original forms. This question has in latter days possessed considerable importance, and we wish sincerely that it met with an attention from Protestants equal to its importance. Roman Catholic writers have, we know, in despite of the most unequivocal proofs to the contrary, claimed Ireland as an original part of the Roman See, and ascribing its Christianity to Patrick, and Patrick to Rome, have asserted with unblushing confidence a prescription of centuries. By this assumption are the chains rivetted upon the minds of the people, and the natural and laudable affections for the customs and observances

of our ancestors, used as a spell to fetter still more closely the slaves of Rome. This assumption, put forward without an attempt to prove it, was first met at the discussion in Kilkenny, and when subsequently urged by Mr. Kinsella, was challenged and refuted by Dr. Singer, Mr. Otway, and "Hibernicus," who severally demanded the evidence on which the Church of Rome made their claims. To this demand the Professor of Carlow College did not think fit to make a reply, but involving himself in wordy metaphysics, maintained as impenetrable a silence on the prescriptive right of Rome over Ireland, as on the independence of the African Churches and the authority of St. Augustine, which formed part of the same controversy;—and yet, we still hear the same assertions made and the same assumptions hazarded. Now, in opposition to these assumptions, we think the following propositions susceptible of the most decisive proofs, and if so, what becomes of Rome, her claims, and her immutability. 1. Before the time of St. Patrick, there was a flourishing Church in Ireland, and absolutely independent of the Church of Rome. 2. Palladius, the first Roman Missionary, absolutely unsuccessful both with regard to the Pagans and the Christians, left Ireland in disgust, and 3. was succeeded by Patrick, whose mission from Rome, disproved by the strongest negative evidence, is unsupported by the slightest positive. 4. That Patrick found and left a Church independent of Roman power, nearly free from the corruptions of the Roman faith; and 5, that from the fifth to the twelfth century, the Irish Church continued independent of the See of Rome, opposed its encroachments, and successfully resisted its power; nor was it until the conquest of Ireland by Henry the Second, that the independence of the Irish Church was surrendered to the Italian Pontiff. *

We perceive that our Authors have embraced the idea that St. Patrick really had a mission from Rome. We could wish their industry had examined the subject thoroughly, as we are inclined to believe, that they would have been soon satisfied of the unsubstantiated nature of the evidence on which it is built. This has been set in an unanswerable point of view by the gifted Author, who has concealed himself under the name of Declan, and we would hint to him if our labours chance to meet his eye, the important service which he could render to his countrymen and to Christianity by giving a connected view of Irish Ecclesiastical History, Italian diplomacy, and Papal aggression. We are familiar with the facts that speak trumpet-tongued upon a similar subject in England, but

* Malachy Morgair has the infamous reputation of having been the first to prostrate the liberty of his country, and the independence of his Church before the footstool of the Pope, and he has been rewarded for this by the equivocal honour of canonization. The very manner in which the Pontiff received the submission, would testify to the independence of the Irish Ecclesiastical Establishment, as the whole affair was referred to a National Synod, which, summoned at Kells, and attended by the Danish Bishops and the creatures of Malachy and Gelasius, rivetted the chains on the Irish Clergy.

Ireland demands from some of her children, a similar exertion; Popery requires but to be examined to crumble into dust, and if our countrymen could be prevailed on to imitate their ancestors, the Colmans and Columbans of old, Reformation would soon follow in the train of resistance. We cannot close these remarks, without declaring our approbation of the very mild and cautious manner in which this so difficult a theme is discussed by our Authors, and that without compromising truth in the least, they avoid offending any. They close this section by the following observations:

"More than a century of comparative domestic peace encouraged the government to remove the most galling of those disabilities on account of religion under which the majority of the population suffered; but much yet remains to be effected before the wounds of our suffering country shall be completely healed. And may we not hope that the present rapid progress of education, so long neglected, will mainly contribute to that happy result. It may indeed be occasionally interrupted by the croaking of political discontent or the intemperance of religious bigotry; but as 'knowledge is power,' so the inculcation of it must be the first step to the melioration of a state, because it qualifies the people for the enjoyment of civil rights, and gives ability for maintaining them." p. 146.

Their observations on the Literature, Poetry and Music, of the Ancient Irish are highly interesting; but we confess, that we have rather looked to the Anglosaxon than the Greek characters, for the origin of the Irish Alphabet.* That the Ancient Irish had a literature, that their seats of learning were in high estimation and crowded with scholars, and that their learned men were entitled to peculiar estimation, cannot be doubted. Many traces remain of all, and we hope the time is not far off when these remains will be edited in a manner becoming their importance. Since the conquest, Ireland has had no national literature: the perpetual disturbances of this country until the time of William, prevented the cultivation of any, and since that period it has been but the reflection of the English. We have had Swift and Goldsmith; but they are no more entitled to be called *national,* than the voluptuous bard of our own days, "the least original of poets."

To those who look for amusement and information, we strongly recommend the section on "The Progress of Civilization." It includes a great deal of very curious matter, and will amply reward the reader. It is astonishing how slowly the arts which minister to the comforts of mankind improve, when compared with those which gratify his vanity or his pride. In the reign of Elizabeth, we learn from Holingshed, that for private houses no materials were thought of but wood; and we need not be surprised that no stone buildings were introduced into Ireland until the 9th century, and that long after, the dwellings of the natives were constructed

*We could wish that our Authors' publisher had possessed *Greek types*, for we have been much puzzled by some of our old Hellenistic friends in the Roman character, and many have even escaped our utmost research. We can recognise πθς, & θεος, but we own we do not know what to make of PHALEO, LION OR TAULE, p. 149.

with wattles, plaistered on the sides, and covered with turf or rushes. In the time of Giraldus, Ireland is represented as uninhabited, without roads, and covered with forests; that our country is no longer subject to the former accusation, our Authors have proved; as no country in Europe, with the exception of Malta, has so dense a population: our roads are the admiration of all travellers, and our want of timber their general regret. Of food there seems always to have been an abundance—flesh and fish, and milk, with a scanty allowance of farinaceous grain; and the hospitality of the *mere Irish* at all times appears to have been so boisterous as to be stigmatized as barbarous.

"The ancient Irish had two meals a-day, one early in the morning, the other late in the evening. When they met at their ordinary entertainments they sat down in a ring on rushes or beds of grass, instead of chairs or benches. Three-legged tables were then set before them covered with bread, milk-meats, flesh and fish, boiled, broiled, and roasted, the attendants in the mean time serving drink about in cups made of wood, horn, and sometimes of brass. At these feasts the Bards always assisted, and sung the praises of their heroes to the music of the harp. Magnificent accounts are given by some of our Irish writers of the hospitality which abounded in the Hall of Tarah, where we are assured there were no less than twenty-seven kitchens, and nine water cisterns for washing the hands and feet of the guests." p. 181.

"Previous to the year 1772, the corn imported into Ireland considerably exceeded that which was exported. A happy improvement, however, in this respect, has been gradually taking place from that period to the present, so that now the quantity of corn grown is sufficient not only for the support of a population more than doubled, and the increased supply of the breweries and distilleries,* the former of which have doubled, and the latter quadrupled their annual consumption of grain within the last forty years—but to export a surplus valued at little short of a million sterling. To effect this it is calculated that more than 800,000 additional acres of land must have been brought into culture since that period." p. 185—186

"Rice was sown in Ireland in 1585, and about the same period potatoes were first introduced from America by Sir Walter Raleigh, and planted near the town of Youghall; he brought the celebrated Affane cherry at the same time from the Canary islands. Artichokes, Cauliflowers, and some other of the finer vegetable were introduced about the the seventeenth century." p. 186—187.

The woollen manufacture is said to have been introduced by the Firbolg or Belgic colonies; probably some Flemings came over to Ireland with Henry II.: for Ireland, as appears from the Ditta-

*Beer and Ale brewed with hops appear to have been unknown to the ancient Britons and Irish, though they probably had other liquors so denominated. It was about the middle of the twelfth century that the distillation of ardent spirits was introduced, and for some time they were only used medicinally, being considered as a sovereign specific for the cholic, dropsy, palsy, and various other disorders. They were consequently dignified with the name of *aqua vitæ*, and in Ireland they received the equivalent appellations of uisgebeatha, usquebaugh, or Whiskey. Spirits were distilled from malt in Ireland in 1590, and they were made to resemble foreign liquors by adding aromatic seeds and spices. They had also a liquor called Pigment, composed of honey, wine, ginger, pepper and cinamon.

mondi of Uberti, a Florentine poet, was famous for its says or sages.* This manufacture was nearly annihilated in the year 1698, through the jealousy of the English artists, and is now but feebly carried on :

"As some compensation for this act of injustice, essential encouragement was, from that period, given to the linen trade in Ireland. There can be no doubt that linen was very extensively manufactured in this country at a very remote period, for Hakluyt, an English traveller, in a poem written in 1430, enumerates it among the articles then imported into Chester from Ireland :—

Hides and fish, salmon, hakes, herring,
Irish wool and linen cloth faldinge,
And martins good, be their merchandie,
Harts, hides, and otter of venerie,
Skins of otter squirrel, and Irish hare,
Of sheep, lamb and fox is her chaffere,
Fells of hides and conies great plenty, &c.

There must have been abundance of linen in the sixteenth century, for at that time we are told, it was fashionable to wear shirts containing thirteen or fourteen yards, and in 1539 an Act of Parliament was passed limiting the quantity for each shirt to seven yards. Early in the eighteenth century the Linen Board was established, and the effectual encouragement which was now given to the trade induced many Presbyterian Scots, French Huguenots, and some respectable Quaker families to form establishments in various parts of Ulster, and from that period the manufacture has been brought to a very high degree of perfection. Some estimate may be formed of the product of this valuable article of commerce, from the quantity sold in one year (1819) in the market of Armagh alone, producing £527,800, while the sales of yarn amounted to £145,600, during the same period." p. 191—192

"The mineral wealth with which Ireland abounds may be said to have been to the present almost unexplored. In one county at least a gold mine exists, silver in seven, iron in nineteen, copper in seventeen, lead in seventeen, tin in two, and coal in fifteen of our counties, besides various marbles, granite, crystals, and precious stones. What a vast source of employment to our superabundant population and of wealth to the proprietors of the soil, would the working of these mines afford were it carried on with sufficient spirit and energy.

The progress of trade has been so rapid, that in the year 1611 the whole value of the exports and imports of Ireland amounted to no more than £211,000, and in two centuries afterwards the exports from one port alone (Waterford) amounted to £2,2000,454 16s.; and the total *exports* of Irish produce to above £15,000,000.

As some compensation to our readers for having given them so much of trade, we will present them with a few extracts from our Authors' accounts of the variation of dress and luxury, subjects trifling only to the trifling. That of the ancient Irish consisted of the Truis or trousers, of various colours; a shirt of yellow linen, or thin woollen; a Cochal or upper garment, which reached to the middle of the thigh, and had a large hanging collar; it was fastened

* See an interesting Dissertation on this subject in the Transactions of the Royal Irish Academy, by the late Lord Charlemont.

before by a clasp or brooch; over all was the Mantle, which varied as to its materials with the rank of the wearer, from the finest scarlet to frize. Their heads were covered with the Barad, a conical cap, and their feet protected by the brogue.

"The dress of the females differed little from that of the men, except that their mantles were longer, and worn over a long gown or kirtle. The unmarried women went bareheaded, with their hair either hanging down their back, or filleted up and fastened with a bodkin of gold, silver, or some inferior metal,* according to their rank. The married wore a veil or kerchief on their head made of fine or coarse linen according to their circumstances." p. 202—203.

The English power was marked by ineffectual attempts to introduce their costume, enforced by the atrocious cruelty of a penal law against the Irish garb; yet so late as 1562, the retinue of O'Neal are thus described by Camden:

"He appeared at Court with his guard of galloglachs bare-headed, armed with hatchets, their hair flowing in locks on their shoulders, on which were yellow surplices dyed with saffron, with long sleeves, short coats, and thrum jackets,* at which strange sight the Londoners marvelled much." p. 207.

The exertions of the civil power in the reign of James I. the real conqueror of Ireland, at lenght overcame the obstinacy of the Irish and English-Irish; and assisted by the abolition of the Brehon laws, and the example of the English settlers, habits more suitable to the purposes of civil life were gradually introduced—cloaks, ruffs and trowsers became common, and hats were for the first time worn. Cromwell's officers assisted not a little in the change, by their unrelenting severity against the mere Irish; and all the fantastic importation of Charles the Second's profligate Court, including open sleeves, Flanders lace, neck-cloths and periwigs were introduced. Tradition which has lost so many more valuable circumstances, has preserved the names of the first persons who wore wigs both in England and Ireland. In the former country Henry VIII.'s fool, Saxton, first enveloped his head in this ornament, and in the latter Mr. Edmund O'Dwyer, vulgarly called *Edmund of the Wig*. Ladies began to wear fans and to curl and frizzle their hair. For the sake of our female readers, we copy the description given by Walker, of the dress of an old lady of the name of Power, near Waterford:

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* The Bodkin was also worn in the breast, as appears from the following passage in an ancient Irish manuscript Romance, called the *Interview between Fion Mac Comhall and Cannan*:—"Cannan, when he said this, was seated at the table; on "his right hand sat his wife, and on his left sat his beautiful daughter, Findalve, so "exceedingly fair, that the snow driven by the winter storm surpassed not her fair-"ness; and her cheeks were the colour of the blood of a young calf. Her hair hung "in curling ringlets, and her teeth were like pearls. A spacious veil hung from her "lovely head down on her delicate body, and the veil was bound by a *Golden* "*Bodkin.*" Even at this day the female peasants in many parts of Ireland collect their hair at top, and twisting it several times, make it fast with a bodkin.

* These jackets were of twisted threads, the cords being interwoven in them, or interlaced with each other.

"She was a lady of considerable fortune, and lineally descended from the Kings of Munster.—Proud of her country and descent, she always spoke the Irish language, and affected the dress and manners of the ancient Irish. The border of her coif was of the finest Brussels lace; her kerchief of clear muslin; her jacket of the finest brown cloth, trimmed with narrow gold lace; the sleeves of crimson velvet striped with the same; and her petticoat was of the finest scarlet cloth, bordered with two rows of gold lace. She was vulgarly called the Queen of Credan."

"The reign of Anne was prolific in new fashions; the ladies appeared in short jackets of Spanish cloth fastened on the breast with ribbands, hoops of an immense circumference, high peaked stays, shoes of red or blue Spanish leather laced with gold, stockings of blue or scarlet worsted or silk, ornamented with clocks worked with gold or silver thread, and their necks were adorned with black collars tied with ribbands. On the head they wore hoods of divers colours, and beaver hats trimmed with broad gold and silver lace, and a buckle in front. Gold or silver laced coats and waistcoats, the former with long skirts and slashed sleeves, cravats edged with Flanders lace, hose similar to those of the ladies, broad square-toed shoes made fast with small buckles, and monstrous periwigs surmounted by a small hat, formed at the same time the costume of the gentlemen. Since that period the superior classes in Ireland have continued to follow the ever-varying fashions of the neighbouring nations, while little change is observable in the dress of the peasantry." p. 210—211.

Our extracts have already exceeded the bounds we had marked out for ourselves, but we cannot refuse room to the following just observations, which we prefer to giving our readers an account of the amusements of the peasantry:

"Many attempts have been made to account for the rapid increase of population in a country where poverty and wretchedness so generally abound. Perhaps the true solution of the difficulty is, that while encouragements have been held out to early marriages by a mischievously minute division of land for mercenary or political purposes, no adequate efforts have been hitherto made for employing the superabundant population thus created." p. 224.

"High rents, tythes, absenteeship, and politico-religious distinctions, have each been considered the prime cause of our evils. We are, however, inclined to view them as only additional weights to the grand *incubus* which presses down our country, and to concede the fatal pre-eminence to want of full employment and of that species of moral and religious culture, which would not render the peasantry discontented with the station in which Providence has placed them, but would enable them to reap from it all the advantages of which it is capable." p. 225—226.

The succeeding section on the Antiquities and Scenery of Ireland, contains a pleasing view of the subject of which it professes to treat, but not sufficiently novel to induce us to extend our quotations; nor shall we make any extracts from the merely statistical part of the work—we would despair of being able to make them sufficiently interesting to those who have no local connections with the County of Limerick, but we hope soon to meet our Authors again in their Second Volume, when we may perhaps bring them before our readers more directly as County Historians. We can, however, venture to recommend this part as containing a full, accurate, and judicious View of the localities.

The Synoptical Tables which close the Volume are of peculiar interest and value; and enable the investigator to see at one glance the results of public inquiries and authenticated political documents on the important subjects of *population, employment, and education.* The results in some instances are truly lamentable. Thus it would appear that nearly *two-sevenths* of the whole population are absolutely *unemployed*, and *that* in an island abounding, both on its coasts and in its interior, in its mountains and in its plains, with every incentive to industry, every material that could reward exertion. It would appear, too, that of our growing population *above* 1,300,000 *are absolutely devoid of education!* We annex the following singular table of the comparative longevity, with the concluding observations:—

SUMMARY OF COMPARATIVE LONGEVITY.

Provinces.	Gross Population.	Persons from 70 to 100 and upwards.	Proportion to Population.	Persons 90 to 100 Years.	Persons 100 Years and Upwards.
Ulster	1,998,494	31,155	1 in 64	669	94
Leinster	1,757,492	20,821	1 — 84	534	62
Munster	1,935,612	18,598	1 — 104	452	89
Connaught	1,110,229	10,617	1 — 104	308	104
	6,801,827	81,191	1 — 83*	1,963	349

* Average of Ireland.

It is worthy of observation, that in each province instances of longevity are most numerous in those counties bordering on the sea. That they should prevail in those districts where employment, and consequently superior nourishment, and other comforts abound, is not a matter of wonder. Hence the longevity of Ulster exceeds that of Leinster by a ratio of one-fifth, and that of Munster and Connaught by two-fifths per cent. This may be also in part attributable to its northern situation.

Dividing the population of Ireland into four grand classes, with respect to age, the Census of 1821 presents to our view, the following lamentable picture of the state of a country abounding with every means of industry, and with able and willing hands to cultivate them, in the most civilized period of the world:—

Infants of 5 years and under.....	1,040,666	One-half, at least, badly fed and clothed.
Children from 5 to 15.....	1,748,663	1,300,000 of whom are wholly destitute of education!
Operative persons from 15 to 70....	3,931,660	1,094,845 without employment!
Aged above 70.....	81,191	A great proportion of whom are paupers.

We now take our leave of this work, with great respect for the judgment and industry of the Authors. We conceive it will, when completed, form a valuable addition to our standard Topographical Works, while it abounds in interest for the general reader: and we congratulate one of the Authors (Mr. M'Gregor) for having been permitted to see what very few men have seen, the approaching termination of two such laborious works, as "The History of Limerick and that of "The French Revolution."

FOREIGN RELIGIOUS INTELLIGENCE.

VARIOUS RELIGIONS IN THE WORLD,

With the Numbers of those by whom they are professed.

The following interesting account is copied from a German Theological Paper; the computations have been carefully made from the latest and best authenticated documents:—

A. Worshippers of One God	362,045,000		
I. Christians ..	234,495,000		
1) Roman Catholics	129,550,000		
2) Protestants ..	57,694,000		
a) Evangelical, or United Lutheran and Calvinistic Church ..		8,200,000	
b) Lutheran Church		16,220,000	
c) Calvinistic Church ..		12,240,000	
d) Church of England—in this are included the Irish, Scotch, and American Episcopal Churches, and the Churches in the Colonies, under the Bishops in India, Nova Scotia, Canada, &c.		15,050,000	
e) Various other Sects ..		5,984,000	
a) Independents		..	3,800,000
b) Methodists		..	1,500,000
c) Quakers		..	200,000
d) Mennonites		..	200,000
e) Moravians		..	100,000
f) Baptists		..	76,000
g) Unitarians		..	60,000
h) Swedenborgians ..		..	36,000
i) Smaller Sects ..		..	12,000
3) Christians of the Greek Church	41,375,000		
a) Russian Church ..		35,375,000	
b) Independent Greek Church		6,000,000	
4) Monophysites ..	5,876,000		
a) Jacobites ..		3,526,000	
a) Pure Jacobites ..		..	220,000
b) Copts		..	3,200,000
c) Christians of St. Thomas ..		..	80,000
d) Christians of St. John ..		..	26,000
b) Maronites ..		150,000	
c) Armenians ..		2,200,000	
5) Nestorians ..	400,000		
II. Jews	2,650,000		
III. Mahometans	115,120,000		
1) Sonnites	72,000,000		
a) Sonnites ..		65,000,000	
b) Wahabees ..		7,000,000	
2) Shiites	43,000,000		
3) Ishmaelites ..	120,000		
IV. Followers of Zoroaster	780,000		
V. Followers of Confucius	9,000,000		
B. Polytheists ..	466,000,000		
1) Disciples of Lama ..	58,000,000		
2) Hindoos	115,000,000		
3) Budhists ..	169,000,000		
4) Other Idolaters ..	124,000,000		

According to this calculation there are 828 millions of inhabitants on the earth; and Christians, independent of the See of Rome, amounting in all to 105,345,000, are nearly equal to those who acknowledge its supremacy.

DOMESTIC RELIGIOUS INTELLIGENCE.

ANNUAL MEETING OF THE IRISH SOCIETY.

On the 17th March, (St. Patrick's Day) the annual Meeting of the Irish Society, was held in the Lecture Room of the Dublin Institution, when the Right Hon. the Earl of Annesley was called to the Chair. A letter from his Grace, the Archbishop of Tuam, expressed his deep regret that he was unavoidably prevented from presiding at a meeting for whose object he felt not only continued, but *increased* approbation. The Report presented details of the Society's progress of the most cheering description, and shewed the great success which had already attended its efforts to give to the native Irish scriptural instruction in their own language. These statements were corroborated by the appearance on the platform of a Deputation from the Roman Catholic Teachers, &c. connected with the Society in the Counties of Monaghan, Armagh, Cavan, Louth, and Meath, who had forwarded to the Meeting the following interesting resolutions which were read by the Rev. Mr. Bushe.

"DATED AT GREAGHUASOGUE.

"*Resolutions of the Masters, &c. connected with the Irish Society, in the Counties of Armagh, Monaghan, Cavan, Louth and Meath.*

"We the Roman Catholic Masters, and Scholars, under the Irish Society whose names with our respective residences, parishes and post-towns, are hereunto annexed, desire by the following Resolutions to express on behalf of ourselves, and upwards of FIVE THOUSAND of our adult fellow brethren who in this district alone, are in connexion with the Irish Society; our humble, but conscientious and heart-felt sentiments, with respect to that invaluable Institution, and our reading of the Scriptures in our venerated beloved tongue."

1st. RESOLVED—That believing the Sacred Scriptures to be the source of all spiritual knowledge, and the proper basis of all moral instruction, we consider that the want of them in our native language has been to us and to our forefathers for a long period the greatest evil; and that the Irish Society by their Schools, and providing for us the Scriptures in the language we best understand, have given to us an estimable gift, and to Ireland the noblest boon she ever before received.

2d. Resolved—that it is not true the *native Irish* are careless and indifferent towards education—on the contrary they are most *anxious* and *solicitous* for both moral and religious instruction, and in every neighbourhood where obstacles are not opposed, most gladly embrace it for themselves and families. That for a considerable time past, we have observed the good effects of Irish Schools in removing prejudices, banishing vicious, and encouraging virtuous habits—that in many places we have seen those, who formerly spent part of the Lord's Day at Footballs, Dances, Card-playing, and whiskey-houses, now resorting to the Irish teacher's house to learn lessons of wisdom from the Book of God.

3rd. Resolved—That objections having been made to reading the Irish Testament from its being an improper translation, we have individually and collectively in a very minute and accurate manner with our Irish Dictionaries in our hands compared it with both the Protestant and Rhemish Translations; and find it throughout most agreeing with our own Rhemish version, and to be an accurate Irish translation, with the exception of a few orthographical and typographical errors; however, if those condemning it convince us of its errors, and supply us with a better translation, we (as is our duty) will thankfully receive the better one, but until this better one is provided for us we cannot give up that which the Irish Society have been graciously pleased to provide, especially as we are convinced of its being free from radical errors.

4th. Resolved—That with respect to the objection of our Irish version not having notes or comments, we are humbly of opinion that notes or comments are not essentially necessary for understanding the morality and plain truths of the Gospel, and that Scripture without note or comment as given by the inspiration of God, and handed down to us by the Apostles, is sufficient and profitable for doctrine, for reproof, for correction, for instruction in righteousness. In this, our humble sentiment, we are more fully convinced since we read the testimony of the Right Reverend Dr. Doyle,

before the House of Lords on the 21st of March last, wherein he states that notes and comments are often objectionable, and carry no weight as the writers of them are frequently unknown. We conceive that if we were to meet with such notes as the Reverend Doctor alludes to, they would tend to lead us into dangerous errors, and that the Irish testament presented to us without note or comment of any kind is in the least objectionable form, and evidences that the Society by whom it is provided, have no other object in view but to make us acquainted with the divine word.

5th. Resolved—That as by our opponents we are charged with insincerity and hypocrisy in receiving the Irish Scriptures, and to be actuated solely by selfish motives, that even should the Society voluntarily or by necessity withdraw from us the salaries which we receive, but supply us with Scriptural and Elementary books, that we will continue to read and teach the oracles of divine truth, in the language of our country and our ancestors to our numerous fellow- creatures, who are thirsting after such knowledge, and in doing so, we consider ourselves engaged in a work useful to man and acceptable to GOD; that the Roman Catholic Church of which we are members, hath never by her councils, nor her spiritual head, denied the Scriptures to those who read them with reverence and sincerity, that on the contrary we find on the best authority, that several of our Popes have went further than even the Bible Society to induce the reading of God's word, not only by recommending it, but also by holding out inducements for doing it, thus in a book intitled the *Sacred Diary*, page 136, containing a catalogue of the various Indulgences granted by different popes, we find that Pope John the 22nd, and many others, his successors, have granted the following Indulgences, to such as read, teach or hear the word of God; "to such as teach the word of God, 100 days Indulgences; to such as hear and listen to the word of God with an inward intention of heart, 100 days Indulgences; to such as do recite the Gospel of St. John, is granted by Pope Clement the 5th one year's Indulgence, and by Pope John the 22nd, 40 days, which make in all one year and 40 days Indulgence for each time; that when such pious practices were so highly recommended and rewarded at that period by the spiritual heads of our Church as acceptable to our Creator, they cannot now be displeasing to him; and that finally, we consider that the reading of the Holy Scriptures is our right as men, our duty as Christians, and our privilege as Roman Catholics.

Dated the 28th Dec. 1825.

Signed by upwards of 378 Roman Catholic Teachers and Scholars.

N. B. A copy of the above Resolutions was sent to the Most Rev. Dr. CURTIS.

The Rev. Mr. Winning of the county Cavan, stated that no Protestant influence had ever been used in urging the persons who signed these resolutions, to prepare them; and the Rt. Hon. St. George Daly, Mr. Serjeant Lefroy, the Rev. Doctor Singer, the Rev. Mr. Gregg, and several other gentlemen, spoke in terms of the highest satisfaction of the successful efforts of the Society, which promise in their result to confer the most important blessings on this country.

LADIES' HIBERNIAN FEMALE SCHOOL SOCIETY.

Patroness—Her Royal Highness, the Princess Augusta. *President*—Her Grace, the Duchess of Beaufort. *Vice Presidents*—The Countess of Westmeath, Honourable Miss Calthorpe.

This Society has been established with a view to the extension of Religious Education, connected with instruction in the simple and useful arts of female industry. It has now existed nearly three years, and has rendered assistance to nearly 200 Schools.

Its rules require, that in Schools deriving aid from its funds, the Holy Scriptures should be read, and portions of them committed to memory by as many of the pupils as have attained to a sufficient proficiency in reading. That the Schools shall be *exclusively female*, and the Teachers, Mistresses of approved character and suitable qualifications; and that the Schools be placed under the superintendence of at least one Lady, who shall communicate periodically the progress of the Institution.

The Society is conducted by two Committees, one in London, the other in Dublin. A depository and office is established in No. 16, Upper Sackville-st. and supplied with working materials, and books for the use of the Society's Schools, and from whence *sales* at cost prices are made to the female Schools without any distinction.

The kind feelings which have been

awakened in England on behalf of the poor of this country, have produced considerable exertion on behalf of this Society. Liberal subscriptions have been received, and most zealous exertions made to apply them effectually to the relief of those necessities which have called forth the sympathy of England. But notwithstanding all that *has* been done *there*, the demands upon the Society are encreasing so rapidly as to render additional aid most necessary—and the benevolent in this country (which is the object of the Society's solicitude) are solicited on its behalf. It is much to be regretted, that the warm and generous manner in which the cause of our poor females has been taken up in England, should have been met by so much of apathy and indifference here; and it is to be feared, should that apathy continue, it may yet extend itself to those who now so actively labour in this good work.

The Dublin Committee would respectfully suggest the practicability of having sermons preached, and of Ladies' Associations formed throughout the country, by which small contributions would be received from those who could not afford the annual subscription of one guinea. And when it is remembered, that the continuance of operations so successfully entered upon, mainly depends, as far as human instrumentality is concerned, on annual contributions, it is hoped that this consideration will prove a sufficient stimulus to the liberality of the public. Especially it is hoped, that the Ladies of this kingdom will feel themselves imperiously called upon to take care, lest, by any want of sympathy and generosity on their part, the numbers of their own sex in Ireland, at present divested of all that contributes to happiness in both worlds, should continue to slumber in ignorance, and vice, and misery.

A subscription of one guinea annually, constitutes a Member of the Society for one year, and ten pounds a Member for life.

All Letters, Memorials, &c. *solely on the business of the Society*, are to be addressed to the Secretary, and inclosed in a cover, *unsealed*, directed—"*Ladies' Hibernian Female School Society*, 16, Upper Sackville-street. Sir E. S. Lees, General Post Office, Dublin."

All Communications intended for the London Committee of the Society, are to be inclosed in a *sealed* cover, directed—"*Ladies' Hibernian Female School Society*. Francis Freeling, Esq. General Post Office, London."

Model Infant School, Westland row.—The Model Infant School in Westland-row, which we announced some time since to be in progress, is now completed, and ready to receive 200 children. While preparing, a temporary house had been taken for the purpose of commencing the school; but, as the premises can accommodate no more than thirty children, the guardians are anxious to remove to the newly erected building with as little delay as possible. To do this, however, will require a further sum of money, as all that has been collected was scarcely sufficient to complete the building; and for this further sum, the humanity of the public is depended on. If benevolent individuals would visit the school in question, we have no doubt, their feelings would be so enlisted on the side of humanity, that they would gladly contribute to an institution which seeks the protection and safeguard of the most helpless and most interesting part of the poor.

Kildare-place Society.—We have been requested by a friend to this valuable Society, to correct a statement in our article on education, which would seem as if its funds went to assist schools where religious instruction was excluded. Such is not the case; any person may purchase at *cost price* school requisites or books from the Society, but no grants are made or assistance given, so as to diminish their funds, except to such as conform to the principles of the Society, one of which is, that the Scriptures without note or comment be read by all who have attained a suitable proficiency to read.

VIEW OF PUBLIC AFFAIRS.

Since we last went to press, Parliament has been busily engaged in meeting the difficulties of the times, and providing for the restoration of public confidence. This we trust has been effected, but the public feeling has been too much shaken to resume hastily its former situation. The exposeé of the Chancellor of the Exchequer like other statements of that perspicuous and talented minister give universal satisfaction, not more from the clear and lucid exposition of public affairs, divested altogether of the cabala of arithmetic, than from the evident predominance of liberal sentiments and enlightened views. Mr. Peel too has added another claim to the many which he possesses on this country, by his labours to consolidate and reform part of our criminal code. In addition to these gratifying circumstances, we notice, with peculiar pleasure, the *universal* feeling of England on the subject of slavery; the petitions which are pouring in from every part of the empire, and the concessions, if we may so speak, to this spirit from the Executive. Ireland is beginning to exhibit a similar feeling: Cork and Waterford have sent forward petitions, and there is one in the course of signature in the metropolis. Such a demonstration of the sentiment of the country is not more important to the final settling of this important question, and removing the disgrace of slavery from our annals, and the banishment of it from ourselves and our posterity, than it is useful at the present moment to strengthen the hands of Government in their professed determination, and to give strength to the advocates of Justice, Humanity, and Religion. The 20th of April is fixed for Mr. Brougham's motion.

Our domestic intelligence is devoid of interest. The country can scarcely be termed quiet, yet is not disturbed; reports, and we fear more than reports, prevail of a formidable nature. Waterford is convulsed by the violence of the Roman Catholic party for their favorite Candidate, which has been attended with some rioting. It seems to be the general opinion that a Petition will not be presented from the Roman Catholics this Session—and an attempt made to procure one seems to have failed. The Jubilee Bull has been published with all due form, and the members of the true Church exhorted to pray for the conversion of all heretics.* When will the blessings of the Reformation, extended to this country, drive from its shores, such badges of ecclesiastical slavery and besotted ignorance. That such a day is about to dawn we have confidence, and we request our readers to lend their attention to the important document we have published from the Irish Schoolmasters; which, for moderation, firmness, and a sense of dignity superior to their station, merits particular attention.

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* A translation of the original, more consistent with its meaning, but not so pleasing to heretical ears, would be the *extirpation of heretics!*

POETRY.

THE BAPTISMAL HYMN.

By the Rev. JOHN MARRIOTT.

Dear Saviour who in Jordan's wave,
Prompt "to fulfil all righteousness"
Thy pure and spotless form didst lave,
This holy water deign to bless.

Give it a sanctifying force,
  And o'er it let thy spirit move ;
That its blest influence may the source
  Of real renovation prove.

Grant to this child the inward grace,
  While we the outward sign impart;
The cross we make upon his face,
  Do thou engrave upon his heart.

May it his pride and glory be,
  Beneath thy banner fair unfurl'd,
To march to certain victory,
  O'er sin, o'er satan, o'er the world.

As in this mystic rite he dies
  With thee to sorrow and to sin,
With thee may he to bliss arise,
  And here the life of Heav'n begin.

ON HOPE.

" Which hope we have as an anchor of the soul."—*Heb.* vi. 19.

Hope is the anchor of the soul,
  It enters that within the vail,
And though the waves of trouble roll,
  The anchor holds, and will not fail.

The night is dark, the sea runs high,
  The mast before the tempest bends :
A shore bestrew'd with wrecks is nigh ;
  And on the anchor all depends.

The vessel drifts, if that gives way,
  And founders on the fatal shore,
Where death and night maintain their sway,
  Where light and life are seen no more.

At such a time, in such a state,
  A single anchor holding all,
No wonder if our fear is great—
  No wonder if our hope is small.

But one sweet word dispels our fear,
  The word of Him who cannot lie ;
His truth is pledged, his power is near,
  His truth and power all ills defy.

Hope, O, my soul! thine anchor is,
  Both sure and stedfast: be thou strong—
The word that makes thee bold is his,
  Who reigns yon shining hosts among.

THE

CHRISTIAN EXAMINER,

AND

Church of Ireland Magazine,

No. XI. MAY, 1826. Vol. II.

THE PASTORALS OF THE ROMAN CATHOLIC PRELATES.

The Roman Catholic church in Ireland presents at this moment a most extraordinary aspect, and calls upon its votaries to reconcile the most opposing inconsistencies. While it claims authority from the Redeemer, and professes to trace its antiquity to his immediate followers; while it boasts a faith immutable as the rock on which the church of Christ is founded, and appeals in all ages to the *consensus generalis* of that church; we see in its members the only body whose professions are disputed, and whose creed is denied, and while other less pretending societies can point to their formularies and their practices, and be believed, the prelates of this church, with the assumptions of 1800 years upon their fronts, are compelled at intervals to issue explanatory documents, softening, evading, or denying their own *credenda*. Now, if their church were one consistent structure; did it possess accordance with the Divine Will as revealed at one time, and by one set of persons to the world; were it otherwise than the motley result of masses of ill-cemented materials, collected indifferently in dark and in comparatively illuminated periods, which, while adding to the height, seemed for the moment to increase the strength also of the edifice; were it otherwise than this, could such an occurrence ensue? Could a Bossuet and a Gother, a Breerly and a Doyle, be compelled to employ their talents on vain attempts, to give a less frowning aspect to the monstrous fabric, and endeavours to seduce the unguarded Protestant, and to silence the awakened Romanist, by discovering *how little* in the dogmas of infallibility it is essential for them to believe?

But the most singular circumstance is yet to come;—at the very moment in which this attempt is made, and while Mr. Butler, in England, is endeavouring to smile away the indignation which his coadjutor Milner had excited, and while our Right Reverend prelates here were claiming for themselves a faith more according with the revelation of God, and the instructed feelings of his creatures, than that which Southey and Philpots and Townsend, had denounced; "*the year of grace and mercy approached*," the Jubilee was proclaimed from Rome, all its absurdities and blasphemies were recorded for the edification of the people, and the very prelates whose hands and seals to the declaration, had disclaimed the tenets which Protestants had imputed, have sanctioned in "the Pastoral instruction," all that can justify the most degrading statements of their opponents, ceremonies the most childish, opinions the most unscriptural, practices the most superstitious. Scarcely had we contemplated with astonishment and pleasure the altered features of their religion, when by the magic wand of the same great Wizard,* the illusion vanishes, and we see her standing before us in all the unexaggerated features of original deformity! We are grateful that Providence has dispelled the illusion —that as a Wake unmasked the sophistry of Bossuet, and a Stillingfleet that of Gother, so in our own day, the Letter from Edenderry interprets the statements in St. Stephens, and the Jubilee Pastoral enables us to understand "the fourteen articles"!

It is almost incredible, that in the nineteenth century, in the age of liberality and reasoning and knowledge, piety should be shocked, and common sense confounded by the publication of "the Bull of the Jubilee." We are taught to believe, in language as unmeasured as could have issued from a John, or a Gregory, or a Leo, that the treasure of the precious merits of the Saviour and of his Saints, is entrusted to the Papal dispensation, to be disposed of as the successor of St. Peter may please. We are called upon to believe that pious pilgrimages to the shrines of the Apostles, and prayers offered up in St. Peter, St. John of Latran, St. Mary Major, and St. Mary beyond the Tiber, fulfil the injunction of "drawing water with joy from the Saviour's fountain;" *that aid and protection besought from the glorious Virgin Mother, the holy precursor, and the Apostles and Saints*, is in compliance with HIS will who is a "jealous God, and giveth not his honor to another;" and that the immense congregations of the faithful prostrate at the feet of Pius, "venerating the delegated authority of Christ, and testifying their obedience *(colere)* to the prince of the Apostles," presented a scene in strict accordance with his precept, "whose kingdom is not of this world." We are required to credit that the institution of the Jubilee *is reasonable, true, and agreeable to divine revelation;* that while Christ offered for

* We believe the titular bishop of Leighlin and Ferns, is the perpetual Secretary of the Irish Roman Catholic Hierarchy.

us a full and perfect atonement, *divine justice exacts from the sinner something for the* PERFECT EXPIATION *of his sin;* that while God *reserves* this to himself, the Pope has the power of dispensing with it at will, exchanging future punishment in penal fire for *works of penance, which performed whether* BEFORE OR AFTER *our reconciliation with God, can move the Lord to compassion, and* DESERVE *from him to be* REWARDED *with a crown of justice*—nay, that he can commute such penance into prayers said for any fifteen days in the next two years, in any church or churches to be pointed out; and that even such visits and sacramental communion, may be again converted into any other more convenient works:—and this mass of folly and impiety, which disposes of hereafter at the will of a weak and ignorant priest, which substitutes for the eternal Jubilee of the Gospel the Popish Jubilee of fifty years, which claims the power of *dispensing with every description of vow, even those confirmed by oath,** claims Apostolic authority, and we are charged to believe, that this power is precisely similar to that by which the incestuous person was restored by St. Paul to the communion of the Corinthian church! And the prelates who have signed the Pastoral containing these monstrous statements, yet require to be believed, when they deny them,† and are offended at the imputations cast upon their creeds and practices.

But it is time to turn our attention to the earlier Pastoral, which professes "to exhibit a simple and correct view of those tenets" of the Roman Catholic faith, "that are most frequently misrepresented—that all may be enabled to know with accuracy, the genuine principles of those men, who are proscribed by law from any participation in the honours, dignities, and emoluments of the State." But before we do so, we must remark on the singularity of the church of Rome not possessing any authoritative document, formulary, or series of formularies, by which an intelligent Protestant or Roman Catholic can gain possession of the exact creed by which that church is governed and directed. If a Protestant of the Established church be questioned as to his belief, he points to the Scripture as the sole foundation of his faith, and to the articles, creeds, and homilies, as the interpretation which he assigns to it. If the same question be put to a Roman Catholic, who had just before been boasting of the unity of his church, of the universality of its communion, of the sameness of its doctrine and discipline, he refers you to the Council of Trent, which frequently determines nothing, and which is received or rejected as sovereign and people please—to catechisms, which, if we believe Dr. Doyle's oath, are altered at the printer's will; to divines

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* Such is the extraordinary power claimed in the bull, while its saving clause but makes it more tremendous, by implicitly asserting the power of disposing even of the cases that are excepted.

† The curious reader is requested to compare the account of Indulgences given in Dr. Doyle's evidence, with the Pastoral Instructions, his acknowledged work—*one was for Ireland, and one for England.*

who have no authority, and to canons, which have no promulgation. Does he refer to the creed of Pope Pius—that very formulary directs you for the articles of faith to canons and rules, which no Roman Catholic can enumerate, or perhaps discover. Does he point you to Councils; their best divines differ on the subject of these Councils, and receive or reject them as they please. Does he appeal to the note and comment which authority has affixed to the Scripture—you find the text has no authority, and speaks by no ecclesiastical voice, and that these notes contradict each other, and the prelates do not venture to mediate between the contending parties. Such happy indistinctness does the creed of this church possess, that if you press on them the decrees of Councils and the uniform practice of the church, you are reminded of one distinction; if the meaning of words in their common signification, you are reminded of another—their very prayers cannot be said without a mental reservation—miracles are put forward by their divines as criterions of faith, and yet are allowed to be disbelieved; and the happy ambiguity with which Trent has invested all the obnoxious doctrines is fully equalled by the coolness with which their most learned prelate informs the assembled legislature of the Empire, that "the infallibility of the Pope is a very difficult question, but if the Committee would study the folio of Melchior Cano, they will know what he thought about the subject."† Such is the fugitive nature of this church, that neither in doctrine, nor in discipline, can you fix its certainty, and its infallibility seems of such an happy kind, that by evading examination, it escapes detection.

But let us turn our attention to the articles which are drawn up and signed by all the Catholic prelates, and let us examine them under a two-fold view, as to whether they speak the real sentiments of the Roman Catholic church, and as to the corresponding effect they ought to have on Roman Catholic practice. The *former*, because if it were to appear that this explanation were but the effect of expediency, and but a pretext to blind the Protestant church and public, that public would appreciate as it deserves the sincerity of those men; and the *latter* as the best test of the reality of the profession. The Archbishop of Dublin has observed, that whenever political objects were to be attained by the Roman Catholic party, there have been studious efforts made to identify the faith of the Vatican with that of England, and we think that this design is apparent in those articles, however clumsily and inaccurately drawn up. It is remarkable, that of the thirteen articles which constitute their doctrinal declaration, four are exclusively devoted to political and civil objects, while several of the *misrepresented* and *obnoxious* tenets remain unexplained and undenied. It is our earnest wish, in the examination of these articles, to avoid the political spirit in which they are conceived, and to which they almost inevitably lead;

† See some valuable observations on this subject in "The Digest of Evidence."

we profess not to be politicians, nor would we stain the sanctity of the high objects at which we aim, by mingling them with those of "time and of sense." If then we seem to deviate from our rule and our practice, it is but the necessary result of the duty which is imposed upon us as CHRISTIAN EXAMINERS—and while we beg to disclaim any inference that might be drawn as to our sentiments on the question which agitates the Empire, should it appear, that the imputation of divided allegiance, which the Prelates disclaim no doubt in perfect sincerity, is not so easily removed, it may lead our Roman Catholic readers, should we have any, to suspect, that the constitution of this never-changing church, however calculated to found, on a spiritual basis, the temporal dominion of an aspiring priesthood, is not so fitted to remove all suspicion from the mind of the Protestant, and all conflicting duties from the practice of the Roman Catholic.

In the first article, the subscribing prelates assume that as true of the (Roman) Catholic religion which belongs to Christianity itself;—it asserts, that "it is reconcileable with every form of Government, that republics as well as monarchies have thriven where it has been professed, and under its protecting influence, any combination of these forms may be secure." This statement may be considered in a double point of view; either as stating the compatibility of the Roman Catholic religion with any form of government where that religion is established, or where that religion is tolerated. The former is the declaration which the words seem to bear, but the latter is the only one which would be german to the circumstances that called for the declaration. Now, the difference of the two cases is obvious, and while it might be conceded that such a statement would be applicable to the one, it might be essentially contradictory to the other. But let us examine the reasoning implied in the article. States have flourished under the Roman Catholic religion, therefore it is the true one—or they have flourished, therefore it is fit for and is adapted to them. We question not the *applicability* of this religion, nor the ease with which it suits itself to circumstances; we know that in Christianity, even in its worst form, there is a redeeming power, which neutralizes much of the superadded evil, and enables its votaries to enjoy the essential good—but to carry on their argument the prelates should prove, as indeed they seem to assert, that the prosperity of these states was owing to Popery! Here we beg leave to hesitate, and when we remember the long struggles of the Plantagenets with the See of Rome, the holy wars excited in Germany, the bloody disputes about investitures, the wars of the league in France, the interdict in Venice, the Inquisition in Spain, we must protest, that it is rather in spite of the development of Papal principle, than as a consequence, that the states under its influence have prospered. If spiritual tyranny, drained exchequers, and an ignorant peasantry be proofs of prosperity, their statements are true, and that some countries have not suffered, or do not now suffer such evils, is en-

tirely the result of that very reformation which has extended its healthy atmosphere into the neighbourhood of those evils.

In the second sense this assertion is still less true—what Protestant Country in Europe has not been disturbed by the claims and interference of Rome? And if bulls of deposition, and encouragement to assassination, and secret missions be any proofs of the statement, Ireland and England present numerous examples.* But we fear that we border on politics, and with a single observation we pass on to what is more immediately our province. It is this, that our English neighbours are scarcely aware of the tremendous machine which acts on the Roman Catholic mind of Ireland—whose fulcrum is placed in their national and hereditary prejudices, and which, moved by a hand in Rome, is able to produce the most important results. The Pope himself, never an enemy to transalpine politics, *appointing absolutely* the bishops, they name absolutely the parish clergy, and these possess unlimited sway over their flocks. While this power continues to be claimed by one party and conceded by the other, and that this mighty lever is directed by Rome, and while the easy and obvious mode of removing all danger and all suspicion, namely, the assertion of that ecclesiastical independence, which is the birthright of our country, is not adopted by the Roman Catholics of Ireland, they may regret, but they cannot wonder that political cordiality and equal privileges do not exist.

Of the second article, which relates to the reading of the Sacred Scriptures, we have already spoken at different times so much in detail, that it is unnecessary now to dwell upon the subject. We would but remark upon the language in which this *softened* explanation of the doctrine of the church of Rome is given. "The Catholics in Ireland *of maturer years* are PERMITTED to read authentic and approved translations of the Holy Scriptures with explanatory notes, and are exhorted to use them in the spirit of piety, humility, and OBEDIENCE." Thus the prelates in endeavouring to give the most favourable aspect to the assumptions of their church, depart not "one jot or one tittle" from their monstrous claim of being the sole depositaries of the Scriptures. The revelation of God to man is still doled out at the will of the priesthood, and while the Scriptures are completely exiled from the business of education, it is conceded to the Catholics of *maturer years*, that on certain conditions they may be allowed to peruse them. The youth of Ireland are thus cut off from the fountain of religion, and obliged to drink at the muddy stream of human devices, and even the adult population are allowed to visit it, only under careful superintendence and watch. We will not dwell on the vagueness of

* The remarkable facts connected with the appointment of bishops in Ireland by the Stuart family, have only recently transpired, but the inferences are most important.

the term *mature* which marks the permitted age, or insinuate that as the discipline of the church varies in different dioceses, so may the canonical interpretation of *mature,* and that the individual who in Dublin, can enjoy the privilege at twenty-one, may be obliged in Carlow, to wait for grey hairs before he is admitted to the Scriptures; but we should be glad to know what is *an authentic and approved translation?* We happen to have been informed, that scarcely two editions of the Douay and Rhemish Version happen to agree even in essentials; that none subsequent to 1582, agree with that, and that in many instances, they have even approximated to heresy in approaching to our authorised version. If there be no standard text, there can be no *authentic and approved translation,* and the Catholic of matured years may find himself acting in a spirit of *disobedience,* while reading an edition sanctioned by the name and signature of even the prelate whose *subject* he is.*—But it is not the text alone which partakes of the uncertainty of the infallible church. The Catholic is required to use explanatory notes; and common sense, at least Protestant common sense, would suppose that the church which imposes such an obligation, has taken care to provide the explanation she approves of, and that the sanction of any *particular* impression of the Scriptures, sanctions the notes too—quite the reverse—the church has taken no such trouble- -the sanction of the bishop extends not beyond the self-conflicting text, and the Roman Catholic who reads the notes of his Rhemish testament in a spirit of *obedience,* finds on the word of an archbishop and the oaths of two prelates, that he has been studying what his church is not responsible for, what she may condemn in perfect justice, what is *absurd in reasoning, irritating in expression, uncharitable in sentiment,*† and may be heretical in doctrine. We suppose that a circumstance similar to this is not to be found in the history of religion. The church of Rome recognises the authority of the Scriptures, and professes, at least in Protestant countries, to receive them‡—but she will not trust them without ex-

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* See the curious instances adduced by the Rev. G. Hamilton, in his important and interesting letter to Dr. Murray.

† The very words used by Doctor Troy, speaking of notes, whose publication he had sanctioned, and which under the influence of his name, were circulated in Ireland for above a year, until the animadversions of an English periodical rendered it expedient to denounce them.

‡ It is not a little striking to watch the progress of concession on this subject, wrung by controversy from the Roman Catholic clergy. At the commencement of the discussion the right of the laity to the Scriptures was altogether and vigorously denied, *the use not the abuse of the Bible* was reprobated; arguments the most deistical, and applications the most disgusting, were uttered before the inexperienced of both sexes, and mothers were warned as they valued the salvation of their offspring, *to put them away from the polluting influence of the Sacred Volume!*—After the celebrated discussion in Carlow, the tone was changed--the right of the laity was denied but in a modified manner, and the right of private judgment was that on which all the stress was laid. The indignation of the clergy was as much excited by having the deserted opinion imputed to them, as Dr. Doyle's, at having the Council of Constance accused of breach of faith towards heretics, and

planatory notes to correct the aberrations, and direct the flight of erring human reason—an infallible church must have an infallible interpretation, and they who recognise her infallibility in her creeds, may well be excused for looking to her as their spiritual guide; but behold this spiritual guide proves faithless, and while she anathematises and refuses the sacraments to all who seek to taste the "bread of life," except prepared by herself, she gives them a text so various and contradictory even on essentials, that it evades all attempts to reduce it to a standard, and notes which do not come with any more authority than the very exercise of that private judgment which she has prohibited, notes which are *contradictory, uncharitable, irritating* and erroneous. Up to the year 1825,* it is certain that no notes authoritative in any sense, or to be relied on as containing the doctrine of an infallible church, proceeded from that church; and while our indefatigable friend Mr. Hamilton has demolished the integrity of the text, and Drs. Doyle and Murray have annihilated the power of the notes, the poor Roman Catholic remains deprived by the indolence or selfishness of his guides, of the road to eternal life, pointed out by a divine hand and irradiated by divine promises. But in truth, the whole is explained by the emphatic word, which in our quotation from the article we have marked in capitals. *Obedience* is the end and object of all; to this their silence and their declarations equally tend; by this are the subjects of the Papal See estimated, and the intellects which, if suffered to peruse the untrammelled volume of inspiration, might presume to think for themselves, fettered by the chains of an awful and mysterious hierarchy, repose in the deceitful indolence and degrading quiet of an implicit faith! We are prevented by want of room from completing our observations on these documents, but their importance will plead our excuse for calling the attention of our readers to them again, at the earliest opportunity.

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to disprove it, even the bull Unigenitus, passing through the alembic of interpretation, came forth an harmless, pointless, innocent document. But these same doctors now go farther; the Roman Catholic laity *will* read and judge, *even judge of the nature* and quality of versions, and we now have it on record from the head of the Roman Catholic hierarchy in this country, that it is not even the *right* of private judgment, but its *abuse* that is condemned. This rapid change of sentiment in a few months, gives great hopes of further reformation. We may hope that soon the Roman Catholic Prelates may perceive that the abuse of a positive good is no argument against its use, and confiding in the promises of HIM who has given the sacred volume, they may trust it to the people, in his strength.

* See an account of the transaction from which this fact is inferred, in the "Digest of the Evidence," a most valuable and timely work.—We could wish, that to avoid cavil, the authors had taken for their important labours, a more limited title; it is not strictly speaking, a Digest of the Evidence before the Committee, but of a part, and the most important part, of that evidence.

RELIGIOUS COMMUNICATIONS.

TERTULLIAN ON PRESCRIPTIONS AGAINST HERETICS.

(Continued from Page 259.)

C. 18.—But we will suppose that there is a person, whom you wish to relieve from doubts, and therefore, you engage in discussions on the Scriptures: will he lean to the truth? will he not rather to heresy? He will see that you have gained nothing in the argument; that each party has equally asserted and denied; that each is, where he had been at the commencement; and the effect on him will be only to increase his doubts, and leave him incapable of determining what heresy is. Heretics can easily retort upon us our own assertions, and as heretics, they must charge upon us the adulteration of the Scriptures, and falsifying of expositions, and that they only seek to maintain the truth.

C. 19.—We must not then appeal to Scripture, nor commence a contest on points, whereon there would be either no victory, or an uncertain one, or one little better than uncertain. For admitting that this discussion on Scripture would not end in leaving both parties exactly as they had begun; yet the order of the subjects required that the first thing proposed should be that, which alone could be now the subject of dispute, namely, which party was in possession of the faith—whose were the Scriptures? by whom, and through whom, and when, and to whom was delivered that teaching, by which Christians are made? For wherever is seen the truth of Christian faith and instruction, there also will be the truth of Scripture, and of interpretation, and of all Christian traditions.*

* "*All Christian traditions.*"—The Church of England does by no means reject whatever traditions can be proved to be Apostolical; that is, harmonizing with the doctrines delivered by the Apostles, but she thinks herself bound by regard to the Holy Word unhesitatingly to reject every tradition of man, every doctrine that contradicts the written word. Tertullian in chap. 6, describes heresy thus—"Heresy is named from a Greek word, which means *choice* or *election*, because men *chuse for themselves* the doctrines which they invent or adopt." The Apostle therefore says, "that the heretic is condemned of himself, because he has chosen for himself that, wherein he is condemned." Now, we heartily assent to the truth of this description and inference; and in its spirit we reject Purgatory, Penance, Transubstantiation, &c. in short, all the abuses of the Romish Church, because we deem that they have *been chosen* by men *for themselves*, without the slightest authority from the Word of God. As the Church of England humbly and anxiously studies to form her conduct by the rule of God's holy word, and by it alone, we think, we may with perfect consistency cast from us the imputation of heresy. We know where it could well apply; we have seen too the tremendous efficacy of giving an enemy a bad name; but we shall not follow an evil example in *naming* those, whom we must in consistency consider as deserters from *the faith*.

C. 20.—Whoever our Lord Jesus Christ was, (let it be allowed me for a while to express myself thus) of whatsoever God he was the Son, of whatever substance both God and man, whatever faith he may have enjoined, or reward he may have promised, he did himself as long as he was on the earth, declare either openly to the people or apart to his disciples, what he was, what he had been, what had been his father's will which he performed, and what he appointed to be done by man. From among his followers he chose out twelve, whom he particularly attached to his own person, and designed as teachers to the nations. One of them became an outcast; and Jesus after his resurrection, when he was departing to the Father, commanded the remaining eleven to go forth and teach all nations, and baptize them into the name of the Father, and of the Son, and of the Holy Ghost. Immediately, therefore, the Apostles—the Sent, as the word implies—associated to themselves by lot Matthias, as a twelfth in the room of Judas, according to a prophecy in the Psalms. Having obtained the promised power of the Holy Ghost, which enabled them to work miracles, and conferred on them the gift of tongues, they first preached faith in Christ throughout Judea, and established churches, from which other churches afterwards adopted the faith, and the seeds of doctrine so delivered: through this process successive churches are daily formed, and from the manner in which they have received the seed, they are accounted Apostolic, as being the offspring of churches founded by the Apostles. Every thing must be considered as having necessarily a relation to its origin. So many churches therefore, so considerable too, are but one church, that first Apostolic church, from which all the rest have proceeded. Thus all, considered as one, are at first, all Apostolic: all prove *one-ness* so long as there is peaceful communion, and fraternal salutation and interchange of hospitality, mutual ties guided by no other principle than unity of religious faith.

C. 21.—From this principle we draw *a prescription*. If the Lord Jesus Christ sent his Apostles to preach, no other preachers are to be received, than those appointed by him. For no one has known the Father but the Son, and him to whom the Son has revealed him, and the Son does not appear to have revealed him to any but the Apostles, whom he sent to declare what he had revealed to them. With respect to what they preached, that is, what Christ revealed to them, I shall lay down this principle which must be prescriptive against heretics, that it cannot be proved in any other way than through those churches, which the Apostles founded as well by preaching as by writing. This being allowed, it is plain that all doctrine which agrees with that of the Apostolic churches, the moulds and originals of the faith, should be considered as the truth, since without doubt it contains what the churches received from the Apostles, the Apostles from Christ, and Christ from God. All other doctrine must be condemned without a hearing as the offspring of a lie, and savouring of opposition to the truth of the

Churches, the Apostles, Christ, and God. It remains then for us to shew, whether our doctrine, a summary of which has been given above, may be considered to have been given to us from the Apostles, and as a consequence, whether all others spring from a lie. We are in communion with the Apostolic churches, for our doctrines do not differ, and this is a testimony that the truth is with us.

C. 22.—But since our proof is so clear, that immediately on being stated, it affords no ground for discussion; we shall suppose it not stated, and in the mean time allow our adversaries opportunity to advance whatever they think can overthrow our prescription. Driven by that madness with which they turn every thing upside down, they are wont to say, that "the Apostles did not know every thing"—"that the Apostles did know every thing, but did not indiscriminately promulge them"—on either supposition exposing the character of the Lord to blame, either for having sent the Apostles without sufficient instruction, or uninstructed in Christian simplicity. Can any one of sound mind believe, that those whom the Lord gave to us as teachers, could have been ignorant of any thing? Those who were of his retinue, his inseparable disciples who lived with him, with whom he discussed all dark sayings, telling them, that unto *them* it was given to know the secrets which were hidden from the people. Could any thing have lain hid from Peter, who was named the Rock, on which the church was to be built, who obtained the keys of the kingdom of Heaven, and the power of both binding and loosing in Heaven and earth? or from John, the beloved disciple, who had leaned upon the bosom of the Lord, to whom alone the Lord had pointed out Judas, as the person who should be the traitor; that John, whom he had given to Mary as Son in place of himself? What could he have wished to conceal from those, to whom he had even exhibited his own glory, and Moses and Elias, and moreover the voice of the Father from Heaven?—Distinguishing them thus, it may be observed, not as if rejecting the rest, but because * "in the mouth of two or three witnesses every word shall stand." They too (we are to suppose) were ignorant, † with whom after his resurrection, and as he journeyed with them, he vouchsafed to expound all the Scriptures. He once said distinctly, ‡ "I have yet many things to say, but ye cannot bear them now:" but he adds, § "when the Spirit of truth is come, he will guide you into all truth." He shews, that *they* could not have been ignorant of any thing, to whom he had promised the knowledge of all truth through the Spirit of truth. That he fulfilled this promise is sufficiently proved by ‖ "the Acts of the Apostles," which declares the descent of the Holy Spirit. Those who do not receive this Scripture, cannot be of the Holy Spirit; for they cannot acknowledge that he was sent to the disciples; nor can the church be defended by those who are unable to prove when it was established, or in what cradle it was

* Mat. xviii. 16. † Luke xxiv. 27. ‡ John xvi. 12. § Id. xvi. 13. ‖ Acts ii.

nurtured. It is rather of importance, according to their opinion, that they should not have proof of the truths they maintain, lest they should thereby be compelled to admit confutations of their false doctrines.

C. 23.—To throw discredit on the Apostles by a charge of ignorance, they set forth the * reproof given by Paul to Peter, and those with him. "Thus," they say, "there was some deficiency in them," that on this they might build the inference, that their knowledge admitted of addition, as was the case with Paul, who reprehended those who had been before him. To those who reject "the Acts of the Apostles," we can say, you should first shew us, † who that Paul is, and what he was before he became an Apostle, and how he became so; and this is the more incumbent on them, as they produce him as their authority frequently on other questions. For though the Apostle himself declares, that from a persecutor he became an Apostle, this will not satisfy a person who requires evidence for what he is to believe. The Lord himself would not give testimony of himself. But, let them believe without the Scriptures, that they may believe against the Scriptures; let them instruct us, from what they alledge concerning the reproof of Peter by Paul, that some other gospel had been introduced by Paul different from that, which Peter and the rest had made known. On the contrary, when Paul was changed from a persecutor of the gospel to a preacher of it, he is conducted to brethren by brethren, as one of the brotherhood, and to them by those, who through the Apostles had put on faith: afterwards, as he details himself, he went up to Jerusalem to see Peter, as a duty and a privilege springing from an identity of faith and preaching. Without doubt they would not have wondered, that from a persecutor he had become a preacher, if he had preached something opposed to the Gospel; nor would they have magnified the Lord, because of Paul's being joined to them in the faith. They, therefore, both gave him the right hand of fellowship, a mark of harmony and coincidence of opinion, and they arranged among themselves a distribution of duty, not a separation of the Gospel, nor that each should preach a different thing, but each should preach to different persons; Peter to the Circumcision, and Paul to the Gentiles. As to the rest, if Peter was reproved, because he had lived with the Gentiles, and afterwards out of respect of persons he had withdrawn himself from them, this was a fault in conduct certainly, but not in preaching. For he declared no other God than the Creator, no other Christ than the Son of Mary, no other hope than the resurrection.

C. 24.—I deem not so highly of myself—I should perhaps rather say,—I am not so much astray in judgment, as to set one

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* Gal. ii. 14.

† As they are not entitled to found a reasoning on the conduct of a person, whose calling and character can be known only from the part of Scripture which they reject.

Apostle in contest against another; but since these most perverse persons alledge Paul's reproof of Peter, with intent to excite suspicions of the latter, I shall answer as for Peter, that Paul himself said, * "he was made all things to all men—to the Jews a Jew, to those who were not Jews, as one not a Jew, that he might gain all." Thus the Apostles would according to time, cause or person, reprove, what again they would themselves do according to some other juncture, cause or person; just as if Peter should reprove Paul for prohibiting circumcision, when Paul had himself circumcised Timothy. Let those who would pass judgment on the Apostles, take good heed. It is well, that they allow Paul and Peter, to have been equally martyrs in the cause. But, though †Paul had been caught up into the third heaven, and when carried into paradise, had heard there some things, they cannot seem to have been such as would constitute him more deeply taught in another doctrine; for they were of a nature that could not have been revealed. Could any one have obtained a knowledge of this—one knows not—(and this it is, which some descriptions of heretics assert to be the object of their pursuit) either Paul is guilty of having betrayed a secret, or, it must be shewn, that some other person was caught up into paradise, and was allowed openly to declare, what Paul was not permitted even to mutter.

C. 25.—It is however, as we said, the same madness, when they confess indeed, "that the Apostles were not ignorant of any thing, and did not differ among themselves in their preaching," and yet maintain, that "they did not reveal all things to all persons"—that "some things they declared openly and to all"—but that "they entrusted some things secretly and to a few." This assertion they ground on those words of Paul to Timothy, ‡"keep that which is committed to thy trust," and elsewhere—§"that good thing which was entrusted to thee, keep." ‖ But what is this secret deposit, that (according to them) is to be considered as another doctrine? Is it the charge, concerning which he says, ¶ "this charge I commit to thee, son Timothy;" or, the commandment, of which he says, ** "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment." What commandment—what charge? From what precedes and follows it will be understood, not that something—one knows not what—of a more secret doctrine is darkly pointed out by these words; but that either he inculcates on Timothy the necessity of admitting no other doctrine than that, which he had learned from Paul himself, and, I think openly; his words are, "before many witnesses." Now, if it be not allowed, that by "many witnesses" we are to understand *The Church*, it is of little consequence; for nothing has ever been kept

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* 1 Cor. ix. 19, &c.
† 2 Cor. ii. 12. ‡ 1 Tim. vi. 20. § 2 Tim. i, 14.
‖ Surely the spirit of what is said here is utterly opposed to Romish tradition.
¶ 1 Tim. i. 18. ** 1 Tim. vi. 13.

secret, which has been mentioned before many witnesses. Nor, because he wishes, that * "Timothy should commit these things to faithful men, who sholl be able to teach others also," are we to explain this as a proof of some hidden gospel: for, when he says "these things," he expresses himself touching the things of which he was then writing; whereas, had he been expressing himself on secret things, he would have said, not † "*these*," but "*those*" things, as he would, if speaking of matters entirely unknown to them.

C. 26.—Further, as a consequence, he would in committing the ministration of the Gospel to any person strictly caution him against an indiscriminate or heedless conduct in that duty, that in the words of the Lord, "he should not throw pearls before swine, nor that which is holy unto dogs." The Lord preached openly without any intimation of a secret doctrine; he himself commanded that, ‡ "if they heard any thing in darkness or in secret, they should proclaim it openly and on the house-tops." He had taught them by a parable, § that they should not cover up unprofitably a single talent, that is, a single word of his instructions. He remarked, that ‖ "men do not light a candle and put it under a bushel, but on a candlestick, that it may give light to all that are in the house." If the Apostles did not fully declare these things, they must either have neglected them or not understood them; and so must have concealed some part of the light, that is, of the word of God, and of the religion of Christ. As far as I have learned they feared no one, neither the violence of the Jew nor of the Gentile. Surely they, who were not silent in synagogues and public places, would speak with freedom in the church, rather than have concealments. Nay, they could neither have converted the Jews, nor drawn the Gentiles to them, if they had not set forth in order what they wished them to believe. Much less then would they have concealed from the believing churches, that which they would have committed to a few others separately. Although, even if they had some private instructions for those of their own peculiar household, (so to speak) yet we cannot believe that they were such, as would introduce another rule of faith different from, and contrary to that, which they taught publicly; that they should proclaim one God in the Church, another in private houses; describe one substance of Christ openly, another secretly; announce one hope of the resurrection before all, another before a few. This would be inconsistent with their earnest entreaty in their own Epistles, that "all should speak the same thing," and that there should not be schisms and divisions among them; because all, whether Paul or others, preached the same truths. They remembered the command elsewhere, ¶ "let your communication be yea, yea, nay, nay; for whatsoever is more than these cometh of evil;" the ob-

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* 2 Tim. ii. 2.
† "Hæc——illa."
‡ Mat. x. 27.
§ Luke xix. 20, &c.
‖ Mat. v. 5.
¶ Id. v. 37.

ject of which, doubtless, was to prevent any diversities in the teaching of the Gospel.

C. 27.—If therefore, it is incredible, that the Apostles did not know the entire fullness of that which they were commissioned to preach, or, that they did not make known to all, the whole of the Scriptural rule of faith,—let us see, whether it may be that the Apostles did in truth preach simply and fully; but that the Church did through their own fault, pervert that which the Apostles had made known. All these pretences you will find adopted by heretics, to stir up the scrupulous. They maintain, that the Churches were reproved by the Apostle, "Oh! foolish Galatians who hath bewitched you,"* and, "Ye did run well, who did hinder you,"† and in the very commencement of the epistle, "I marvel, that ye are soon removed from him, that called you unto the grace of Christ, to follow another Gospel."‡ It was written to the Corinthians also, that "that they are yet carnal, fed with milk, not fit to be fed with meat," §—"Who thought they knew something, while they knew nothing as they ought to have known."‖ While they object to us, that these Churches were reproved, let them believe that they were corrected by reproof.—Let our objectors also, recognize those Churches in whose faith, and knowledge, and conversation, the Apostle rejoices, and on whose behalf he gives thanks to God; which Churches, even at this day, hold a unity of institutions with those reprehended Churches.

C. 28.—But let us for argument's sake grant, that all may have erred; that the Apostle may have been deceived in the testimony he delivered; that the Holy Spirit may have had no regard to any church, "to lead it into all truth," though sent for that end by Christ, and asked for that end from the Father, that he might be the teacher of the truth;—that the servant of God,¶ He, whom Christ gave in his own stead, may have neglected his duty, and suffered the churches to understand and believe differently from what he had himself proclaimed through the Apostles. Admit all this, yet what likelihood is there, that the Churches so many in number, and containing so many members, could have all stumbled through mistake on one faith? Where numbers are concerned, there cannot be a common conclusion:—error in doctrine necessarily leads churches into variety in creeds; but when uniformity is found among numbers, error is not there—nothing but what has been delivered to them: and will any one dare to say, that those who have delivered to us the doctrines we believe, have erred?

C. 29.—In whatever way error may have arisen, it of course reigned triumphant till heresy arose!!! The truth awaited its liberation by the Marcionites, and the Valentinians; in the

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* Gal. iii. 1. † Gal. v. 7. ‡ Gal. i. 6. ‡ 1 Cor. iii. 2 § 1 Cor. viii. 2.
¶ The Holy Spirit.

meantime, the Gospel was corruptly preached ; men believed absurdly ; thousands of thousands were improperly baptised ; many ministrations insufficiently discharged ; in fine, many martyrs unjustifiably crowned ! ! ! Or, if these suppositions be not admitted, we may ask how could the Word of God have free course, before it is known from what God it proceeds ? Could Christians have been before Christ was made known ? or heresies, before the truth was taught ? But surely, in all cases truth precedes its image : after the substance the simular succeeds. As to the rest ; to assert, that heresy should be deemed prior to true doctrine, is absurd indeed ; if it were for no other reason than this, that the the true doctrine is that which warns us to guard against heresies. To the church holding the doctrine it is written, or rather, the doctrine itself writes to the church, "Though an Angel from heaven preacheth any other Gospel unto you, than that we have preached, let him be accursed."*

C. 30.—Where was Marcion then, the Pontic Shipmaster, so zealous for the doctrines of the Stoics ? Where, Valentinus, the follower of Platonism ? for it appears, that they were living, and not very long since, about the reign of Antoninus, and that they had first received the Catholic Doctrine in the Church of Rome, when the blessed Eleutherus was bishop. Their restless curiosity however, with which they infected their brethren also, occasioned their ejection from the Church, once and again.—Marcion's with his two hundred thousand *sesterces*, which he had brought with him to the church. At last they were utterly cut off from the church, and they spread abroad the poison of their doctrines. Marcion afterwards professed sorrow for some of his errors, and accepted the offer of the church, to receive him again into her peace, if he would reclaim the others whom he had led astray by his instructions ;—he was however, taken off by death before he conld perform the required conditions. Bnt heresies must be !—their necessary existence, though, does not prove them them to be a good. The same reasoning would prove that evil is a good ; for it must be. But,—*the Lord was to be betrayed,*—yet, woe to the traitor.† If Apelles and his followers are to be called in review, we may remark, that he is not so old as Marcion, who taught him, and formed his opinions. Through the seductions of a female he fell from that chastity of which Marcion gave example, and withdrew himself to Alexandria from the presence of the holy man, his master. After some years he returned thence, in no respect better, save that he was not a Marcionite. He then fell into the snares of another female, the Philumene already mentioned, who

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* Gal. i. 8. † i. e. Although the wicked transaction was to be, it was not to be defended thereby : so far from being laudable, or even to be defended, the man through whom the treachery was perfected, is denounced in the words of Scripture as a traitor, and to be consigned to woes.

afterwards became a wretched prostitute; and who, so beset him by her powerful influence, that he wrote what he learned from her, under the title of "Manifestations." There are some yet living, who remember those persons; who personally learned from them, and were their successors; so that it cannot be denied that these heretics have been since the promulgation of Christianity; and indeed in this "they are," as the Lord said, "known by their works." For, if Marcion separated the New Testament from the Old, he must have existed after that which he thus separated; for, he could not separate that which had not been united. Union, therefore, before separation, and separation afterwards, proves the separator to be the later. Valentinus too, who expounds the scriptures differently, and (in his own opinion) doubtless correcting them, shews by this, that whatever it is, which he corrects as faulty heretofore, was prior in time to him.

These we name as the more remarkable and more frequent corruptors of the truth. As to others, there is one Nigidius, and Hermogenes, and many others, who still go about perverting the ways of God: let them shew me by what authority they have come forth. If they preach another God, how is it they use the things, and knowledge, and names of him against whom they preach? If the same God, why so differently from us? Let them prove that they are new apostles: let them declare that Christ has come down again, was crucified, and buried again, and again rose from the dead: for thus is He wont to make Apostles, to give them the power of working miracles similar to those he wrought himself. I would require the power of these men to be produced, did I not perceive their greatest power to be that whereby they perversely rival the Apostles; for the Apostles raised the dead to life, these lead the living to everlasting death.

C. 31.—But I shall return from this digression, and proceed to prove that the truth must have preceded the lie, and this by the aid of that parable, which fixes the priority of the good seed sown by the Lord, and describes the bad seed, the tares, as sown afterwards by the Devil. It very appropriately figures thus the difference of the doctrines: for the Word of God is elsewhere compared to seed. Thus, from the order in which the seeds are mentioned, it is declared that what was first given was true and from the Lord; but that *that* was foreign and spurious which was added afterwards. That sentence will remain against all heresies whatsoever, which have arisen since the preaching of the kingdom,* and have not as their support, that firmness which consciousness of truth imparts.

C. 32.—But, if any Church presume to claim that they are of the Apostolic age, that they may therefore appear to have been settled by the Apostles, as having been under the Apostles, to them we can say, let them declare the origin of their churches; let them display the order of their bishops, so going

down in regular succession from the beginning, that the first bishop shall have as his author and predecessor some one of the Apostles, or of those Apostolic men, who continued to the end in fellowship with them. For it is in this way the Apostolic Churches carry down their lists: thus the Church of Smyrna relates, that Pollycarp was placed over them by John; and the Church of Rome, that Clement was in like manner ordained by Peter: just as the rest of the churches also shew, who were appointed among them by the Apostles to the episcopacy, and the giving forth of the Apostolic seed. Heretics may patch up some fiction in imitation of this; for what is there, which may not be expected from blasphemers? but their fictions shall not avail; for their doctrine compared with that of the Apostles will of itself by its difference and total opposition, prove that it has neither had an Apostle, nor an Apostolic man for its author. The Apostles did not disagree among themselves in what they taught: nor did the Apostolic men differ from them—none have preached differently from the Apostles, but those who have revolted from them. To this list then, will heretics be challenged by those churches which, though they cannot produce their founder an Apostle, or a man of the Apostolic age, because they are of late erection, and are founding daily—yet, as they agree in the faith, are on account of their kindred doctrines, to be esteemed equally Apostolic. All heresies, thus challenged by our churches to the two lists of doctrine and origin, are required to prove themselves Apostolic, in whatever way they can. But they are not so, nor can they prove it, because they are not: nor are they received into peace and fellowship by the churches in any degree Apostolic; as on account of their difference in belief, they are not to be esteemed of that character.

[To be continued.]

ON THE UNION OF EPISCOPAL AND PRESBYTERIAN CHURCHES.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

Sir—One of the most striking features in the history of the church during the first centuries, is the unanimity which prevailed in church government; the contrast between the early Christians and ourselves in this point, forces the subject on our consideration. While numberless heresies disturbed the world, we read of no dissension between the pastors and the flock on the authority which regulated the whole body. Their form of government promoted the interests, and extended the kingdom of Christ on earth; it prevailed in every country, under every modification of circumstances, in prosperity and in persecution. Was it the wisdom of man which devised a plan so acceptable to all, so salutary, so unexceptionable? Was a system of subordination

agreed on, which awakened neither pride in the superior, nor discontent in the subject, to which all submitted without murmuring? This supposition is so contrary to our usual experience, that I am persuaded the Apostles, instructed by their Divine Master, established a form of government in the church on a solid foundation, and did not leave it as a matter of indifference to the devices of weak mortals. When unholy violence was offered to the Word of God, by the perverse interpretations of arrogant men, could the discipline of the church escape from censure, if it had not been a matter of fact, easily proved by a reference to those who had succeeded the Apostles in the care of the Christian congregations, that the system in force had been established under the highest sanction. No other supposition can account for its universal prevalence; it would be foolish to contend, that all the churches in the various parts of the earth hit on the same plan by mere accident. The *vexata quæstio* is, how was the church governed, and what portion of power was vested in the different orders of the clergy? It appears to me, that the contending parties have referred exclusively to those passages in the Fathers, which support their several systems, instead of weighing the whole testimony, and drawing forth the truth by reconciling conflicting statements. From the consideration I have been able to give to this subject, I believe the Presbyterians wrong in rejecting bishops, and Episcopalians in error while they exclude the second order of the clergy from a share in the government of the church. I believe the nearest possible approximation to the primitive system would be obtained by an union between the two parties; each contributing as their share towards the establishment of a new system of church government, that discipline under which they have grown up in the knowledge of the Lord. I do not mean at present to trouble you with any proofs of the apostolic origin of bishops, or of the universal practice in the primitive ages of deciding every question of importance in councils, either diocesan or œcumenical.* Those who are conversant in Christian antiquities, will concede these points I believe without dispute. The great abundance of valuable works on these subjects, excuses me from incumbering your pages with such discussions.

Few persons are aware of the fact, that when the church of England was reformed from Popery, it was the wish of the bishops and the intention of the legislature, to restore the primitive form of church government. This is evident from the following canons in the *Reformatio legum Ecclesiasticarum*:—

"*De Synodo cujustibet Episcopi in sua Diocesi.* Cap. 19.

"Quilibet Episcopus in sua Diocesi habeat Synodum, in qua cum suis Presbyteris parochis, vicariis, et clericis, de his agat rebus quæ pro tempore vel constituenda sunt vel emendanda. Etenim aptissima profectò medicina Synodus est ad castigandam negligentiam, et tollendos errores qui subinde in Ecclesiis per diabolum et malos homines disseminantur, fietque ut per hujusmodi Synodos conjunctio et charitas inter

* See Taylor and Hall on Episcopacy, and Bingham and Brett on Synods.

Episcopum et Clerum augeatur et servetur. Nam ille suos Clericos propius cognoscet et alloquetur, atque illi vicissim coràm eum audient, et quando rei natura postulabit interrogabunt.

"*De tempore et loco Synodi Episcopalis.* Cap. 20.

"Singulo quoque anno Synodus ab Episcopo indicetur, curetque diem condictam omnibus pastoribus qui sunt in agro per Decanos ruri sparsos indicari; sua verò in civitate, per concionatorem Ecclesiæ Cathedralis, et Schædas foribus affixas, diem hujusmodi pervulgari mandabit, toto mense priusquam Synodum instituat. Liberum verò ei sit quemcunque diem voluerit ad id accipere post Dominicam secundam quadragesimæ. Et nihilominus prævideat ut parochi et vicarii tam maturè possint redire, ut die Dominica palmarum à suo populo non absint. Locum verò in Diocesi deliget sibi Episcopus, quem omnibus quia accessuri sunt judicaverit esse commodissimum. A Synodo verò nulli ex clericis abesse licebit, nisi cujus excusationem Episcopus ipse approbaverit. Et ipse cum primis præsens adesto Episcopus, et (quemadmodum par est) Synodo præsit: quem si gravissima causa fortassis abesse coegerit, ejus loco Synodo præsit Archidiaconus.

"*De forma habendæ Synodi.* Cap. 21.

"Ad locum quem Episcopus assignaverit die condicta clerus adsit, et manè hora septima ad templum conveniat, primumque in medio templo preces quæ Litaniæ vocantur solemni ritu decantabuntur. Deinde Archidiaconus, vel Episcopus ipse, si adsit, concionabitur, idque lingua materna, nisi aliter causa legitima suaserit. Concione verò absoluta, communio celebrabitur, qua peracta, Episcopus ad locum aliquem interiorém cum toto clero migrabit, exclusis omnibus laicis, his exceptis quos ipse manere jusserit, omnibusque ordine considentibus maxima cum gravitate summaque pace de his agetur, quæ maximè necessaria visa fuerint.

"*De rebus in Synodo Episcopali tractandis.* Cap. 22.

"Si qua corruptio veræ doctrinæ obrepserit, coarguatur. In scripturis quæ cum animarum offensione perperam exponuntur, juxta fidei orthodoxæ convenientiam explicentur et quæ fortassis non intellecta conscientias perturbant, fideliter excutiantur, et declarentur. Ceremoniæ impiæ et superstitiosæ, si quæ illapsæ sint, auferantur. Ecclesiasticæ querelæ atque controversiæ audiantur, et quantum tempus feret, definiantur. Et inquiratur quam diligentissime an ritus omnium sacrorum officiorum juxta formam à nostris legibus præscriptam in Ecclesiis instituantur. Et in summa, quæcunque ad utilitatem populi Dei visa fuerint pertinere integra fide, ac singulari diligentia tractentur. Ibi de quæstionibus rerum controversarum interrogabuntur singuli presbyteri. Episcopus verò doctiorum sententias patienter colliget, neque dicentes, quoad finem fecerint, ab ullo assidentium sinat temere interturbari: nam (ut inquit Apostolus) Deus non est confusionis Deus, sed pacis."

It will be seen by a reference to Burnet's History of the Reformation,* that when Henry VIII. abolished the Pope's jurisdiction in his dominions, an act was passed, providing that all canons and ecclesiastical laws which had been hitherto received in England, should remain in force till a revision of these, comprised in a new code of canon law, should be sanctioned by the authority of the Parliament and clergy. A commission was appointed to carry this into effect, and to draw up such a body of laws as the necessities of the time required. On the accession of Edward VI.

* Vol. 3. p. 363. edit. 1816.

the commission which had hitherto been inactive, was revived, and the code was completed and published. By some accident the book was never sanctioned, in consequence it is of no authority, legally speaking, yet it remains a monument of the piety and ability of the learned men engaged in the work, and a very satisfactory evidence of the views and opinions of our reformers. From this work the above quotation is taken. To some persons the restoration of the convocation appears a sufficient substitute for Diocesan Synods, but I must observe, it was not the original intention that this body should supersede the primitive discipline. At first, the clergy met in convocation, not to discuss the affairs of the church, but as a political body to tax themselves, and to regulate their temporal interests. They were always summoned together with the two houses of Parliament by the King's writ, and were dissolved by the same authority. But from the very establishment of Christianity in Britain, before the existence of the convocation, and contemporary with it, after a regular system of representation in clerical matters had been introduced, diocesan and provincial councils met and passed canons for regulating the spiritual concerns of the church. These are preserved in the *Concilia Magnæ Britanniæ* of Wilkins, and illustrate in the clearest manner the nature and extent of their authority. When the clergy resigned the privilege of taxing themselves, and wisely submitted their temporal interests, in common with their fellow-citizens, to the care of the two houses of Parliament, the convocation having no longer any right to interfere in these matters, came to be considered only as a general council of the clergy, whose power was limited to the cognizance of spiritual matters. From the Reformation we hear nothing of synodical assemblies, the only exception I remember, is in the case of bishop Bedell, who drew on himself the displeasure of the suspicious Strafford, by convening the clergy of his diocese, and passing canons for their internal regulation.* At the present time, many persons hostile to the clergy, would oppose the restoration of the convocation, who could make no objection to diocesan synods, this is in itself worthy of the consideration of those friends of the church, who possess influence in the State to further its interests. But besides, the convocation is not so well adapted to promote the object of clerical assemblies, or to satisfy the wishes of dissenters; something more local, more frequent is needed. It appears desirable, that all the clergy in a diocese, and not only two representatives from each, (which is the proportion returned to the convocation) should meet under their bishop, at least once a-year, to consider the state of religion in their parishes, to awaken the negligent, to applaud the zealous, to suggest improvements, to inspect their schools, and to shame the idle pastor by bringing him in contact with those of his brethren, who are more devoted to their master's cause. Such an arrangement as

* See Burnet's Life of Bedell, p. 79, and the Canons, p. 237.

this, which it is evident from the canons above quoted, was originally intended by our reformers, would satisfy conscientious dissenters, and add to our church many of their invaluable ministers and pious laymen. I need not point out the numberless advantages we should derive from such a system. Why should not the period of the bishops' visitation be fixed on as a proper time for holding this meeting, and then all candidates for ordination should be publicly examined before the clergy of the diocese, and those approved of, be solemnly dedicated to the service of God. This would not in any manner interfere with the State, it could excite no envy from without, no jealousy from within; what is allowed at present to the church of Scotland, may surely be conceded to the churches of England and Ireland. The assembly would be respectable from its object and the characters of its members, but harmless, as it never could command with the authority of law; it would intreat with all affection and kindness, but more than this it would not attempt, even with its own members. Let it not be supposed that the adoption of this plan would introduce anarchy among us, by establishing as many independent churches as there are dioceses; nothing of general importance to the national church should be decided in these assemblies, but each synod might send a certain number of deputies, who with all the bishops, should form a national council, which should be convened when any matters called for its decision. The union of Protestants in one Universal church, is an object of such importance, that no exertions should be spared to accomplish this great work; and, I will add from my own knowledge, that the foreign Protestant churches would gladly unite themselves to us on this system, and adopt episcopal government. Their feelings towards us at present are most friendly, and this can be shewn by two facts not sufficiently known. In Germany and in France, our thirty-nine articles, translated into the language of the countries, are circulated, together with extracts from the Augsburg and French Confessions of Faith, as a tract affording the poor the best exposition of the Christian doctrine. When bishop Luscomb held his confirmation at Paris, the Calvinist and Lutheran churches in that city, requested their Ministers to attend the ceremony, as a mark of their brotherly affection and love to us. Even at this moment, there are Protestant bishops in some provinces of Prussia, and it is intended to establish them through the kingdom. With all these circumstances in our favour, a little exertion would certainly unite us all in one body, and by this deliver the continental Protestants from the dangers of Socinianism, and infidelity. These remarks I offer to the consideration of your readers, hoping that some with more ability, will turn their attention to the subject. For this reason I add the plan drawn up by archbishop Ussher, for uniting the Episcopal and Presbyterian forms of government, and by him presented to King Charles. It is taken verbatim from a very scarce tract.

Your obedient servant, E.

Episcopal and Presbyterial Government conjoyned.

By Order of the Church of *England* all Presbyters are charged [a] to Minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Realm hath received the same; and that they might the better understand what the Lord hath commanded therein [b], the Exhortation of St. *Paul* to the Elders of the Church of *Ephesus* is appointed to be read unto them at the time of their Ordination; *Take heed unto your selves, and to all the flock, among whom the Holy Ghost hath made you Overseers;* to • Rule the Congregation of God, *which he hath purchased with his Blood.*

[a] The form of Ordaining of Ministers.

[b] Ibid. ex Act. 20. 17, 28.

*Ποιμαίνειν, so taken in Mat. 2. 6. and Apoc. 12. 5. & 19. 15.

Of the many Elders, who in common thus ruled the Church of *Ephesus*, there was one President; whom our Saviour in his Epistle to that Church in a peculiar manner stileth [c] the Angel of the Church of *Ephesus;* and *Ignatius*, in another Epistle written about twelve years after unto the same Church, calleth the Bishop thereof, betwixt which Bishop and the Presbytery of that Church, what an harmonious consent there was in the ordering of the Church-Government, the same *Ignatius* doth fully there declare, by Presbytery with [d] St. *Paul* understanding the Company of the rest of the Presbyters or Elders, who then had a hand not onely in the delivery of the Doctrine and Sacraments, but also in the administration of the Discipline of Christ; for further proof whereof, we have that known Testimony of *Tertullian* in his Apology for Christians [e].

[c] Rev. 2. 1

[d] I Tim. 4. 14.

[e] *Ibidem etiam exhortationes, castigationes et censura divina; nam et judicatur magno cum pondere ut apud certos de Dei conspectu, summumque futuri judicii præindicium est, si quis ita deliquerit, ut a communicatione orationis et conventus et omnis sancti commercii relegetur: præsident probari quique seniores, honorem istum non pretio sed testimonio adepti.* Tertul. Apologet. c. 39.

"In the Church are used exhortations, chastisements, and divine censure. For judgment is given with great advice as among those who are certain they are in the sight of God; and it is the chiefest foreshewing of the judgment which is to come, if any man have so offended that he be banished from the Communion of Prayer, and of the Assembly, and of all holy Fellowship. The Presidents that bear Rule therein, are certain approved Elders, who have obtained this honour, not by reward, but by a good report; who were no other (as he himself elsewhere intimateth) but those [f] from whose hands they used to receive the Sacrament of the Eucharist." For with the Bishop who was the chief President (and therefore stiled by the same *Tertullian* in another place [g] *Summus Sacerdos* for distinction sake) the rest of the Dispensers of the Word and Sacraments joyned in the common government of the Church; and therefore, where in matters of Ecclesiastical judicature, *Cornelius* Bishop of *Rome* [h] used the received form of gathering together the Presbyters; of what persons that did consist, *Cyprian* sufficiently declareth, when he

[f] *Nec de aliorum manibus quam praesidentium sumimus.* Id. de corona militis, cap. 3.

[g] *Dandi quidem Baptismi habet jus summus sacerdos, qui est Episcopus, dehinc Presbyteri et Diaconi.* Id. de Bapt. cap. 17.

[h] *Omni aetu ad me perlato placuit contrahi Presbyterium,* Cornel. apud Cypr. et 46.

wisheth him to read his letters *i* to the flourishing Clergy which there did preside or rule with him; the presence of the Clergy being thought to be so requisite in matters of Episcopal audience, that in the fourth Councel of *Carthage*, it was concluded, *k* That the Bishop might hear no mans cause without the presence of his Clergy, and that otherwise the Bishops sentence should be void, unless it were confirmed by the presence of the Clergy, which we find also to be inserted into the Cannons of *l* *Egbert*, who was Arch-Bishop of *York* in the *Saxons* times, and afterwards into the Body of the *m* Canon Law itself.

i Florentissimo illic clero tecum praesidenti. Cyp. ep 55. ad Cornel.

k Ut Episcopus nullus causam audiat absque praesentia Clericorum suorum alioquin irrita erit sententia Episcopi nisi clericorum praesenti a confirmetur, Conc. Carthag. cap. 23.

l Excerption. Egberti. cap. 43.

m 15 *q.* 7. *cap. Nullus.*

True it is, that in our Church this kind of Presbyterial government hath long been disused, yet seeing it still professeth, that every Pastor hath a right to rule the Church (from whence the name of Rector also was given at first unto him) and to administer the Discipline of Christ, as well as to dispence the Doctrine and Sacraments, and the restraint of the exercise of that right proceedeth only from the custom now received in this Realm, no man can doubt but by another Law of the Land this Hindraunce may be well removed: and how easily this ancient form of government by the united Suffrages of the Clergy might be revived again, and with what little shew of alteration, the Synodical conventions of the Pastors of every Parish might be accorded with the presidency of the Bishops of each Diocess and Province; the indifferent Reader may quickly perceive by the perusal of the ensuing Propositions.

I.

The Parochial government answerable to the Church Session in Scotland.

In every Parish the Rector or incumbent Pastor, together with the Churchwardens and Sidesmen may every week take notice of such as live scandalously in that Congregation, who are to receive such several admonitions and reproofs, as the quality of their offence shall deserve; and if by this means they cannot be reclaimed, they may be presented unto the next monthly Synod; and in the mean time debarred by the Pastor from access to the Lords Table.

II.

The Presbyterial monthly Synods, answer to the Scottish Presbyteries or Ecclesiastical meetings.

Whereas by a Statute in the 26*th* year of King *Henry* the eight (revived in the first of Queen *Elizabeth*) Suffragans are appointed to be erected in twenty-six several places of this Kingdom, the number of them might very well be conformed unto the number of the several rural Deanries into which every Diocess is subdivided; which being done, the Suffragan (supplying the place of those who in the ancient Church were called *Chorepiscopi*) might every month assemble a Synod of all the Rectors, or Incumbent Pastors within the Precinct, and according to the Major part of their voices conclude all matters that should be brought into debate before them.

To this Synod the Rector and Church-Wardens might present such impenitent persons, as by the admonition and suspension from the

Sacrament, would not be reformed; who if they should still remain contumacious and incorrigible, the sentence of Excommunication might be decreed against them by the Synod, and accordingly be executed in the Parish where they lived.

Hitherto also all things that concerned the Parochial Ministers might be referred, whether they did touch their Doctrine or their Conversation; as also the censure of all new Opinions, Heresies, or Schisms, which did arise within that Circuit; with liberty of Appeal, if need so require, unto the Diocesan Synod.

III.

Diocesan Synods answerable to the Provincial Synods in *Scotland.*

The Diocesan Synod might be held once or twice in the year, as it should be thought most convenient: Therein all the Suffragans and the rest of the Rectors or Incumbent Pastors (or a certain select number) of every Deanery within that Diocess might meet, with whose consent, or the Major part of them, all things might be concluded by the Bishop or Superintendent* (call him whether you will) or in his absence by one of the Suffragans whom he shall depute in his stead to be Moderator of that Assembly.

*Επισκοπᾶν-τες, *i. e.* Superintendentes, unde et nomen Episcopi tractum est. Hieron. Epist. 85. ad Evagrium.

Here all matters of greater moment might be taken into consideration, and the Orders of the Monthly Synods revised, and (if need be) Reformed: And if here also any matters of difficulty could not receive a full determination; it might be referred to the next ***Provincial*** or ***National*** Synod.

IV.

The Provincial and National Synod answerable to the General Assembly in *Scotland.*

The Provincial Synod might consist of all the Bishops and Suffragans, and such other of the Clergy as should be elected out of every Diocess within the Province; The Primate of either Province might be Moderator of this meeting (or in his room some one of the Bishops appointed by him) and all matters be ordered therein by common consent as in the former Assembly.

This Synod might be held every third year, and if the Parliament do then sit (according to the Act for a Triennial Parliament) both the Primates and Provincial Synods of the Land might joyn together, and make up a National Counsel: Wherein all Appeals from inferior Synods might be received, all their Acts examined, and all Ecclesiastical constitutions which concern the state of the Church of the whole Nation established.

FINIS.

The Form of Government here proposed, is not in any point repugnant to the Scripture, and that the Suffragans mentioned in the second proposition, may lawfully use the Power both of Jurisdiction and Ordination, according to the Word of God, and the Practise of the Ancient Church.

WHAT ARE YOU THINKING OF?

OBSTA PRINCIPIIS.

Mr. Editor,

I believe it is a subject of very sincere regret to all true Christians, that those truths which they know and acknowledge are unspeakably glorious, and should produce on the heart and the character a powerful and abiding influence, are yet, comparatively to their dignity and importance, so little felt in their transforming and sanctifying efficacy. It is then deeply interesting to enquire what are the causes of this? what are those little foxes which prey upon the tender leaves of the Christian vine, and so weaken this plant of the Lord, as to prevent it from bringing to maturity the fruits of Christian holiness?

In cases of declining or infirm bodily health, one enquiry which is frequently made is, what atmosphere does the patient breathe? and often without medicine, a change of air is fully sufficient to re-animate the powers of the constitution; to restore the bloom of health to the cheek; to give lustre to the eye, and to invigorate the whole man with unwonted health and strength. Now, Sir, thought and meditation, with their usual result conversation, are to the soul what breathing is to the body, and it is a serious question how far this atmosphere of the soul is impregnated with wholesome principles, or how far it is either vitiated or destitute of virtue.

Our thoughts are our most constant companions, they are in themselves a great test of character, and in their re-action on the feelings and the affections, they exercise a considerable power over the character itself, either of improvement or deterioration. It may also be added, that with a reasonable degree of watchfulness, we have considerable controul over our thoughts; and, if conscience be alive, we may arrest the traitor as he passes the first threshhold of the little city within, before he has had time to corrupt the garrison and rouse the passions into mutiny. I am well aware that through the senses, and perhaps through spiritual influence, a host of feeling is often at once excited which it costs much exertion to subdue, but, I believe, it very frequently happens that it is while we are musing, the fire kindles which excites the affections, and inflames the passions,—can we then too scrupulously enquire, what are those familiar spirits with which we hold converse in the very important hours of retirement and solitude—do they bring airs from Heaven or blasts from hell? are they holy and spiritual, or are they of the earth, earthy?

It is not my intention to dwell much on those trains of thought which are plainly sinful. He who indulges his imagination and his mind in the contemplation of sensual and vicious images, breathes a pestilential atmosphere, which, like the dense vapours

which emanated from the lake of antiquity, must arrest every lofty aspiring of the soul; must render futile, every attempt to soar to heaven, and must sink the poisoned spirit lifeless in deep waters of misery and ruin,—such images brutify the soul, give awful advantages to the powers of temptation, and lay the first foundation of that awful process described by the apostle, "when lust hath conceived, it bringeth forth sin, and sin when it is perfected bringeth forth death."

In the same manner, he who occupies his secret hours in building castles of great wealth and worldly advancement, and their consequent means of self indulgence, encourages every tendency of his nature to that covetousness, which is idolatry,—he lays the foundation of discontent, and not only renders losses more needful, in order to wean the soul from selfish worldliness, but also by the dispositions thus strengthened, makes those losses more bitter and severe.

Thus also, whosoever permits himself to meditate, and dwell on the unreasonableness, unkindness, or injuries which he has experienced from others, encourages dispositions contrary to that charity which covers, as with a veil, the multitude of sins, and grieves or quenches that spirit of love which characterises the Christian here, and is the very climate in which he will live hereafter; and by fostering the feelings of resentment, envy, and strife, strengthens and confirms the very features of hell within him.

With respect to these and every such train of thoughts, the only rule which a Christian should adopt is plainly, *touch not, taste not, handle not.*

Even with respect to subjects which are not only sinless, but in many respects desirable, the desire of home, the endearments of family affection, the charms of literature, the chivalrous romance of youth, the beauties of nature, and the exercise of intellect; these all spread a richness and a tenderness over the character, which make it peculiarly attractive, and furnish the mind with the materials of innocent enjoyment; and yet, let the Christian beware lest they beguile him of his reward, by fixing him down contented in a paradise merely terrestrial, and lest they so soften his mind as to unfit him to endure hardness, as a good soldier of Jesus Christ. —It was said, I have heard, of one who met death with a hope full of immortality, when snatched away in the full bloom of youth and health, by the hand of the executioner, that she felt her soul completely unmoved a few days before her execution, by giving full sympathy to the seducing charms of a beautiful prospect.

I would carry this caution further, and apply it to cases on which duty calls upon us to meditate, but in which the danger is excess. It is surely right at the close of the day to review the past, and to consider what we have done,—how we have done it—and whether we have left any thing undone—so far is well; and yet how often do we see the Christian, when the string which has bound him to his worldly business has been cut, instead of speeding

his flight with joyful wing and cheerful song towards heaven, linger here below, like some Ghost hovering round its much loved and much lamented treasure of this world's business; or, with heart and head bent down to earth, chewing the cud of his earthly hopes of successful enterprise, or his anxious fears of losses and disappointments,—and this often, when compelled by no necessity to weigh and determine any measures to ensure the one, or avoid the other.

It is also right for the Christian to take lively interest in the great events which day after day occur, and to watch the Providence of God, as he ordaineth all things according to his own wise counsels, to feel for the interests of his fellow citizens, and to desire the welfare of the entire community. And yet, Sir, how often have we seen the Christian injured by letting his mind dwell amidst the shifting uncertain element of this world's politics, his temper ruffled, his charity limited, and his spirituality impaired; he begins, perhaps, by reviewing politics as connected with the interests of religion, but he learns after some time to consider religion chiefly in its bearing upon the more pressing measures of politics; he begins to weigh men by this new standard; to undervalue the preaching of the Gospel, and the dissemination of the Holy Scriptures as less effectual for the regeneration of the country, than some favourite measure of political expediency. He forms connexions with men destitute of spirituality, but of kindred political principles; and under such circumstances, it is difficult for piety to prosper, even perhaps to retain its hold; but even when the subject is decidedly religious, caution is needful, lest we keep comparatively low company, and thus fail to exercise the nobler powers of the soul. I can imagine a true Christian living in this world of sin and folly, to be so struck with the madness and absurdity of the frivolous or covetous worldling, as to make his case the principal subject of his thoughts. I can conceive his imagination and his understanding tasked to their utmost force, to depict in true colours the paltry pursuits,—the unsatisfactory pleasures—the shadowy possessions, and the real meanness of soul, for which the wretched slaves of this world barter an inheritance incorruptible, undefiled, and that fadeth not away: and surely all this is religiously true. But, Sir, while thus occupied, our Christian friend holds converse wholly with the worldliness he condemns, it furnishes his subject of meditation, even while he reprobates it; and there is danger, lest in secret and in social intercourse, he should seldom let his heart and his tongue dwell on those higher and more glorious subjects, which cherish true spirituality—there is danger, lest adopting ridicule as his weapon, he should be led into a petty warfare of light and pointed jesting—there is danger, lest mistaking satire for the weapons of Christian charity, he should acquire a cynical indifference as to the pain he inflicts; and lest, instead of administering the unwelcome medicine of Christian counsel, blended with the soothing kindly voice of Christian sympathy and love, he should seem to

look for the tenderest part, in order that at least the truth may be felt most poignantly. But I am rather led to remark the evil which acrues to himself, than the injury done to others, from the low subjects over which the best powers of his mind spend themselves, and with which the best faculties of his soul are conversant.

The wide spread, and diversified operations of religious exertion, and the glorious warfare, which under various forms, Christian zeal now wages against sin, ignorance, and irreligion, furnish the pious mind with matter for the deepest interest—the keenest anxiety, and at times the purest triumph, that God should be glorified in the enlarging kingdom of his Blessed Son, and that many should remember themselves, and should turn to the Lord; this adds warmth to the rejoicing hymns of Angels,—well may it then gladden the heart of the Christian pilgrim here; and yet, while we take our stand in the ranks, and inspect the field of battle, as we take our view and form our estimate of the embattled hosts, amidst the bustle of preparation, the din of war, the marching and countermarching, and all the various circumstances of success and failure, do we not often lose sight of the cause which has engaged us in the contest—of the great Captain under whose banner we are enrolled, and of that eternal sabbath prepared for the people of God. —The mind is apt to place its hopes—its fears—its plans—its treasure on earth, not in heaven, and though we cannot say that at death his thoughts perish; yet we can almost imagine him to cast a longing, lingering glance behind, in search of that element to which he had been most used, and even when admitted to the presence of the Saviour, whom he sincerely loves, to cast a side glance to earth, to ascertain how the warfare prospers here.—Unquestionably there is much in Christian exertion, which assimilates it to the prosecution of any earthly business, and if the only thing which can sanctify it be absent, the upward eye, and the heart fixed by faith, on Him whose grace alone can make even his own service safe, our religion will grow worldly, and we shall manifest the tempers and the character of those engaged in the business of this world, those who are "careful and troubled about many things."

Even when the mind turns inward, and lives much in the close inspection of self, brooding over the manifold sins, negligences, and ignorances, which the Christian has daily to lament; investigating the low and selfish motives which too often mix themselves with even our purest feelings: I would say, this may be too exclusively the occupation of the mind. One object of Christianity is, to raise us out of self; to let the mind expand in a desire for the glory of God supremely, and the true happiness of others; and yet, have we not seen the Christian narrowed and starched into a mere pursuit of his own well being and improvement, looking at every thing in the light of—how does it affect self? insomuch, that I have even heard a Christian whom I could not but believe sincere, when stating her motives for her love of a near and valued relative, say, "He was so profitable to me,"—By meditating too ex-

clusively on our own sin, we are apt to grow reconciled to its existence, to view it as a sort of necessary evil, and to consider our mourning over it as the great mark of true religion—instead of the Scriptural test,—to him that *overcometh*, will I give to sit upon my throne.—The mind thus dwells too exclusively amidst the ruins of our fallen nature, and too little on the ennobling and exciteing privileges or acquirements, to which, by grace, and the indwelling of the Spirit, we attain.

I would also briefly mention the critical, professional, and controversial investigation of the holy Scripture, which deservedly, but often too exclusively, occupy the attention of biblical students. Dr. Allison, in his work on taste, remarks how little critics, or those who read with any specific object, enter into the spirit, and are influenced by the feeling, of the author before them, and thus in reading the Sacred Volume, how often do we miss the unction of the Spirit, and the influence of the solemn truths which we read, when our understanding, our wit, and our acuteness is exercised, either to solve some difficulty, to instruct some parishioner or friend, and find a weapon to demolish the arguments of some antagonist.

And now, Sir, to bring all my long, but I trust not needless, illustrations to a point, we have found an answer to the question asked in the hymn of a dear and much loved friend,

> "Why should believers when they meet
> Not speak of Christ, the King they own?"

simply because out of the abundance of the heart the mouth speaketh, and because they so little think of Christ at other times —so little "abide in him"—dwell with him—live upon him. To the same cause must it be attributed, that often when the Christian places himself in the immediate presence of Him "whom his soul loveth," he feels as if he had nothing to say—no praise to offer—no heart to mourn for sin, or to pant after holiness. To the same cause it is, that true Christians enjoy so little pleasure in looking forward to death, and feel such a shrinking from that which even a heathen acknowledged as the birth-day of eternity. It is the same cause which makes the Christian so easily shaken by the changes and chances of this mortal life—so little at peace within, and so little qualified to do good to others; and be it remembered, that while he justly moans over the sluggishness and inaptitude of his nature for these holy exercises, that much of this arises purely from his own fault; it is his spiritual sloth which makes his way as a hedge of thorns. Oh, that it were otherwise—that Christians would embrace every moment of leisure as a precious opportunity of rising on the wings of heavenly contemplation, and by faith piercing the veil which covers eternal things, to enter into the presence of the Most High, where Jesus sitteth at the right hand of God, to enjoy the sweetness of the Saviour's love, and holding high and intimate fellowship with Him: to receive of his abundant fulness grace for grace: the inner man renewed after his likeness, and possessing features corresponding to every

trait which marked his perfect and lovely character. How beautiful and glorious to behold the Christian descending from this holy mount, and having just been united to an innumerable company of angels and spirits of just men made perfect, by participating their feelings, and joining in their exercises of prayer and praise—to see him fraught with all the heavenly tempers and feelings derived from this high and purifying association, enrich and sweeten the various occupations and relations of human life, with this spirit of humility, meekness and love, so that the world are forced to take knowledge of him, that he has been with Jesus. There is a majestic and unruffled smoothness in his Christian course, strongly contrasted with the hurried step and bustling irritability of inferior characters, while all that we have described above as dangerous in excess, blends harmoniously and proportionately in his doings, because he lives on Christ in all. It is that which makes safe his domestic relations, which he sweetens by his well governed temper, his fervent love, and which he ennobles by his spirituality; while he holds his dearest and most valued treasures in trust, and his enjoyments are chastened with lowly submission and resignation—these are truly dear and valuable, but his treasure is in heaven, for he is enabled to say, Thou art my portion, O Lord. His very acquaintance is a blessing, for many a word in season drops, without constraint or effort, from his overflowing and loving heart. While others bring their worldly cares to distract their religious offices, he brings the spirit of true religion to sweeten and purify his worldly occupations; by that light he judges of passing events, he loves and studies the Holy Scriptures, because he believes this a place of appointment in which Christ promises to meet his soul—this is the great object at which he aims. In all his pursuits both for safety and pleasure, his language is that of Moses—"If thou wilt go with me I will go, but if thou will not go with me I will not go." It would indeed, Sir, be a delightful occupation to trace the results of this high and heavenly intercourse on the whole of the Christian's character, and the several details of his common life, but it is needful to limit our views, in order to accommodate ourselves partly to our own powers, and partly to your convenience. I will, therefore, conclude with a short sketch of its effects in producing *genuine religion and heavenly mindedness.*

It is a fact, and a strange one, that we sometimes meet with those who have very clear and distinct views of the humbling doctrine of human corruption, and who yet in temper and spirit are, in true humility, far inferior to a few whom I know, who speak less plainly and satisfactorily on the subject: and I account for this anomaly thus—knowledge, even of our own depravity, puffeth up, if it leads us much to consider the case of those who are proud in their ignorance of the doctrine; whereas knowledge less clear, if united with much experimental perception of the presence of God, will more thoroughly penetrate and influence the heart and the character. As a valued friend of mine once said, Let a man feel him-

self in the presence of God, and then let him be proud if he can. In truth, if we look at the cases of Job, Isaiah, and St. Peter, in the holy Scriptures, we shall see plainly that one chief way in which true humility is learned, is from the feeling of God's presence and perfections, attended too with this additional benefit, that it animates us forward to growth in holiness, while it most deeply shews us our vileness and insignificancy, while beholding as in a glass the glory of the Lord, we are changed into the same image; whereas too often we brood over our own corruption, until discouraged at the view, and losing sight of the power of divine grace, we grow hopeless of, even in this world, realizing that victory over sin, to which the crown is plainly promised.

I believe there are some who think that the only cause which makes the human mind dread death, is the sense of unpardoned guilt, and the fear of punishment. It is true, that while the soul has reason to consider itself a child of wrath, there must be an awful looking for of judgment, and fiery indignation, which will make death indeed the King of terrors, but even when this is overcome, and the title seems clear, the Scripture speaks of a meekness, a congeniality, which draws the desires towards heaven. I think this admits of a very simple illustration; were any, happy in the ties of home, wife, children and friends, to receive an unquestionable appointment to a situation even of honor or emolument in a distant land, it may be doubted whether he would receive the news with joy—whether he would accept of the offer; and if he did, he would consider he made great sacrifices—and why? because it would be a foreign land, a place of strangers, where he could not indulge the habits in which he had hitherto found comfort, but must adapt himself to customs which might be irksome. Let his title be ever so clear—his appointment be under the undoubted sign manual of Royalty itself, it would nought diminish the reluctance he feels to such a change. And is there not the same feeling in the minds of some, even of those who make religion their serious pursuit—is not heaven too often an unknown country, whose value the understanding seldom calculates, and on whose charms and occupations the imagination seldom is exercised—and whence is this? Moses delighted in catching from the mount a glimpse of that promised land, into which he could not enter—Abraham in distant prospect saw the Redeemer's day and was glad; and on the morn of the day of Jubilee, happy the man who could discern the first streaks of light which announced its dawn, and gave the first signal with the silver trumpet to the expecting and longing people; and yet, what base and peasant slaves are we, who feel no rapture and delight where the gradual waste of time and the marks of coming age or weakness open the prospect of heaven near at hand—who cannot join in the feelings of an eminent saint now in glory, when questioned as to his health—I thank God, my dear, I am growing weaker and weaker, for it shews I am nearer home. How would this longing after immortality be fostered, if we more fully used our blessed pri-

vilege of "coming to Mount Sion and to the city of the living God —the innumerable company of angels—the spirits of just men made perfect—to God, the judge of all, and Jesus the mediator of the new covenant." Then would we gladly feel that we are strangers and pilgrims upon the earth, having our citizenship, our treasure, and our home above; and often would we exercise the privileges of that citizenship—often would we calculate the value of that treasure, and enjoy, by the anticipation of faith, that home, composed of that glorious company, amongst whom it is our delight to live even here, and in whose holy employments we already, though imperfectly, yet have most happily participated.

I cannot conclude this letter more impressively than by the petition of the Psalmist, "Let the words of my mouth, and the *meditations of my heart* be always acceptable in thy sight, O Lord, my strength and my Redeemer.

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REFLECTIONS ON THE COLLECTS, EPISTLES, AND GOSPELS, FOR THE ENSUING MONTH.

THE SUNDAY AFTER ASCENSION DAY.

The Epistle, I. St. Peter, iv. 7. The Gospel, St. John xv. 26, and part of the xvith Chapter.

Our blessed Lord tells his Apostles, "If I go away, I will send the Comforter to you." There is a connection therefore, between the ascent of Christ, and the descent of the Spirit. And how consolatory is it to us poor worms of earth, the finding ourselves permitted to use such language as that of the Collect, where we pray our God to "exalt us unto the same place whither our Saviour Christ is gone before."

This prayer for the comfort of God's Holy Spirit and for exaltation into Heaven, was adopted in 1549, from the old Missals, with a little alteration only. William of Malmesbury tells us, that the venerable Bede was remarkably fond of it, and repeated it in his dying moments.

That is a striking exhortation in the Epistle for the day, "*watch unto* prayer." We should closely scrutinize our heart and life, that the particular deficiencies which we detect may give matter of petition unto God for remedy. It is the want of this accurate investigation of the soul's state, which makes so many of us such poor proficients in the school of Jesus, so that if we be saved at all, it must be "so as by fire." The "charity" which "shall cover the multitude of sins," of which St. Peter speaks, is well explained by

the language of St. Paul, (1 Cor. xiii.) "Is not easily provoked, thinketh no evil." That love which would kindly cast a veil over its neighbour's errors, is highly commendable, but the self-love which would close its eyes against personal deficiency is odious. The first is an eminent Christian grace, the latter a vice springing from the soil of an unrenewed heart. Happy is it when preachers learn to "speak as the oracles of God," feeling themselves at liberty to teach only that which God teaches, and acknowledging all their sufficiency to be "of the ability which God giveth." He who is anxious that "God in all things may be glorified," here, bids fair to be himself glorified hereafter.

How marvellous is the fact which the Gospel for this day conveys to us, that "the spirit of *truth*" should be to us also "the *Comforter*." One might justly suppose, that those teachings which present us with a correct view of our moral deformity, which tell us what we truly are, would be teachings of sorrow rather than of consolation. And such they are often found to be at first, to the Christian. But here is the blessing, that the same spirit which shews our hurt, shews the cure also. Christ is exhibited in all his perfections to the wounded soul, and then is it made whole; as the Divine Saviour expresses it, "he shall testify of me." What a depressing announcement would that be to the generality, "the time cometh, that whosoever *killeth* you, will think he doeth God service." But any thing may be borne, when we hear Jesus telling us that it is to be endured for his sake. We observe too, that all persecutions originate in ignorance of God, and are specially opposed to the meek and tolerant spirit of the Gospel; "and these things will they do unto you, because they *have not known the Father, nor me.*"

WHIT-SUNDAY.

The Epistle, Acts ii. 1. The Gospel, St. John xiv. 15.

This day has been so called either from the white garments, which newly-baptised Christians wore at this season, in the earlier ages of the Church; or from the French word *Huit* eight, Whit or Huit Sunday, being the eighth Sunday from Easter.

In the Collect for this day, we are reminded that the only true religious instruction consists in the teaching of the heart, which is effected in sinners as well as Saints, "by sending to them the light of the Holy Spirit." This exhibits at once man's *deficiency* and God's *sufficiency*, and the soul being led of God to renouncing self and accepting Christ, is brought to have a "right judgment in all things, and evermore to rejoice in his holy comfort."

The "rushing mighty wind" spoken of in the Epistle, as accompanying the effusion of the Spirit on the day of Pentecost, brings to thought our Lord's illustration, (John iii. 8.) "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every

one that is born of the Spirit." It has been supposed that the shape of the mitres worn by the bishops, (which are a kind of high crowned oval shaped bonnets cloven in the middle) was an attempted resemblance of the "cloven tongues, like as of fire," which sat upon each of the Apostles. It is a wonderful instance of the overruling power and providence of God, that the same miracle which was once used for the disunion and dispersion of mankind, was in a second instance employed for their combination in one Catholic and Apostolic church: the variety of tongues which formerly at Babel, confounded men to their mutual distrust and hindrance, now at Jerusalem was made a help unto edification, and a means of building together many "lively stones" into one spiritual edifice, which shall indeed "reach unto Heaven."

The foundation of all our Christian hopes is beautifully and concisely expressed in those words of our Lord, as recorded in the Gospel for this day, "because I live, ye shall live also." And we may remark, that when Christ says of a faithful disciple "I will love him," he describes the perfection of this love to be thus exhibited, "and will manifest myself to him." There can be no greater blessing from on high to the renewed soul than unceasing manifestations of Christ's preciousness; as we find also in the Sermon on the Mount "Blessed are they which do hunger and thirst after righteousness, *for they shall be filled.*" And what farther could they need or God bestow? The sweet comfort and untroubled peace on which our Saviour insists so much in this portion of Scripture, are things often talked of, but not always felt, by those most eloquent about them. To describe them aright indeed, is far beyond man's power; one hour's experience on these points is beyond all that could be said or written during the life of man. It is Jesus only who can truly and intelligibly say to the soul, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."

TRINITY SUNDAY.

The Epistle, Rev. iv. 1. The Gospel, St. John iii. 1.

The ancient church of the Jews added one feast to the three great ones appointed by law; the feast of the dedication; to commemorate the re-edification of the temple. And we find that our Lord honoured this with his divine presence. In a similar way Christians have appointed a feast, not directly commemorating any of the great public events connected with the Gospel of our Salvation, as the nativity and death of Christ, or the descent of the Holy Spirit, &c., but rather as a standing memorial of the doctrine of the Trinity. This is expressed in the Collect, "We beseech thee that thou wouldst keep us stedfast *in this faith.*"

The portions of Scripture are selected with a reference to this doctrine. In the Epistle, we read of "the Seven Spirits." This

number appears to signify fulness in Scripture. The thrice repeated invocation also "Holy, holy, holy." In the Gospel we find the Holy Spirit spoken of as a divine and omnipresent person.—Also the divinity and omnipresence of our Lord is insisted on—"The Son of Man who *is in Heaven,*" though at the time he was speaking to Nicodemus upon earth.

FIRST SUNDAY AFTER TRINITY.

The Epistle, 1 John iv. 7. The Gospel, St. Luke xvi. 19.

The parable of the Rich Man and Lazarus, like other parables of our Lord, appears to admit of a double application. The circumstance that led to it is recorded by St. Luke in his xvi. chap. at the 14th ver. There we read that the Pharisees were offended at the parable of the unjust steward, and at those deductions which our Lord drew from it as to the proper application of riches. In answer to their derision, our blessed Lord points out that what they valued themselves on, that is the ceremonial law, had now passed away with the coming of John Baptist, (the moral law, however, remaining stedfast, of which he cites a particular example,) and says that "*every man* presseth into" the kingdom. This he further illustrates by a parable—in this view the Rich Man and Lazarus serve to contrast the advantages of the Jews in spiritual instructions, with the destitute condition of the Gentiles. Purple and fine linen were distinguished parts of ancient dress, and used in the construction of the tabernacle. The desire of the Gentiles for knowledge is also intimated in the character of Lazarus, "desiring to be fed, &c." Death changes the scene—the Jew is found in torments, the Gentile in Abraham's bosom—(an allusion to the attitude of lying at table); our Lord elsewhere says, "ye shall see Abraham, Isaac, &c. in the kingdom, and you yourselves thrust out." This also seems to be levelled at an absurd tradition of the Jews, that Abraham prevented any circumcised person from going to hell. The concern of the Rich Man for his surviving brethren, is not easily reconciled with the hopelessness of his own condition, but may be perhaps explained by the commencement of the following Chapter, "woe unto him by whom the offence cometh," if we may suppose the Rich Man to have set his brethren a bad example, and to be now aware that their coming will render his condemnation greater. It may be observed, that this parable gives no countenance to prayer to deceased Saints, both the characters had passed into the unchangeable state, neither could Abraham grant the request made, but on the contrary, points out the Holy Scriptures as the way to obtain knowledge of Salvation.

MISCELLANEOUS COMMUNICATIONS.

A VINDICATION OF THE FAITH AND ANTIQUITY OF THE VALLENSIC AND ALBIGENSIC CHURCHES.

IN REPLY TO

The Bishop of Meaux's Argument against Protestantism, on the score of its alleged defectiveness in visible Perpetuity.

BY G. S. FABER, B. D.

SECTION V.

Respecting the Antiquity of the Vallensic and Albigensic Churches.

But it may be said: However, in all the grand essentials of Christianity, the doctrines of the Reformation fully agreed with the doctrines taught in the ALREADY existing visible church of the united Vallenses and Albigenses; still this accordance will be of little real moment, since the Vallensic church itself was of comparatively late origin, having in truth been founded by Peter Valdo of Lyons, who flourished no earlier than the twelfth century. Hence, it is evident, that Protestants can derive but small advantage from establishing their doctrinal accordance with the Vallensic church, unless they can also establish the doctrinal accordance of the Vallensic church, at its rise in the twelfth century, with some other visible church then ALREADY existing. Now, if Protestants be unable to establish this second as well as the first point, they will, in reality, by the *simple* establishment of the first point, merely throw back the difficulty about some four hundred years, that is to say, from the sixteenth to the twelfth century.

This difficulty, which is obviously involved in the argument propounded by the Bishop of Meaux, I shall now proceed to consider.

I. Misled, partly by an inversion of etymology, and partly by the circumstance of the expatriated Albigenses, having taken refuge in the Alpine valleys of Piedmont, Thuanus has supposed, that the church of the Vallenses or (as the word was sometimes expressed) Valdenses, was founded by Peter Valdo of Lyons, who, as I have already observed, flourished in the twelfth century.*

* Thuanus does not absolutely say, that Valdo founded the church of the Valdenses; he only says, that he communicated his name to them, which does not of necessity import that he was their founder. But his language seems to intimate, that such was his opinion; and, so far as I can understand him, he supposes, like the anonymous inquisitor cited above, that the name was first borne by Valdo's disciples at Lyons, and that by them it was carried into Piedmont.

A supposition of this description too much favoured the cause, espoused by the Bishop of Meaux, to be lightly pretermitted by him. With much eagerness, he embraces it as an undoubted verity: and, by many very ingenious abstract arguments, labours to settle it upon what may be deemed a solid foundation.† The whole discussion, as conducted by the acute and learned prelate, deserves the praise of no ordinary polemical dexterity.

1. Arguments, like those of the bishop, are best answered by the naked adduction of stubborn FACTS. Having therefore the evidence of FACTS to produce, I shall not trouble myself with the superfluous task of unravelling his lordship's ingenious train of reasoning.

On the evidence then of FACTS, I assert, that the church of the Vallenses or Valdenses, *could not* have been founded by Peter Valdo, who flourished in the twelfth century.

(1.) The first testimony which I shall adduce, is the official testimony of an inquisitor, now or lately preserved in the public library of the University of Cambridge.

To this document I have already had occasion to refer, for the purpose of establishing the circumstance, that the remnant of the expatriated Albigenses, united themselves in the thirteenth century to their brethren the Vallenses of Piedmont: I now again refer to it for the purpose of demonstrating, that the church of the Vallenses existed *long before* the time of Peter Valdo, and consequently that he *could not* possibly have been its founder.

Valdo flourished in the twelfth century; and the junction of the two churches took place in the thirteenth century, about seventy or eighty years after the time of Valdo. Now the inquisitor, who states the circumstance of the emigration of the Albigenses from France to Savoy, describes the community to which they joined themselves, as having existed in the Piedmontese

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Petrus Valdus, locuples civis Lugdunensis, anno Christi circiter MCLXX, Valdensibus nomen dedit. Is (ut monumentis testatum reliquit Vidus Perpinianus præsul Elnensis, qui quæsitoris in Valdenses munus exercuit), domo ac bonis relictis, totum se evangelicæ professioni devoverat, et prophetarum atque apostolorum scripta populari lingua vertenda curaverat—Cum jam multos sectatores exiguo tempore circa se haberet, eos tanquam discipulos, ad evangelium promulgandum, in omnes partes ablegat—Armis victi, in Provinciam apud nos et Gallicæ ditionis Alpes vicinas confugerunt, latebrasque vitæ ac doctrinæ suæ iis in locis repererunt. Thuan. Hist. lib. vi. §16. vol. i. p. 221. Thuan. Præfat. ad Henric. iv. p. 7.

Himself enlightened by the perusal of Holy Scripture, and clearly perceiving that the Bible and the church of Rome were utterly at variance, Valdo, as Thuanus remarks, was anxious that the people should have the writings of the Prophets and the Apostles in their own tongue. This attempt to circulate the Bible, that most irreconcileable enemy of Popery, seems to have produced the fourteenth canon of the council of Thoulouse, in the year 1229, which canon strictly inhibits the laity from possessing or reading the Scriptures.

Prohibemus etiam, ne libros veteris testamenti aut novi laici permittantur habere: nisi forte psalterium, vel breviarium pro divinis officiis, aut horas beatæ Mariæ, aliquis ex devotione habere velit. Labb. Concil. vol. xi. par. 1. p. 430.

I need scarcely remark, that the church of Rome is still equally characterized by a polite jealousy of the Bible.

† Hist. des Variat. livr. xi.

valleys of the diocese of Turin, FROM A PERIOD FAR BEYOND THE MEMORY OF MAN.‡ But, if this community had been founded by Valdo, only about seventy or eighty years before the junction of the two churches, it is clear, that the inquisitor could not have described it as reaching back to a period of deep and unknown antiquity. The testimony, therefore, of the inquisitor fully establishes the FACT, that the Vallenses had existed as a church *long before* the time of Peter Valdo, and consequently, that he *could not* have been their founder.

(2.) My next collection of testimonies respects the church of the Albigenses, prior to its junction with that of the Vallenses; and goes distinctly to prove the FACT, that Valdo was no more the founder of the one church than he was of the other.

Valdo is said to have flourished, as an active opponent to the doctrines of Rome, from about the year 1160, to the year 1179, in which latter year he is thought to have been removed from this sublunary stage of his labours and troubles.§

Now the fourth canon of the council of Tours, which was holden in the year 1163, or precisely at the time when Valdo's exertions were commencing, expressly declares, the THEN well-known high antiquity of the Albigenses. *In the parts of Thoulouse,* says this canon, *a damnable heresy* LONG SINCE *sprang up, which, gradually spreading itself like a cancer to the neighbouring places, has now infected very many persons through Gascony and other provinces.** From this declaration it inevitably follows, that the church of the Albigenses could not have been founded by Valdo; for, since the career of Valdo commenced, about the year 1160, and since the council of Tours sat in the year 1163, it was manifest, that the council could not have described the Albigenses as having sprung up LONG AGO, if their own contemporary Valdo, had himself been the acknowledged and recognized founder of that church.

If we descend a few years later, we shall still find the same unvarying testimony, borne to the high antiquity of the church of the Albigenses.

The archbishop of Narbonne, in his letter to the king of Arragon, written in the year 1213, bitterly laments the prevalence of that heretical pest; but confesses, at the same time, that it had

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‡ A tanto tempore quod non est memoria hominum. Script. Inquis. ex cod. manuscript. G. Cantab.

§ Some writers place the ministry of Valdo a little later; but I wish not to avail myself of that circumstance, however favourable it may be to my present argument, which depends upon dates. Though Thuanus makes the ministry of Valdo commence in the year 1170, or seven years *after* the Council of Tours, which condemns as *already* existing, the church said to have been *founded* by Valdo; I am content to adopt as my date the year 1160, which is preferred by the bishop of Meaux. See Hist. des Variat. livr. xi. §73.

* Ut cuncti Albigensium hæreticorum consortium fugiant. In partibus Tolosæ, damnanda hæresis DUDUM emersit, quæ paulatim, more cancri, ad vicina loca se diffundens, per Guasconiam et alias provincias quamplurimos jam infecit. Labb. Concil. vol. x. p. 1419.

been sown FROM REMOTE ANTIQUITY.† This prelate wrote to his royal correspondent, only thirty-four years at the utmost, perhaps less than thirty-four years after the death of Valdo: and, yet we find him ascribing a very high antiquity to a church, which was locally situated in his own immediate province, and with the familiar duration of which he could not but have been well acquainted. If the whole country knew that church to have been founded by Valdo, it is utterly impossible that such language could ever have been employed by the archbishop of Narbonne.

To the same purpose speaks also Lewis IX. of France, or, as the Romanists denominate him, Saint Lewis, in his letter to the citizens of Narbonne, written in the year 1228, or fifteen years after the date of the last cited letter of the archbishop to the king of Arragon. This canonized sovereign promises, that he will do his utmost to punish and to extirpate the heretics, who had greatly multiplied in the southern parts of France; and, in perfect accordance with the council of Tours, and the archbishop of Narbonne, he describes those heretics, as having now poured forth their venom DURING A LONG PERIOD OF TIME.‡

From such concurrent testimonies, nothing I think, can be more demonstratively certain, than the high antiquity of the Albigensic church, even during the ministry of Peter Valdo himself. Whence, by the very necessity of chronology, it plainly follows, that that holy man, however active and useful in his generation, could not have been its founder.

(3.) My third testimony is that of the unhappy Reinerius Saccho, once a Vallensian, afterwards an apostatic inquisitorial persecutor of his former brethren; and this testimony, which was given in the thirteenth century, subsequently to the union of the two churches in the valleys of Piedmont, relates, I apprehend, to the joint antiquity of them both.

This person, who could not but have been well acquainted with the history of his former associates, and who as an inquisitor-general, could have had no possible object in ascribing to them a fictitious antiquity, states expressly, that one of the three causes, which rendered the Leonists more dangerous to the church of Rome than any other sect, was THEIR MUCH HIGHER DEGREE OF ANTIQUITY.§

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† Cum enim, in partibus istis, pestis hæretica, ANTIQUITUS SEMINATA, nostris partibus usque adeo succrevisset, quod cultus divinus ibidem haberetur omnino in opprobrium et derisum;—sapientissimè destinastis,—ut ecclesia—caput inibi coeperit revelare, et terra, DUDUM a cultoribus horum dogmatum conculta, demum divino cultui assuescat. Labb. Concil. vol. xi. par. 1. p. 86.

‡ Et, quia hæretici LONGO TEMPORE virus suum in vestris partibus effuderunt, ecclesiam matrem nostrem multipliciter maculantes; ad ipsorum extirpationem statuimus, quod hæretici, qui a fide catholica deviant, quocunque nomine, censeantur, postquam fuerint de hæresi per episcopum loci, vel per aliam ecclesiasticam personam quæ potestatem habeat, condemnati, indilatè animadversione debita puniantur. Labb. Concil. vol. xi. par. 1. p. 423.

§ Inter omnes sectas, quæ adhuc sunt vel fuerunt, non est perniciosior ecclesiæ quam Leonistarum. Et hoc tribus de causis. Prima est, quia est DIUTURNIOR. Rein. adv. hær. c. iv.

Now, Reinerius flourished not more that about seventy or eighty years after the time of Peter Valdo. Hence, both from that circumstance and from the circumstance of his having been once himself a Valdensian, he must have known to a certainty, whether Valdo was, or was not, the founder of the Valdensic churches. Such being the case, if Valdo were indeed their founder, Reinerius could not possibly have described the Valdenses, as being more dangerous to the church of Rome than any other sect, on the specific ground of *their higher antiquity:* for it were absurd to talk of the high antiquity of a sect, an antiquity confessedly superior to that of any other known sect; if all the while, this sect had not been in existence more than about seventy or eighty years, and if every person were fully aware that it had been founded by Peter Valdo. Yet, this is the language employed by Reinerius. Therefore, I think, it indisputably follows, that Peter Valdo could not have been the founder of the united churches of the Valdenses and the Albigenses.

2. Thus invincibly does the evidence of facts demonstrate, that the ancient churches of the Vallenses and the Albigenses, could not have been founded by Peter Valdo. How this groundless notion originated, which has rendered such eminent service to the bishop of Meaux, it is not very difficult to determine.

The Vallenses or Valdenses, as in the low Latin of the middle ages the name was corruptedly written, evidently derived their appellation from the valleys of Piedmont, which they and their forefathers, as the anonymous inquisitor speaks, had occupied from a period far beyond the memory of man.

Such, at least, as early as the year 1212, was their own etymology of their own title. The name, indeed, they *spiritualized,* if I may use the expression; for, according to the testimony of Ebrard of Bethune, who wrote in that year, *they called themselves Vallenses, because they abode in the valley of tears.** But still they derived their appellation from the word *vallis* or *valley:* and, when we recollect the peculiar locality of their ancient settlement, however naturally this persecuted race might be disposed to *spiritualize* their name with a reference to their circumstances, we can scarcely doubt that they really borrowed it from the long occupied *literal* valleys of Piedmont. Be this, however, as it may, they themselves, we see, certainly as early as the year 1212, derived their title from the Latin word *vallis:* nor do they, at that time, appear to have at all suspected, that they had borrowed it from the name of Peter of Lyons.

Yet, it must be admitted, there is so close an affinity between the word *Valdo* and the word *Valdenses,* that we cannot much wonder at the derivation of the latter from the former, both by the historian Thuanus, and by the much more ancient anonymous inquisitor: for, since Valdo was an eminent man in the sect, and

* Vallenses se appellant, eo quod in valle lachrymarum maneant, Ebrard. Bath. Antihæres. c. xxv.

since the names of sectaries are usually borrowed from their real or supposed founders; it was certainly not unnatural to suppose, that Valdo had communicated his name to his alledged disciples the Valdenses. Accordingly, in this etymology of at least the word *Valdenses*, I should have been not unwilling to acquiesce, if the *principle* of the conjecture had rested upon any sufficient evidence. The Valdenses, it is said, were the disciples of Valdo: and, from their master Valdo, his disciples acquired the name of *Valdenses*. Such is the *principle* of the present etymology: but, unfortunately, so far from being supported, it is directly contradicted by historical testimony. The Valdenses were NOT the disciples of Valdo in any such sense, as that he could have been their founder: for they confessedly subsisted many years before Valdo himself was born. Hence it is not very credible, that from *him* they could have borrowed their appellation.

By way of leading to what I deem the true solution of the manifest affinity, which subsists between the word *Valdo* and the word *Valdenses*, I shall state the question somewhat more at large.

In the twelfth century, an active and zealous reformer, known in history by the name of *Peter Valdo*, appeared at Lyons. Being himself a member of the persecuted church mainly seated at Albi, his doctrines in every great essential point, agreed of course with the doctrines of the Valdenses: and, as his travels in the cause of sound religion were not a little extensive, he had doubtless much communication with his brethren of Piedmont. A defective view of these circumstances, and a complete inversion of etymology associated with it, has, if I mistake not, produced the crude notion, so eagerly espoused by the bishop of Meaux, that Peter Valdo was the founder of the Valdenses. Peter, it was said, in defiance of all testimony, established a sect hitherto unknown and unheard of. This assertion, was indeed, contradicted by the most express evidence; but then, if the bishop of Meaux had not the testimony of *facts* on his side, he might at least claim the potent assistance of *etymology*. The Christians of Piedmont, agreed in doctrine with Valdo, and they were likewise styled *Valdenses*. Certainly, therefore, they must have been styled *Valdenses* from Valdo, just as other ancient heretics were styled *Arians* from Arius, or *Artemonites* from Artemon. But if they were styled *Valdenses* from Valdo, Valdo must have been their founder.

Thus argues the Bishop of Meaux; and, whatever may be thought of the cogency of his reasoning, I am not inclined to quarrel with his etymology on any ground save its inversion. *Valdo* and *Valdensis* are plainly enough the same name; by the French expressed *Vaudois*, and by the good people themselves, in their own provincial dialect, *Vaudès*: but instead of the Valdenses having borrowed their name from Peter Valdo, as the Bishop too hastily supposes after Thuanus; the truth is, that Peter Valdo borrowed his name from the Valdenses. Peter of Lyons symbol-

ized in doctrine, and harmonized in communion, with the already well known existing Valdenses or Vaudois. Hence, as a term of opprobrium, he was naturally denominated from his Piedmontese friends *Pierre le Vaudais*, or *Pierre le Vaudés*, or, (if we choose so to express it,) *Peter the Valdo.*

Such is the account of the matter given by Leger, in his professed *History of the Vaudois;* and it approves itself to be true, both by its inherent probability, and by its almost absolute necessity; for the Valdensis, who are proved to have existed long before Peter was born, and who themselves, in the year 1212, derived their name from the latin word *Vallis*, could scarcely have borrowed it from a person who was not the founder of their community.*

I may add, that this opinion is incidentally, though strongly, corroborated by the language of *The Noble Lesson.* From that curious and venerable document we learn, that in the twelfth century, or about the precise time when Peter flourished, if any person were somewhat more strict than his neighbours in the profession and practice of religion, he was immediately called *a Vaudés.*† The name, we see, was familiarly used as a term of reproach; just as, in the primitive times, the word *Christian* was employed by the Pagans. *Any* person remarkable for his piety, was forthwith denominated *a Vaudés*, or *a Valdensis;* and the annexation of the name marked him out as a fit subject for vulgar hatred and ecclesiastical persecution. If, then, the term was thus familiarly applied to *any* good men, we may be morally sure, that so eminent and conspicuous a character as Peter, would not escape the dreaded opprobrium. Peter of Lyons has been handed down to posterity, under what was deemed the peculiarly reproachful appellation of *Peter the Valdo.*

II. The evidence which I have now adduced, distinctly proves, not only that the Vallenses and the Albigenses existed anterior to Peter of Lyons; but likewise, that at the time of his appearance about the middle of the twelfth century, they were already considered as two communities of very high antiquity.

1. Respecting this last important particular, nothing, as we have seen, can be stronger than the language unanimously employed by the contemporary writers of the middle ages. These *reputed* heretics, but *really* sound and practical believers, are said to have been in existence LONG SINCE—to have been developed AT A VERY ANCIENT PERIOD—to have diffused their venom DURING A VERY LONG TIME—to have been FAR MORE ANCIENT than any other known sectaries—to have flourished FROM A TIME FAR BEYOND THE MEMORY OF MAN.

Now such testimonies respecting them are borne, be it carefully recollected, not by mere comparatively modern writers, like Thuanus or Claude, Seissel or Mezeray; but by persons who flour-

* Leger's Hist. des Vaudois, p. 16, 41.
† La Nobla Leyçon, cited by Allix, Piedm. chap. xviii. p. 178.

ished in the twelfth and thirteenth centuries, who possessed every mean of information, and who, from their peculiar circumstances, were on this point morally incapable of error.

Hence it follows, that even in the twelfth and thirteenth centuries, the Vallensic and Albigensic churches were so ancient, that their remote commencement was placed, by their inquisitive enemies themselves, far beyond the memory of man. The best informed Romanists of that period pretended not to affix any certain date to their origination. They were unable to pitch upon any specific time, when these venerable churches existed not. All that they certainly knew was, that they had flourished long since —that they were far more ancient than any mere modern sects— that they had visibly existed from a time beyond the utmost memory of man.

2. This then is the important FACT which has now been ascertained; and its obvious consequence is, that no account or theory of the rise of the two churches, which contradicts our well ascertained FACT, can for a moment be admitted.

Now, since the Romanists are constrained to acknowledge their own ignorance in regard to the origin of the two churches; and since those among them who had the best means of information, will only venture to say, that these heretical communities had, in the twelfth century, already existed from a period far beyond the memory of men, I see not what more unexceptionable testimony we can resort to, than that of the two ancient churches themselves. This at least is certain, that however large may be their claims of a very long duration, those large claims, so far from contradicting the Romish evidence of the twelfth and thirteenth centuries, will, in truth, corroborate and agree with it.

3. On the present point, let us again hear the valuable testimony of Reinerius Saccho.

The sect of the Leonists, says he, *is more ancient than all other sects: for some say, that it has endured from the time of Pope Sylvester; others, that it has continued from the very time of the Apostles.* *

In bearing this testimony, Reinerius is evidently, I think, not stating the conjectures of his Romish contemporaries; for *they* confessed, that they knew not *when* the two churches originated: but he is propounding the claims of the Leonists *themselves;* that is to say, he is propounding the claims which *they* put forth in the twelfth and thirteenth centuries.

That such is the purport of the passage, is manifest from what he asserts in another place.

The Valdenses, says he, *maintain, that the Roman church is not the church of Jesus Christ, but that it is a church of malignants: and they teach, that it apostatized in the time of Pope Sylvester, when the venom of temporal possessions was infused into the church.*

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* Prima est, quia est diuturnior: aliqui enim dicunt, quod duraverit a tempore Sylvestri; aliqui, a tempore apostolorum. Reiner. cont. hæret. c. iv.

*They say moreover, that they themselves are the true church of Christ: because they observe the doctrine of Christ, according to the word and example of the Gospel and the Apostles.**

4. With this view of the passage, the statement of their origin, given by the ancient Valdenses themselves, exactly corresponds.

They asserted, that when the Emperor Constantine, in the days of Pope Sylvester, corrupted the church by the largeness of his donations, one of the companions of that Prelate, anticipating the apostacy of which he then beheld the commencement, withdrew himself from the communion of the Roman Pontiff. He was joined by several persons, who held the same primitive sentiments as himself, and who wished to preserve unspotted the purity of the early church. These pious men formed henceforth a separate society, out of which sprang the two churches of the Vallenses in Piedmont, and of the Albigenses in France. In a state of voluntary poverty and depression, their object was to preserve the simplicity of the Apostolic Faith; and the constant doctrine, both of themselves and of their successors was, that the true church of Christ had failed in the persons of Pope Sylvester and his adherents, and that from his time, or from the earlier half of the fourth century, the genuine succession of the sincere church had been preserved only among themselves.† Agreeably to such an opinion, they contended that the cross, that is to say, the superstitious and idolatrous use of the cross, is the mark of the wild beast mentioned in the Apocalypse, and the abomination standing in the holy place; and they additionally maintained, that Sylvester was the Anti-christ, the son of perdition, who is foretold in the epistles of St. Paul as extolling himself above every thing that is called God.‡

5. The Bishop of Meaux wishes to treat the present narrative as a fable; though on the authority of Claude Seissel, of Turin, he is constrained to acknowledge its prevalence down even to the middle of the sixteenth century.§ I do not perceive any special reason why, at least *in its grand outlines*, it should not be received as authentic. The grounds of my opinion are the following:

(1.) If, as the Bishop confesses, the narrative was duly and uninterruptedly handed down among the Vallenses, from the twelfth century to the sixteenth, it is hard to say why we should object to the assertion, that it had been previously handed down from the fourth century to the twelfth. We possess not the

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* Primo dicunt, quod Romana Ecclesia non sit Ecclesia Jesu Christi, sed sit Ecclesia malignantium: et quod defecerit sub Sylvestro, quando venenum temporalium infusum est in Ecclesiam. Et dicunt, quod ipsi sint Ecclesia Christi, quia Christi doctrinam, evangelii et apostolorum verbis et exemplis, observent. Reiner. cont. hæret. c. v.

† Pylicdorf. cont. Valdens. c. iv. p. 779. Fragment. Pylicd. p. 815, 816. cited by the Bishop of Meaux.

‡ Scriptor. Vetust. apud D'Acher. Spic. vol. xiii. cited by Allix. Reiner. cont. hæret. c. iv.

§ Hist. des Variat. livr. xi. §. 124.

slightest proof that it *originated* in the twelfth century; though we know it to have then *existed*, and to have been *received* among the Vallenses; and it will perhaps be difficult to account for its general admission by the ancient churches, except on the natural principle, that it had been regularly handed down from the very time of their commencement.

(2.) The narrative itself contains nothing that is either intrinsically improbable, or extrinsically abhorrent, from the manners, and habits, and sentiments of the Vallenses.

One of the constant charges preferred against them, and by no person more sedulously and more bitterly than the Bishop of Meaux, was that of *an ambitious ostentation of ecclesiastical poverty*.* This, in every age, is confessed to have been alike their principle and their characteristic. Now, with such a principle and such a characteristic, the narrative perfectly accords. It simply exhibits their forefathers, as thinking and acting precisely in the same manner as the Vallenses themselves are known to have always thought and acted. Hence it seems to carry upon its very face the stamp of general authenticity.

(3.) In regard to chronology, the narrative fully harmonizes with those popish testimonies themselves which were borne in the twelfth and thirteenth centuries.

We have already seen, that at that period the Romanists, so far from making Peter of Lyons the founder of the Vallenses and the Albigenses, constantly represent them as sects characterized by a most remote antiquity—an antiquity so remote, that *even then* it was confessed to reach beyond the utmost memory of man. This is the unvaried language of the Romanists, who flourished in the twelfth and thirteenth centuries; and, from their language, I laid it down as a principle, that no account of the origin of the Vallenses and Albigenses could be admitted, which should contradict these attestations to the acknowledged remoteness of their antiquity.

Now, with this obvious and necessary principle, the narrative before us perfectly agrees. The Romanists of the twelfth and thirteenth centuries confess, that the Vallenses and Albigenses had *even then* existed from a period far beyond the memory of man; the statement of these religionists *themselves* declares, that they originated as a separate society in the time of Pope Sylvester, or in the earlier half of the fourth century.

6. Such are the grounds, on which I scruple not to receive the narrative *in all its grand outlines*, whatever may be thought of *certain subordinate particulars*.

The founder of the Vallenses, for instance, in their state of a separate communion, may very possibly have never been a companion of Pope Sylvester; and I think it indisputable, that the allegation of his bearing the name of *Leon*, which in the sixteenth century is said to have formed a part of the narrative, is a mere

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Hist. des Variat. livr. xi. §. 71, 72, 73, 82, 83, 88.

modern figment, superadded by the vulgar for the purpose of accounting for the appellation of *Leonists*, which, in the time of Reinerius, was borne by the united Vallenses and Albigenses, and which has clearly been borrowed from the town of Lyons.* But these matters are mere supplemental excrescences, which, without affecting the general purport of the narrative, may be admitted or rejected at pleasure. The naked unadorned fact, which I am willing to receive, is this.

In the time of Pope Sylvester, when an already declining church was rendered yet more corrupt by the arrangements of the first Christian Emperor, Constantine, † the simple and uncontaminated inhabitants of the Alpine valleys of Dauphiny and Piedmont, offended by the growing superstition of the age, and disgusted (as the narrative states) at the avaricious secularity of Sylvester, quietly and unobservedly, in their mountain fastnesses, withdrew themselves from the commuuion of a church, which they deemed apostatic, and in the already gorgeous head of which, they recognized the predicted features of St. Paul's man of sin.

7. This I take to have been the naked fact; and it is a fact which accords both with the general character of mountaineers, and with the actual state of the church in the fourth century.

(1.) When, in the eighth century, the Roman world had fallen into the miserable superstition of image-worship, the person who strenuously opposed this odious and unscriptural corruption, was the Emperor Leo Isauricus. In his unsophisticated native mountains, the practice had as yet obtained no footing; and Leo, at Constantinople, was shocked and surprised to find a system of idolatry, so utterly unlike that primitive and simple form of Christianity to which he and his fathers had been accustomed. Such were the natural feelings of this iconoclastic sovereign; and the important consequences to which they led, I need not at present particularize. Now, unless I greatly mistake, the unchanging character of the secluded Alpine mountaineers is faithfully reflected in the similarly unchanging character of the mountaineers of Isauria. The inhabitants of the richer provinces of the Roman Empire gradually apostatised from the sincerity of the Gospel; the very character of their country was, in the hand of God, the secondary cause which led the sequestered Vallenses to persevere in the unadulterated faith of the primitive Apostolic church.

(2.) It will be recollected, that the founders of the separated Vallensic communions are said to have been peculiarly offended at the superstitious veneration of the cross; whence they pronounced it to be the mark of the apocalyptic wild-beast, and the abomination standing in the holy place.

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* The name of *Leon* occurs in the narrative, as detailed in the sixteenth century by Claude Seissel of Turin. See Hist. des variat. livr. xi. §. 124.

† Eusebius mentions, that an interested and hypocritical profession of Christianity was one of the great evils of the time of Constantine. Euseb. de vita Constant. lib. v. c. 54.

About the middle of that age, Julian directly charged the great body of professing Christians with adoring the material timber of the cross. The bulk of the imperial apostate's work has been preserved and answered by Cyril of Alexandria, who flourished in the fifth century. How then does the learned Patriarch meet the allegation of the taunting Emperor? Truly he ventures not to hazard a denial. *You Christians adore the timber of the cross,* says Julian, who, having himself been once a Christian, well knew the doctrines and practices of the age. *What if we do adore the cross,* replies Cyril, *we had better do that than read lectures on Pagan mythology.** Here we have a plain acknowledgment, that the Emperor's charge was perfectly accurate. The Christians of the fourth century idolatrously worshipped the cross, these pious separatists, who could no longer conscientiously hold communion with a church so fallen, pronounced the cross, when thus horribly profaned, to be the very mark of the wild-beast, and the abomination standing in the holy place.

This alleged circumstance exactly accords with the state of the corrupted church in the fourth century.

8. The assertion, that the Vallenses had existed from the time of Pope Sylvester, will explain the concomitant assertion, that they had existed also from the time of the Apostles.

As a church, separated by the good providence of God from a now corrupt church general, for the purpose of holding his pure word through a long and dreary period of apostatic error, the Vallenses could claim no higher antiquity than the age of Sylvester: but, as descendants of men who had been members of churches founded by the Apostles, they might under this aspect claim even an apostolic antiquity. Their ancestors, I take it, communicated with the church general, so long as they could do it with a safe conscience. But, when the increase of unscriptural superstition rendered such communion no longer honestly possible to the scrupulous and unchanging mountaineers of the Alps, they forthwith, agreeably to the Apocalyptic warning, came out of the mystic Babylon, that they might not be partakers of her sins, and that they might not receive of her plagues.†

Such an account of the matter strikes upon my own mind, both as perfectly natural, and as fully accordant with all those testimonies respecting the ancient Vallenses and Albigenses, which have come down to us from the thirteenth and fourteenth centuries.

SECTION VI.

Summary and Conclusion.

The preceding remarks are, I trust, fully sufficient to extract its sting from the very plausible, though very sophistical, argument of the learned Bishop of Meaux.

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* Cyril. Alex. cont. Julian. lib. vi. p. 194—198. † Rev. xviii, 4.

I. Agreeably to the promise of our Saviour Christ, there has never been wanting, from the earliest ages, a sincere visible church. Through all the worst and the darkest ages, even through that which Baronius himself calls the *iron*, and the *leaden* and the *obscure* age, such a church has incessantly existed, though often, to all appearance, on the very brink of destruction.* There was a time, when, in the boasted immutable communion of the Latins, religious knowledge was at so low an ebb, that the Cardinal, during the period of his leaden age, is fain to pronounce Christ himself asleep, while the ship of the church catholic was overwhelmed by the waves: and, what he thinks even yet worse than the alledged somnolency of the omniscient Redeemer, the ecclesiastical mariners snored so loudly, that disciples who might rouse their sleeping Lord, were no where to be found.† *He*, however, *that keepeth Israel, neither slumbered nor slept.* Profound as might be the drowsiness of the universal Latin church, respecting which Baronius so justly and so honestly complains, Christ, nevertheless, was not without mariners both fully awake, and zealously active at their post. What the cardinal was unable to find throughout the vast obscure of the Papal dominions, still continued to exist in the secluded and despised valleys of Dauphiny and Piedmont.

II. For a long period this sincere church consisted of two distinct, though harmoniously symbolizing branches; but, in the middle of the thirteenth century, the broken remnant of the ancient Albigensic church united itself to, and was thence permanently absorbed by the ancient church of the Vallenses.

III. Thus acting as faithful witnesses to genuine primitive Christianity, the two venerable, and at length united churches of the Vallenses and the Albigenses did not rest content with passive inactivity. The records of Popery abound with complaints of their zealous spirit of proselytism; and, in truth, long before the glorious era of the Reformation, they had shot forth their boughs into Italy, Spain, England, Germany, Bohemia, and Hungary. Though incessantly harassed and persecuted by the Romanists, yet, through all those middle ages which preceded the Reformation of the sixteenth century, they were never either utterly exterminated by the sword of violence, or enslaved to the unhallowed superstition of the Latin church. According to the remarkable confession of Claude Seissel, Archbishop of Turin, *all sorts of people have several times vainly endeavoured to root them out, yet, contrary to general expectation, they have still continued conquerors, or at least they have been wholly invincible.*‡ Reformed

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* En novum inchoatur sœculum, quod, sua asperitate ac boni sterilitate *ferreum*, malique exundantis deformitate *plumbeum*, atque inopia scriptorum appellari consuevit *obscurum*. Baron. Annal. in A. D. 900.

† Dormiebat tunc plane alto (ut apparet) sopore Christus, cum navis fluctibus operiretur: et, quod deterius videbatur, deerant qui Dominum sic dormientem clamoribus excitarent discipili, stertentibus omnibus. Baron Annal. in A. D. 912.

‡ Seissel. Tractat. adv. Vald. fol. 1. cited by Allix.

churches, in the legitimate sense of the word *reformed*, they are not: and high is their praise, and venerable is their privilege, that they bear no such inferior character. These two faithful witnessing churches, which have thus been specially made the honoured instruments of fulfilling Christ's gracious promise of a sincere visible perpetuity, and which still subsist unaltered in doctrine, though by systematic tyranny ground down to the lowest stage of depression: these two faithful communions are not *reformed* churches, simply because they never *required* reformation.

IV. With the Protestants of the nineteenth century, the visible united church of the Vallenses and the Albigenses, then actually existing in the valleys of Piedmont, agreed, both in all essential points of Scriptural doctrine, and in a steady opposition to the unscriptural corruptions of the church of Rome. Through the medium of the Vallensic church, we stand connected with the purity of the primitive church. In despite of the lawless innovations of the Papacy, innovations which are condemned by the testimony of the earliest ecclesiastical writers, the promise of Christ has been accomplished. A very subtle problem has been proposed by the Bishop of Meaux: that problem, I am willing to hope, has now been solved. In the valleys of the Alps, by a visible church the ancient faith of Christianity has been preserved through all the middle ages of innovating superstition, pure and uncontaminated.

LETTERS ON THE CELIBACY OF THE ROMISH CLERGY.

Addressed to the Rev. J. B. of the Order of St. Francis.

By Stephen Freeman.

LETTER III.

Rev. and Dear Sir,

Aventinus informs us, that marriage was common among the German clergy, of all degrees, from the earliest times till the pontificate of Gregory VII., in the eleventh century; and that clerical marriage was universally approved of and honoured in that part of Europe.* He cites the ancient records of grants made to churches and monasteries by married priests, and subscribed by their wives, as witnesses, under the denomination of *Presbyterissæ*. Balæus and Bruschius, speak of the marriages of monks and nuns as not uncommon in Germany before the tenth century. The great synod convoked by the Emperor Charlemagne, in the year 742, chiefly for the purpose of regulating ecclesiastical government and discipline, and which is spoken of at large by Aventinus and Nauclerus,

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* L. 5.

declined to impose any obligation on the German clergy, with reference to Celibacy or abstinence from their wives; though both had been previously required by the reiterated mandates of successive Popes.* The pope-swayed councils of Worms, Aix-la-Chapelle, and Mentz, however, acted otherwise; but their decisions and injunctions were, generally speaking, long practically disregarded.

The sentiments on the subject of clerical Celibacy, which were entertained by eminent churchmen in Germany, in the ninth century, and which correspond exactly with those of Protestant divines, were boldly and fully expressed by the famous St. Udalricus, Haldericus, or Ulrick, bishop of Augsburg, in an epistle to pope Nicolaus I. This epistle was written about the year 780, in consequence of a warm dispute between the bishop and the pope, on the subject of sacerdotal matrimony. Pope Nicolaus, it seems, had censured Odo, archbishop of Vienna, in an epistle written in the year 865,† for having authorised a sub-deacon, named Alvercus, to marry; and, at the same time, decreed, that no ecclesiastics, but readers and singers should be permitted to engage in wedlock. This decree he sent to the several prelates of Germany, with peremptory orders to have it carried into effect. St. Ulrick, however, not only refused to second him, but proceeded to shew him by what arguments the clergy of Germany maintained their right, in common with the laity, to engage in the holy state of matrimony.

To quote these arguments at large, would be tedious and unnecessary; I shall, therefore, confine myself to an abridged exhibition of their grounds: these were, that in the Old Testament, sacerdotal marriage was appointed by the Lord; that it was not prohibited in the New Testament; that Jesus Christ and St. Paul affirm, that all cannot take the advice of continence; that St. Paul candidly owns he had no precept of the Lord respecting Celibacy; that he expressly says, let bishops and deacons be the husbands of one wife; that, without any exception, he says, for fear of fornication, let every man have his own wife, and that it is better to marry than to be burnt, (i. e. by the flames of concupiscence).‡.

After reasoning thus, Ulrick reminds the pope of the fifth apostolical canon, (the 6th and 51st, by the way, were equally worthy of his Holiness's attention) which denounces excommunication and deposition against such bishops, priests, and deacons, as shall repudiate their wives, on pretence of religion, and persist in living separately from them. He likewise reminds his holiness of the re-

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* Avent. p. 292. Naucl. p. 791.

† *Vide* Pithæus Corp. *Jur. can. dec.* 1 *par. dist.* 32. *de illo Clerico.*

‡ In veteri Testamento sacerdoti Dominus conjugium constituit: non legitur hoc in Novo Testamento interdixisse. Christus et Paulus affirmant omnes non posse capere consilium continentiæ; Paulus diserte dicit, se non habere præceptum Domini de cælibatu; Paulus expresse dicit episcopi et diaconi sint unius uxoris viri: Paulus, sine exceptione, dicit, propter fornicationem unisquisque habeat uxorem suam, etiam melius nubere quam uri.

ceived canon of the venerable St. Isidore, "Let a clergyman be chaste, or at least engaged in the bonds of a single marriage."* He brings to his recollection a decree of pope Sylvester, in the year 314, requiring that the wife of a deacon be blessed by a priest,† a decree which was subsequently expunged, as spurious, from the record of your church, while many equally so, as might readily be shewn, but of a different tendency, were suffered to remain. He next cites the precept of St. Paul, "art thou bound to a wife, seek not to be loosed." He then remonstrates against the obligation of Celibacy, on the ground of marriage having been left to the discretion of priests by the council of Nice;‡ and energetically condemns that obligation, as burdensome and intolerable, *onerosum et importabile*,§ in opposition to the evangelical constitution, and contrary to the dictation of the Holy Ghost, as well in the New, as in the Old Testament. Warming as he proceeds, he boldly pronounces it to be a pestilential disease; a depravity of intention; a foolish and foul suggestion; a pharisaical doctrine; a dangerous decree of heresy; nay, a heresy which blind leaders of the blind introduce into the church; a sheaf of darnel, and an invention of perfect insanity; adding, that the spirits of those who prohibited marriage were the spirits of error, and their doctrines the doctrines of devils.‖

He then describes in strong and disgusting language, the notorious lamentable effects of that pontifical obligation—which I shall presently lay before you—reminding the pope of the maxim of St. Augustine, that "there is no crime so great as not to be allowed, in order to avoid greater."¶ Having thus boldly expressed his sentiments respecting the obligation of Celibacy, this venerable prelate briefly, but completely refutes the principal reasons which had been customarily urged in its behalf, by those obsequious theologians, who looked to the patronage of the court of Rome, much more than to the purity of the priesthood.

This scarce and valuable document, of which I have given you but a very imperfect sketch, appears to have been ascribed, but without any proof, by an anonymous writer, who lived in the sixteenth century, to Volusianus, bishop of Carthage; and was said by him, to have been found, among other papers, in a suppressed monastery of Augustinians at Canterbury. That it was, however, in reality, the production of St. Udalricus, or Ulrick who, according to Jaco-

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* Clericus sit pudicus, aut certè unius matrimonii vinculo fæderatus.

† Uxorem diaconi à sacerdote benedicendum esse.

‡ Quia Nicena Synodus sacerdotibus conjugium liberum permisit.

§ The good bishop seems to have forgotten one of the canons of his church, viz. Tolerandum est jugum quod à sancto sede imponitur, licet importabile videatur. "*My* yoke, said Jesus Christ, is easy, and my burden light."

‖ Morbum imo pestilentiam, pravitatem intentionis, fatuam et turpem suggestionem, doctrinam pharisaicam, periculosum hæresis decretum. Imò hæresin quam cœci duces cœcorum in ecclesiam Dei introducunt, manipulam zizaniæ et commentum totius insaniæ. imò esse spiritus illos erroris et doctrinas dæmoniorum prohibentiam nubere.

¶ Nullum tam grave facinus quin admittendum sit ut devitetur pejus.

bus de Voragine, died at the age of eighty-three, in the year 900,* you will find no room at all to doubt. The event which occasioned it as before intimated, is noticed among your canons, and the epistle itself, at the same time alluded to. Bertoldus of Constance, in his continuation of Heomanus Contractus, relates that Gregory VII., in a synod held at Rome, in 1079, condemned the epistle of St. Udalricus to pope Nicolaus, on the subject of clerical marriage.† And Eneas Sylvius (pope Pius II.) in his account of his journey through Germany, mentions his having past through Augsburg, of which St. Udalricus had been bishop, the same who opposed the pope, on the subject of the clergy's concubines, as their wives were often, in the time of Gregory VII., contemptuously called.‡

In conjunction with other documents of similar import, this epistle furnishes ample ground for a persuasion, that the clergy of Germany were decidedly hostile to the law of celibacy so late as the ninth century. That they were still so at the latter end of the eleventh century, is evident from the answer sent by their Bishops to an epistle from Gregory VII, in the year 1072, requiring the observance of celibacy In that answer, they fearlessly and truly tell that imperious Pontiff, that the LAW OF CELIBACY IS CONTRARY TO SCRIPTURE; CONTRARY TO THE DECREES OF GENUINE ANTIQUITY; AND CONTRARY TO THE MOST ANCIENT CUSTOM OF THE GERMAN CHURCHES.§ Lambertus Shafnaburg tells us, that the inferior clergy of Germany were highly exasperated by this epistle of Gregory VII.; that they pronounced him a HERETIC, a maintainer of mad opinions, who, forgetting these words of Christ, "All men cannot receive this saying," and "he that cannot contain, let him marry," would by a violent exaction compel men to live the life of angels; and while he stopped the usual course of nature, let loose the reins of promiscuous lust. || And, in truth, they were well warranted in charging him with heresy, aye, and with blasphemy; his decrees in respect of clerical celibacy, being evidently a revival of the heresy of Eustathius, condemned by the early council of Gangra, and undeniably contradictory to the word of God.

Of the hostility of the German clergy against the papal law of celibacy, Fleury gives us a striking instance, in the year after that to which Lambert alludes. "At a Council held in Mentz," says he, "in the year 1075, by Sigepoy, the Archbishop, assisted by the Bishop of Coire, legate of the holy See, an attempt was made to execute the Pope's order, which enjoined the Archbishop, on pain of deposition, to compel the Priests of the province to renounce

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* Legend. *aur.* c. 202. † *Ad. an.* 1079, p. 349.

‡ Transivimus Augustam: S. Udalricus huic præsedit, qui papam arguit de concubinis *Lib. de Morib.* Ger. p. 1053.

§ Contra Scripturam, contra decreta veræ antiquitatis, et contra *vetustissimam* Germanicarum ecclesiarum consuetudinem.

|| Frendebant clerici, hominem plane hæreticum et vesani dogmatis esse clamantes, qui oblitus sermonis Christi, &c. &c. *Ad an.* 1074.

their wives forthwith, or to relinquish the service of the altar. But this attempt so highly incensed the clergy, that they threatened to kill the Archbishop; who, in consequence, abandoned the task; leaving the execution of it to the Pope." * This event is also noticed in your ecclesiastical records.

About fourteen years afterwards, Pope Urban II. determined to persist in the measure of his predecessors, issued the following decree: "Those who cohabit with their wives after assuming the office of sub-deacon, we remove from every sacred order. But if, after being admonished by the Bishop, they continue refractory, we permit princes to consign their wives to slavery." † A tyrannical decree, which, besides supplying the Scripture-taught reasoner with materials which he might easily employ in perfecting a warrantable condemnation of your church, amounts to a sufficient proof of the fact, that marriage was still common, among the German clergy, till the commencement of the twelfth century. In Denmark,‡ Sweden, and other countries, the obligation of celibacy was long strenuously resisted. Polydore Virgil assures us, that notwithstanding the reiterated enactment of decrees to compel the clergy to practise celibacy, they would not be prevented from marrying, before the Pontificate of Gregory VII.,§ as I have already observed. In truth, there are not wanting sufficient documents to prove, that the efforts of a succession of imperious Popes, and swayed Councils, to carry their favourite measure of celibacy into effect, were not completely successful before the middle of the sixteenth century; when the condition of the clergy was thus represented at the Council of Trent, by the orator of the Duke of Bavaria: "In proximâ visitatione per Bavariam factâ, tam frequens concubinatus repertus fuit, ut vix inter centum tres vel quatuor inventi sunt qui aut manifestè concubinarii non fuerint, aut clandestinè matrimonio non contraxerint, aut uxores palam non duxerint."

I must now, Sir, proceed to the disgusting and painful task of raising the curtain to disclose the diversified abominations which notoriously ensued from the obligation of perpetual celibacy, arbitrarily imposed upon the clergy of your church; an obligation evidently repugnant to nature; undeniably tending to frustrate the designs of God; confessedly not sanctioned by Holy Writ; indisputably incongruous with apostolic precepts; incontrovertibly accordant with the practices of heretics and heathens: avowedly

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* Quoted by the Editor of the *Dictionnaire des Conciles, &c.*

† Eos qui post sub-diaconatum uxoribus vacare volunt, ab omni sacro ordine removemus, officioque atque beneficio ecclesiæ carere decernimus. Quod si ab episcopo commoniti non se correxerunt, principibus indulgemus licentiam ut eorum uxores nuncupent servituti *Dist.* 32, *c.* 10.

‡ Danorum plebs suis sacerdotibus conjugia decernens ab hoc Pontifice (Clem. XI.) excommunicabitur. *Saxo Gram.* L. 15.

§ Aliis super aliis promulgatis legibus non ante pontificatum Gregorii VII. conjugium adimi occidentalibus sacerdotibus potuit. *De Invent. Rer.* L. 24, c. 4.

subservient to the temporal interests of ambitious pontiffs; and manifestly calculated to produce effects peculiarly incompatible with the characteristic purity and divine morality of the religion of Jesus Christ; to induce the commission of those crimes, "quibus (as St. Isidore says,) regnum Dei clauditur, et homo a Deo seperatur;" and which, though your clergy in the United Kingdom have APPARENTLY ceased to be distinguished by them, you must permit me to add—and I assure you I do so without malice—that to believe their being *really* exempt from them, would require a much larger portion of credulity than I find myself possessed of; having never yet learned that the discipline of your church has undergone so miraculous an improvement as might preclude them; and being well aware of the facility with which adultery and fornication, especially the former, may be concealed, particularly in Ireland, and how very deeply your clergy have been, and are, interested in screening their crimes of sensuality from public notice.

From the earliest days of compulsory, or voluntary and hypocritical celibacy, that state appears to have uniformly occasioned those crimes of impurity which the Apostles emphatically reprobate. The writings of St. Epiphanius, St. Trenœus, St. Cyprian, St. Jerome, and other fathers, though interspersed with persuasive exhortations to single life, conjointly furnish us with abundant reason for deprecating, as a copious source of excessive abominations, a life of celibacy, hypocritically persevered in without that heaven-bestowed gift of continence, of which but very few can boast.

It was evidently with the view of precluding such varied sensuality (τας πορνειας) that St. Paul, in his first epistle to the Corinthians, exhorted every man, *without exception*, to have his own wife; and prohibited any other than a short discontinuance of connubial intercourse. It was likewise evidently with a view to the preclusion of these crimes, that the framers of the apostolical canons enacted those which refer to the marriage of ecclesiastics, But your Popes, inconsiderately, or rather daringly and flagitiously, levelled the barriers which their apostolic predecessors had erected. And we are now to contemplate the deplorable effects of their conduct.

The learned Aventinus, who lived in the sixteenth century, speaking of the clergy, in his life of Gregory VII., says, "The greatest part of them, under the honorable name of chastity, committed every where, with impunity, fornication, incest, and adultery." * Of the law of celibacy, he says, "That law was by no means displeasing to certain clergymen, who, instead of one wife, *sexcentes jam mulierculas licebat inire*," and adds, "*Cumque quidam concilia clericis concessissent matrem et sororem, ut de quibus nulla posset esse suspicio, postea compertum fuit cœlibatum*

* Maxima pars sub honesto castimoniæ nomine, stupra, incestus, adulteria assim impune committebant

sacerdotum tam castum esse ut nec matres nec sorores inire dubitarent.

The complaint of Bernard, in the year 1535, five hundred years after the age described by Aventinus, is extremely worthy of your attention, both on account of the celebrity of the complainant, and the station which he held—that of guardian of the *Franciscan* Convent at Geneva. I shall, for obvious reasons, give it to you in his own words. "*Si juxta Ezechielis prophetiam parietem fodianus ut in domo Dei videamus horrendum, pessima forte apparebit inter parietes abominatio. Siquidem post fornicationes, adulteria, post incestus, ne ipsæ quidem apud alios ignominiæ passiones, et turpitudinis opera desunt, * * * *. Multi, non quidem omnes, sed tamen multi certum est, nec latere possunt præ multitudine, nec præ impudentia quærunt, multi utique libertatem in occasionem carnis dedisse videntur, abstinentes remedio nuptiali, et in omni deinceps flagitium effluentes. Utinam qui continere non valent, cælibatui nomina dare verentur. * * * * Tolle de ecclesia honorabile conjugium, et thorum immaculatum nonne reples cum concubinariis, incestuosis, seminifluis, mollibus masculorum concubitoribus, et omni denique genere immundorum?*" * This shocking representation, and that of Aventinus, are abundantly verified, as you will find hereafter, by authentic ecclesiastical documents.

The practical libidinousness of the unmarried clergy, was indeed, every where enormous and unbridled. Such was the dread which the people of Switzerland entertained of these reputed representatives of the Holy Ghost, that, as we are informed by Sleidon, they required them, in some of the cantons, to keep concubines, in order to prevent them from violating their wives and daughters. † The same reason induced the Senate of Rome, as we learn from Thuanus, to petition the Pope for the continuation of the brothels, which he had intended to suppress.‡ Gualtier Mapes complained that the priests found means to excite in silly women a fear of damnation if they denied their persons to them.§ And is this utterly unlikely in benighted Ireland at present? The Cardinal Demiano made heavy complaints of the varied sensuality of the clergy, in a work entitled "Gomorrah," which he presented to Leo IX.; and renewed these complaints to Alexander XI. and Nicolaus II.‖ Alvarus Pelagius describes and deplores the diversified wickedness of the clergy in his time.¶ Their vices are likewise complained of, and the law of celibacy deprecated, by Frisius, Pighius, Soto, Gerson, Holhot, Clemangis, Alliaco, Tostatus, and other writers of your church, whose testimonies you will, doubtless, respect.

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* *In Serm. de Conver. ad Cler.* c. 29. † *Com.* L. 2.

‡ Hist. L. 39. § Hanc mulieribus proponit maximum! Quod nulla salvabitur ad horam ultimam, cælorum nec ingredi poterit januam nisi de corpore det suo, decimam. *Apocal. Gal. Pont.*

‖ *L'Enfant Preser.* L. 4, p. 50, *et seq.* ¶ *De planet. Eccl.* L. 2. *art.* 23.

In the remonstrance which certain divines of Germany presented to the Pope, accompanied by letters from the Emperor Ferdinand and Albert, Duke of Bavaria, soliciting permission for the clergy to marry, these divines assert, that "among fifty catholic priests, hardly one can be found who is not a notorious fornicator." On what ground, I could wish to know, can we persuade ourselves, notwithstanding appearances, that the contrary is really the case in Ireland? They observe its having been maintained by Cardinal Panormitan, that it would conduce to the salvation of souls to permit the clergy to marry; and consider it as a great absurdity (it was, indeed, much worse than an absurdity) not to admit married clerks; and yet to tolerate fornicators.* This remonstrance is said to have made such a strong impression on the Pope, that he resolved to assemble pious and learned men at Rome, from all parts of Europe, to discuss the question; but was dissuaded from doing so by Cardinal Simonetta, *for reasons of state.* †

The undeniable facts which formed the ground-work of these various impressive representations, are to be found in your ecclesiastical records, extending over a space of above one thousand years. To recite and observe on all, or a majority of the documents of this nature, which are within reach, would require a large volume, and would moreover, be equally tedious, disgusting, and unnecessary. I shall therefore confine myself to briefly noticing as many only as seem requisite to my present purpose.

From the year 597 to the year 1433, decrees were passed against the incontinence of the clergy, in the following provincial councils, namely, Toledo, Huesca, Vienna, Rome, Pisa, Rheims, Westminster, Dublin, Mentz, Valladolid, and Cologne.

Admitting that marriage was signified by the word incontinence, in the decrees, canons, or regulations of these councils, which, however, concurrent facts do not perfectly authorise, it plainly appears, that the unscriptural obligation of celibacy was not generally submitted to before the commencement of the 15th century. In other words, that the state of wedlock, confessedly prescribed by God himself—indispensable to the completion of his designs—requisite to the well-being of man—regarded by your divines as conducive to his sanctification; and to which, in the sacred Scriptures, and in the writings of the Saints and Fathers, the epithets αγνειαν, σωφροσυνην, αγιασμον, αμολυντον, τιμην, chaste, modest, holy, pure, honorable, are affixed; and which St. Chrysostom calls the safe-guard of chastity, was, notwithstanding an extensive, continual, and well-warranted opposition, on the part of the clergy, pertinaciously interdicted by successive Popes, and their obsequious councils, who must have well known, that in consequence of that interdiction, the clergy were precipitated into those crimes, which, above all others, murder and idolatry excepted, are emphatically condemned in holy writ.

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* P. Sarpi, *Hist. Counc. Trent*, p. 768. † *Id.*

To proceed—the council of Angers, in the year 453, deprived of their functions all ecclesiastical persons refusing to abstain from frequenting strange women. The council of Orleans, in the year 541, enacted a canon (29th) against women taken in adultery with ecclesiastics. The council of Seville, in 590, enacted a canon (3d) against illicit connection, on the part of ecclesiastics with strange women and female domestics. The council of Chalons, in 650, enacted a canon (3rd) to the same effect. By the council of Mentz, in the year 812, priests were prohibited from retaining in their houses, not only any woman of whom the least suspicion might be entertained (as the Nicene fathers had decreed); but those whom the canons permitted; namely, a mother, an aunt, or a sister;* because it was found that, at the instigation of the devil, sin was committed even with them;† *or with their waiting-maids,*‡ as your canonists have cunningly interpolated, in order to blink the enormity of the crime, which, however, the language of the decree renders sufficiently evident; and which the decree of a council held, in the same city, in the year 838, and several subsequent decrees to the same effect, amply warrant us in believing. By the latter council, priests were prohibited from lodging with any woman whatsoever; it having been discovered, as the prelates acknowledge, that, in consequence of that cohabitation, some of them had begotten children on their sisters.§ The council of Bracara, in Galicia, in 675, enacted a canon with the view of preventing a similar enormity.‖ ¦And in a religious assembly of Crusaders, at Troyes, in the year 1127, a rule of the same tendency was agreed to.¶ Gracious God, Sir, who, on reading these ecclesiastical records, can venture to speak in behalf of constrained clerical Celibacy? Who can dare, like the malignant Ward, to accuse the Protestant clergy of sensuality, or scandalous incontinence, merely because, in obedience to the will and word of God, they habitually, resort like the laity, to the holy state of matrimony, with this view, among others of a laudable or justifiable nature, to rescue themselves from the danger of being polluted by any of those various crimes of carnal lust, which, when the first, and never revoked, nor qualified command of God, is contumaciously disobeyed by those who are naturally prompted to obey it, when his guidance is wilfully rejected, men, in general, *instigante diabolo,* are prone to commit.

By an epistle from Boniface, the apostle of Germany, as he has been styled, to pope Zachary, it appears that the lives of the French clergy, in the eighth century, were to the last degree pro-

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* Sed neque illas quas canones concedant matrem, amitam et sororem.

† Quia instigante diabolo, et in illis scelus perpetratum reperitur.

‡ Aut etiam in pedesequis earumdem. *Decret.* Greg. IX. l. 3.

§ Tamen quod multum dolendum est, sæpe audivimus per illam concessionem plurima scelera esse commissa, ita ut quidam sacerdotum cum propriis sororibus concubentes filios ex iis generassent. c. 10.

‖ Non solum cum extraneis mulieribus, sed nec cum ipsis etiam sororibus. c. 5.

¶ *Reg.* 46. *Paup. Commil. Sanct.* Civit.

ligate. Incest, fornication, and adultery, were quite common among them.* Some kept four, five, and more concubines. The council of Worms, in 868, enacted two canons (11th and 12th) against ecclesiastics detected in fornication. In the council of England, in the year 969, Dunstan (a Saint forsooth) complained heavily of the debaucheries and indecencies of the clergy; for which, by the way, he himself was chiefly answerable, having been one of the most active papal agents in enforcing the obligation of Celibacy. The councils of Cogne, in 1050, of Rome in 1051, of Clermont, in 1095, of Poictiers, in 1100, of London, in 1175, of Placentia, in 1095, of Montpellier, in 1198, of Rouen, in 1299, of Madrid, in 1473, and several others, vainly issued successive and manifold decrees to repress the prevalent diversified sensuality of the clergy. And surely, the practical lasciviousness of the priests must have been inordinate in the sixteenth century; when it was deemed requisite by the council of Milan, which sat in the year 1565, to order that the confessions of women should not be heard before sun rise, nor after sun set, nor elsewhere, but in the churches before the eyes of all:† a precaution, dangerously, I apprehend, disregarded in the rural parishes of Ireland.

But fornication, adultery, and incest were not the only crimes of which the unmarried clergy, those idly reputed models of chastity, were guilty. That horrid and disgusting crime which the pious guardian of the Franciscan convent at Geneva, announced as not uncommon among the unmarried clergy, in his time, the early part of the sixteenth century, at length began to prevail. Not long after the council of London in 1002, influenced by Anselm, (a Saint), had imperatively forbidden the clergy to cohabit with their wives, public complaints were made to him, that *loco prohibiti conjugii, cœpisse per totam Angliam regnare vitium sodomiticum, et ex* CLERO *contagium illud ad laicos serpere.* And in Italy, fifty-five years after the first general council of Lateran had prohibited the clergy from having either wives or concubines, the third general council, held in the same place, found it necessary to enact the following canon: "*Quicunque incontinentia illa quæ contra naturam est, propter quam venit ira Dei in filios diffidentiæ, et quinque civitates igne consumpsit, deprehensi fuerint laborare: si clerici fuerint, ejiciantur à clero, vel ad pœnitentiam agendam in monasterio deteneantur:*"‡ a canon which I cannot help observing, is mild in the extreme, with respect to the punishment it denounces, in comparison of those decretals which were aimed at the extinction of heresy; as if the inflexible maintenance of an erroneous, or reputedly erroneous opinion, were a

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* *Con.* T. 6. p. 1494. ep, 182. an. 742.

† Sacerdotes nisi ex causâ necessaria, mulieres ante solis ortum, vel post ejus occasum confitentes non audiant. Neve in cellis, sed publicà in ecclesia, in sedibus, in quibus tabella omnino inter confitentem et confessorem interjecta sit. *Conc. Mediol. Constit.* par. 2. cap. 6.

‡ *Can.* 2.

greater crime than that which drew fire from Heaven. To punish Sodomites merely by ejecting them from the clerical order, or obliging them to do penance in a monastery; and not only to anathematize heretics, and hand them over to the secular power to be burnt;* but to declare infamous their advocates and notaries;† to prevent their remains from being buried in a church yard;‡ and to excommunicate any clergyman who might happen to bury one, until, with his own hands, he publicly disinterred the corpse,§ is certainly not very conformable to the more received notions of equity and moral rectitude. And to decline affixing to the unnatural crime, just alluded to, any epithet whatsoever strongly expressive of abhorrence or disgust; while they denominated the chaste and natural sexual intercourse of clergymen and their wives *immunda societas et execrabile contagio uxorum*,‖ did certainly indicate that the bishops of your church, at least, in the seventh century, were not over scrupulously attentive to the Holy Spirit on moral subjects.

To deplore, reprobate, and remonstrate against the multifarious mass of enormities which issued from the obligation of Celibacy, there was certainly not wanting a succession of pious, distinguished, powerful individuals. But in vain did the virtuous Dominican, Valleoleti, in the council of Constance, the chaste and intrepid Viterbo, general of the Augustinians, in the council of Lateran, 1512, and the archbishop of Brago in that of Trent, exclaim against the licentiousness and debauchery of the unmarried clergy; in vain did Ulrick, Aventinus, Bernard, Damian, and others urge their well-founded terrifying complaints on the same subject; in vain did the classic Erasmus and Mantuanus,¶ endeavour to sink the obligation in question, into effective general disrepute; in vain did the princes of Europe repeatedly demand a reformation of the church, in its head and members; and in vain did the emperors Maximilian and Ferdin, and Sigismond, king of Poland, Albert, Duke of Bavaria, and other princes, earnestly solicit the restoration of the free exercise of the natural right of marriage to the clergy. The ambitious, despotic, plenipotent pontiffs, those self-styled vicars of the lowly and beneficent Jesus, were far too solicitous for the attainment of temporal objects, and far too regardless of the character of the Christian priesthood, which, indeed, they themselves had, in numerous instances, stained by the most flagitious crimes, to suffer themselves to be swayed into compliance with the general wish of the more pious and prudent members of their communion, for a revocation of the crime-pregnant obligation of Celibacy. And I think there

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* *Decret.* Greg. IX. *an.* 1235. † *Id. Tit. c.* 11. ‡ *Id.* c. 8.

§ Nisi propriis manibus publica extumulent. *Sext. Decret.* l. 5. *Tit.* 3.

‖ *Conc. Tolet.* c. 5. *an.* 653.

¶ See his encomiastic allusion to St. Hilary in the fifteen lines which follow this, *Non nocuit tibi progenies, non obstitit uxor.* Fastor, c. 4, cap. de Sanct. Econib. ad Leo X.

can be little doubt that the debauchery of the Latin priesthood would, in consequence, have continued as *prominent* and *notorious*, in our times, as it was in the fifteenth century, had not the progress of the Reformation obliged them to be unprecedentedly studious to conceal their crimes.

Though I have already exceeded the ordinary limits of a letter, I cannot satisfactorily close this without directing your attention to two other circumstances connected with the subject of it. One is, the episcopal toleration of fornication on the part of the clergy. That several bishops, more interested in the service of Mammon, than in the service of God, were in the habit of being induced by pecuniary and other considerations, to permit their clergy to sully the pure religion of Jesus Christ, by the practice of fornication, is admitted by Clemangis, *(de corrupt. Stat. Eccl.)* and sufficiently attested by the records of your church.* To notice one, will be enough at present. "If any bishop (orders pope Gregory VII.) shall consent for money, or through favour, to the practice of fornication, or the crime of incest, on the part of Presbyters, &c. in his diocese, or having discovered that the same was committed, shall decline to oppose it effectually, let him be suspended."† The other is one of the measures resorted to for suppressing the general practice of concubinage among the clergy, namely, prohibiting them from providing for the support of their bastard children, by assigning to them church benefices; a measure which, it must be confessed, was rather unbecomingly selected or sanctioned by those who had made ample provisions for their own bastards, both by ecclesiastical revenues and secular possessions. Surely, Sir, such a measure must have been rather unbecomingly sanctioned under the pontificate of a Paul III., for instance, who had obtained the Duchies of Parma and Placentia, for one of his bastard children; and who had created cardinals, Alexander Farnese, his grand child by his bastard son, Peter Aloisius, and Guido Ascanius, his grand child by his bastard daughter Constanza. Surely, it must have been unbecomingly sanctioned under the pontificate of an Alexander VI. who was said to have outraged the laws of God and man, for the benefit of his children begotten in adultery. Surely, the same may be observed with regard to the pontificate of a Sergius III., who had prepared the way for the elevation of his bastard John XI. to the papal throne.

I shall now conclude; but not without some regret at having mentioned these popes; their several enormities recalling to my mind, what I cannot now permit myself to observe on; I mean those of their predecessors and successors, as exhibited by his-

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* Does not a recent event in one of the northern counties seem to indicate the actual existence of such a practice in Ireland?

† Si quis episcopus fornicationem presbyterorum, &c. vel crimen incestus in sua parochia, pretio intervenienti, vel precibus consenserit, vel commissum sibique compertum auctoritate officii sui non impugnaverit, ab officio suspendatur. *In Reg. lib.* 6. c. 12. Rom. *Syn. Col. an.* 1080.

torians of your own communion, and the records of your church,* and filled up the measure of their diabolical anti-christianism, when coupled with their transcendently blasphemous assumption of certain titles, the bare mention of which would really be a sort of outrage on the feelings of

Your faithful humble servant,

STEPHEN FREEMAN.

REVIEW.

The Life of the Right Hon. Richard Brinsley Sheridan—By Thomas Moore, Esq. Two vols. 8vo.— London, Longman and Co.

(Concluded from our Ninth Number.)

WE shall now proceed to make some extracts from Sheridan's private life, and endeavour to draw from them such reflections as we hope may be interesting, and not unprofitable to our readers.

Married at an early age to a woman whose youthful virtue had resisted the temptations of a seducing profession, and whose domestic affections appear to have survived even through a life of vanity, Sheridan entered the world with perhaps the best natural guard against the vagrant pursuit of pleasure, the attraction of a happy home. But the household gods were wanting. The sober notions of duty and discipline seem never to have crossed the minds of the youthful lovers. The union had been planned in romance, and perfected in disobedience; and though we can smile at old Sheridan's foolish pride, we cannot refrain from warning our younger readers, that few instances of permanent happiness are to be found in marriages where duty has been sacrificed to passion. To Sheridan's credit we may add here, that much of his after life seems to have been embittered by the consciousness of having offended a parent whom he deemed, and perhaps not unjustly, severe and unreasonable.

Though participating largely in all the pleasures of the day, Mrs. Sheridan appears to have been through life the faithful friend and helpmate of her husband—sharing his anxieties, and enjoying his triumphs, with a tenderness evident from some interesting touches in her letters—"the idol of her own circle, and the admiration of all." Yet we are informed by Mr. Moore, that "with all this, she was not happy and did not escape the censure of the world."—Without supposing in this case any serious ground for censure, we

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* One instance I cannot avoid noticing, Johannes XII. non modo factis, sed dictis professus est diabolum se cultorem esse ac dæmones invocavit. Ex. *Synod. Rom.* apud Luitprand. Tlein. diac. l. 6. *cer. per. Europ. gest.* c. 7.

may venture to remark, that no young and lovely woman ever threw herself into the vortex of dissipation, without encountering injury from the breath of slander, if not from the contagion of sin. In this particular, as in all others, the friendship of the world is not only enmity with God, but treachery to those who trust in it. Its smile is deceit, its touch is infection, its mirth is heaviness, its affection envy, its pity contempt, its pursuits are vanity, its reward is desertion, and its end disappointment and vexation of spirit.

But we must come to our extracts. We begin with part of a a letter from Mrs. Sheridan to her husband, which affords in our view so awful a picture of the life of a rational and immortal being, standing (as it proved) almost on the verge of eternity, that we could not read it without pain, nor transcribe it without a remark on that tremendous delusion, which can build a hope of of salvation upon its own feeble morality, or even upon the mercy of God, while living in apparent forgetfulness of his existence, and closing weeks of negligence with Sabbaths of rebellion.

"This letter will find you, my dear Dick, encircled with honours at Stafford. I take it for granted you entered it triumphantly on Sunday. And now for my journal, Sir, which I suppose you expect:—Saturday, I was at home all day, busy for you—Kept Mrs. Reid to dinner--went to the Opera—afterwards to Lady St. John's, where I lost my money sadly, Sir—confess I did not come home until past two.—Sunday, called on Lady Julia—Father and Mr. Reid to dinner—in the evening at Lady Hampden's—lost my money again, Sir,—and came home by one o'clock.—'Tis now near one—and my father is established in my boudoir—when I have finished this I am going with him to hear Abbé Vozler play upon the organ—Dine with Mrs. Crewe—whatever the party do, I shall do of course—I suppose it will end in Lady Hobart's." &c. &c.

We have taken this extract as the shortest that offered, among many describing the same course of life. Leaving to the good sense of our readers the melancholy trifling of the week, we shall limit our remarks to the habitual abuse of the Sabbath, which was perhaps too common at that period, but assumes a character of peculiar enormity when we find (as in the earlier parts of this narrative) Sunday distinguished from other days of the week only by a regular and systematic devotion to theatrical rehearsals and preparations, and cannot trace throughout the volumes one reference to the public or private duties of that sacred day. We mean not to be harsh, but we must be honest, and avow our conviction that no kindliness of natural feeling, no rectitude of natural principle, will fit a soul for heaven that chains itself down to earth, by the dedication of *all* its time, and powers, and affections. If Revelation be true, God has sent us into this world to prepare, and qualify us for a higher state of existence. If reason be sound, or analogy instructive, the employments of heaven would yield no delight to tastes unchanged and hearts unsanctified. If the Sabbath has been ordained, with all the solemnity of a reiterated command, to give us at once an education and a relish for the pleasures of a state into which no dross

this world can enter, it is insanity, as well as disobedience, to withdraw by its desecration from the only means of improvement which the folly or the business of the world may leave us. If the Lord of the Sabbath has proclaimed himself a jealous God—if he has revealed himself as a forgiving Saviour, will that jealousy be appeased which is never propitiated except by the furtive homage of a secret and involuntary fear—will that forgiveness be granted which is never asked but in the desperate and newly-awakened apprehension of a sudden call to judgment? We are earnest, deeply earnest, upon this point: because we trace to it not only much of the actual depravity of the age, but of the ignorance which makes remonstrance vain, and reformation hopeless. How shall they believe on him of whom they have not heard; of whom they will not hear? How shall the truth or value of the Gospel be understood by those who put it from them to follow a rule of their own choosing, or to break loose from all rule in a life of careless levity or sinful pleasure, till infidelity becomes their interest, and disbelief their only refuge from despair.

The passage from which we shall make our next extract contains a specimen of that diluted morality which we have occasionally noticed in works of modern biography, and which we conceive to be the pernicious distinction of some that make the highest pretensions to the character of a liberal and enlightened philosophy. This degeneracy might afford an interesting subject of reflection, if we have time to pursue it in the comparison of the different spheres of moral light allotted to the different parties; but even a glance at it may suggest an incidental proof of the truth and dignity of the Christian Revelation. It was the aim of ancient philosophers (and such were the biographers to whom we allude) to elevate the moral standard above that region of earthliness and sensuality, where the darkness of man's fallen nature, embodied in the fictions of Paganism, had planted it; and it was a noble stretch of the natural mind, to rise from the low gratification of sense to the higher pleasures of reason and virtue; to trace within itself the promise of eternity in the universal principle of conscience, and to "feel after," though feebly and in the dark, the God who is not far from any of his creatures, but who has manifested himself in the face of his Son with unparallelled brightness and ineffable mercy, exhibiting a standard of moral excellence which no human intellect could possibly have framed. Man can draw only from his own resemblance; and neither his moral nor intellectual faculties (without the aid of a higher principle) qualify him for the attainment or relish of perfection. Hence the difference which we have noticed in the tone of philosophical or natural morality under these different circumstances. The *Heathen* who discarded the polytheism of his country, *raised* his morality by the desertion of a creed built upon falsehood and corruption; while his *modern* disciple, in forsaking that "undefiled law" which at once converts the soul and elevates the taste, labours to tarnish the pu-

rity which restrains, and to evade the severity which condemns him: and takes refuge in an easy and mitigated system of his own, grounded on the frailties of nature, and maintained by the apologies of sophistry. This we take to be a very obvious account of the Epicurean morals of modern (unchristianized) philosophy. Human pride could inculcate self-restraint as a virtue, and a tribute to the dignity of man's rational nature, but cannot bend to that law which enjoins it as a discipline, and a corrective of his radical and inbred depravity.

The passage which has drawn from us these remarks describes what Mr. Moore considers as the happiest and most shining period of Sheridan's life. A period, of which he observes, "Whether we consider his fame, his talents, or his happiness, we may safely say, that here is their highest point." (Vol. ii. p. 72,)

"Of his happiness at this period (adds Mr. M. p. 74) in the midst of so much success and hope, there can be but little doubt. Though pecuniary embarrassment, as appears from his papers, had already begun to weave its fatal net around him, there was as yet little more than sufficed to give exercise to his ingenuity, and the resources of the Drury-lane treasury were still in full nightly flow. The charms by which his home was embellished, were such as few other homes could boast; and if any thing made it less happy than it ought to be, the cause was to be found in the very brilliancy of his life and attractions, and in those triumphs out of the sphere of domestic love, to which his vanity, perhaps, oftener than his feelings impelled him." —p. 74.

For the soft and insinuating phrase of this sentimental morality, let us substitute the plainer, but safer language of soberness and truth. Sheridan is here presented to us at the summit of his fame and felicity; when his recent triumphs in eloquence had added a dignity to his reputation, which his dramatic merits, great as they were, must have failed to produce; when his pecuniary resources were still abundant, his health unimpaired, his spirits unclouded, his home attractive, his wife affectionate: when the force of talent alone had raised him to a level with the highest and noblest in the land, and when his influence with the heir to the crown seemed to promise the future accomplishment of every wish that his most sanguine ambition could form. Here is a bountiful provision for a life of as much usefulness, happiness, and honour, as perhaps man can attain in this world. We will not ask the awful question, What does the highly-gifted and responsible Christian render to the Lord for all these benefits? We will not subject him to a law which fashion and philosophy alike disclaim. But we may ask, where is the dignity, the simplicity, the virtuous self-government, which the heathen moralist would prescribe, and which, if the heathen biographer could not record, he would at least shew that he respected. We have said, that we think Mr. Moore's moral tone improved;—but we must add, that we trace that improvement rather to his good sense and experience than to any material change of principle. Time has taught him the truth of the wise man's saying, that "he

that loveth pleasure shall be poor, and he that loveth wine and oil shall not be rich;" and that certain principles of moral rectitude are so interwoven with the very frame of civilized life, as not to be violated without subjecting the transgressor to the penalties of public indignation or contempt. But wealth, and popularity, and honour, and pleasure, are still the bones and sinews of Mr. Moore's morality, and while they continue so, he cannot aspire even to the lowest niche in the temple of true philosophy.

Postponing for a while the question of Sheridan's happiness in these prosperous and brilliant circumstances, we must rub away a little of the varnish which Mr. Moore has used to *soften* the darker shades of his seducing picture, and fairly explain the nature of those exertions of *ingenuity* which he seems to consider only as agreeable stimulants to an inventive and active mind.—They were exertions of ingenuity in accelerating the downward course of his fortune by adding to the weight which propelled it. Exertions of evasion, of delay, of contrivance for momentary relief at the expense of credit and reputation, and too often of feeling and principle; exertions which, however disguised by sophistry or palliated by fashion, degrade the gentlemanly spendthrift to the level of the vulgar swindler, without his excuses of ignorance or temptation. We agree with Mr. Moore, that Sheridan did not intend to be dishonest; and we trace with pleasure many proofs of honourable feeling in the midst of his wild prodigality. But we must repeat, that dishonesty to a certain extent is inseparable from profusion; and that no man ever reduced himself to ingenuity or chance for the supply of his extravagance, without at the same time a strong temptation to exercise invention at the expense of integrity.

The allusion to Sheridan's domestic transgressions is made in the same Epicurean spirit. His frequent infidelities to a beautiful and affectionate wife are gently designated as "triumphs out of the sphere of domestic love," and *vanity*, the most heartless and contemptible motive that ever actuated the breast of a libertine, is gravely suggested as an apology for sins which involved the outrage of every moral, grateful, and honourable feeling.—Mr. Moore hints in another place, that Sheridan was punished by suffering in his turn the jealousy for which he thus gave occasion. But no just reproach seems ever to have attached to the conduct of Mrs. Sheridan, whose tender affection for her family, and amiable domestic habits in the few intervals of retirement which their dissipated life admitted, show her character in so attractive a light, that we cannot help wishing for a nearer acquaintance with the spiritual state of her mind than these memoirs afford us. We know by experience that habit or ignorance will for a long time reconcile practices, which an awakened conscience afterwards laments; and we believe, that under the near view of dissolution much may take place in the penitent heart, of which the partial friends are unconscious, or to the detail of

which they might be incompetent from want of knowledge, or want of sympathy. It belongs only to Him who formed us, and fixed the bounds of our habitation, to judge what allowance shall be made for mistaken views, or unfavourable circumstances; and though we would earnestly guard those who live under a brighter atmosphere, against the danger of trusting to palliations which in their case are illusory, it is not, we trust, a spurious charity, in reading the dying scenes of this interesting woman, to hope that the Spirit which breathed peace into her heart, may have taught her to seek it in the view of that cross which is the only source of safe or Christian consolation.

But we have broken the order of our remarks, and must return to Sheridan's country-house.

"Among his own immediate associates, the gaiety of his spirits amounted almost to boyishness. He delighted in all sorts of dramatic tricks and disguises; and the lively parties with which his country house was always filled, were kept in momentary expectation of some new device for their gratification or amusement. It was not unusual to despatch a man and horse seven or eight miles for a piece of crape, or a mask, or some other trifle for these frolics. His friends, Richardson and Tickell, both men of wit and humour, and the latter possessing the same degree of light animal spirits as himself, were the constant companions of all his social hours, and kept up with him that ready rebound of pleasantry, without which the play of wit languishes."

"Between Tickell and Sheridan there was a never-ending skirmish of wit, both verbal and practical; and the latter kind, in particular, was carried on between them with all the waggery, and not unfrequently the malice of schoolboys."—pp. 75..80.

Here is a scene of wild and childish gaiety, which might well deceive the youthful or superficial observer, and (though it shews no trace of usefulness, no rational exercise of talent, no manly government of the passions, no reflection upon the past, or care about the future,) might lead him to say, "surely this must be happiness"—and such has been Mr. Moore's inference from appearances as flattering as mirth and pleasure can present. But he has undesignedly afforded us the means of removing this delusion, by laying open to the reader the mind of one of those "witty friends," who are described as the constant companions of Sheridan's social hours.

It is plain, from Mr. Moore's introductory remark, that he sees not the sting to which we trace the bitter feeling mingled with the humour of this letter of Richardson. We meant to have quoted it partially, as well on account of its length, as because its levity can be neither agreeable nor edifying to our readers: but on reflection we are induced to give it almost entire, that we may not be charged with having produced a garbled case in support of our opinion.

"There is a letter," says Mr. Moore, "written one night by Richardson at Tunbridge, (after waiting five long hours for Sheridan,) so full of that mixture of melancholy and humour, which chequered the mind of this interesting man, that,

as illustrative of the character of one of Sheridan's most intimate friends, it may be inserted here :

" Dear Sheridan,

" After you had been gone an hour or two, I got moped d-n-bly. Perhaps there is a sympathy between the corporeal and the mind's eye. In the temple I can't see far before me, and seldom extend my speculations on things to come, into any fatiguing sketch of reflection. From your window, however, there was a tedious scope of black atmosphere, that I think won my mind into a sort of fellow-travellership, *passing me again through the cheerless waste of the past, and presenting hardly one little rarified cloud to give a dim ornament to the future.* Not a star to be seen; no permanent light to gild my horizon; only the fading helps to transient gaiety in the lamps of Tunbridge. No Law Coffee-house at hand, or any other house of relief. No antagonist to bicker one into the controul of one's cares by a successful opposition, nor a softer enemy to soothe one into an oblivion of them."

" It is damned foolish for ladies to leave their scissors about; the frail thread of a worthless life is soon snipped. I wish to G—d my fate had been true to its first destination, and made a Parson of me: I should have made an excellent country Joll. I think I can with confidence pronounce the character that would have been given of me. ' He was an indolent and good humoured man, civil at all times, and hospitable at others, namely, when he had money to be so, which, truth to say, happened but seldom. His sermons were better than his preaching, and his doctrine better than his life. Though often grave, and sometimes melancholy, he nevertheless loved a joke, the more so when overtaken in his cups, which a regard to the faith of history compels us to subjoin, fell out not unfrequently. He had more thought than was generally imputed to him, *though it must be owned that no ma nalive ever exercised thought to so little purpose.* And he now rests with those, who being rather not absolutely vicious than actively good, confide in the bounty of Providence to strike a mild average between the contending negations of their life, and to allow them in their future state, what he had ordained them in this earthly pilgrimage, a snug neutrality and a useless repose.'

" P. S. Your return only confirmed me in my resolution of going: for I had worked myself, *in five hours' solitude,* into such a state of nervous melancholy, that I found I could not help the weakness of *crying,* even if any one looked me in the face."

We trust that our readers have gone along with us in our deductions from this melancholy letter of Richardson, and the still more melancholy catastrophe of Tickell. If Sheridan's sanguine mind and buoyant spirits prolonged for a while the vivacity of hope and the zest of thoughtless enjoyment, it was only to exhibit in a fuller and sadder detail, the vanity of worldly hopes, pleasures, and friendships. We cannot, however, believe that even at this period Sheridan was altogether free from the gloomy visitings which harrassed his companions. The difficulties by which (to use Mr. Moore's words,) his peace and character were afterwards undermined, had already begun their operations; and much of his intercourse even with these chosen friends, related to matters far different from the partnership of wit and

gaiety which their intimacy exhibited to the world. If we could suppose that he yet felt no compunction for his licentious course of life (a supposition contradicted by expressions which we could collect both from these memoirs and from other sources,) the sting of retributive jealousy was sharp enough to destroy the relish of all his pleasurable pursuits: and if, as his biographer hints, the spring of his libertinism was vanity, that wretched passion must have been effectually mortified by the thought, that with all his vagrant triumphs he might yet forfeit that one which involved his honour, his happiness, and the remnant of his early and unsophisticated affections.

As it is our object to draw from experience the lessons which we would enforce upon a higher principle, we shall here avail ourselves of Mr. Moore's narrative, to describe, *in the language of a man of the world,* the nature of that tie in courtesy called friendship, but in sober truth companionship, which united these gay associates.

"If congeniality of dispositions and pursuits were always a strengthener of affection, the friendship between Tickell and Sheridan ought to have been of the most cordial kind; for they resembled each other in almost every particular; in their wit, their want, their talents, and their thoughtlessness. It is but too true, however, that friendship in general gains far less by such a community of pursuit, than it loses by the competition that naturally springs out of it; and that two wits or two beauties form the last sort of alliance in which we ought to look for specimens of sincere and cordial friendship. The intercourse between Tickell and Sheridan was not free from such collisions of vanity. They seem to have lived indeed in a state of alternate repulsion and attraction; and, unable to do without the excitement of each other's vivacity, seldom parted without trials of temper as well as of wit. Being both, too, observers of character, and each finding in the other rich materials for observation, their love of ridicule could not withstand such a temptation, and they freely criticized each other to common friends, who, as is usually the case, agreed with both." p. 224.

Ten years after the death of Tickell died Richardson; "whose loss (says Mr. Moore) was felt as strongly by Sheridan as any thing *can* be felt by those who, in the whirl of worldly pursuits, revolve too rapidly round *self*, to let any thing rest long upon their surface. With a fidelity to his old habits of unpunctuality, at which the shade of Richardson might have smiled, he arrived too late at Bagshot for the funeral of his friend; but succeeded in persuading the good-natured Clergyman to perform the ceremony over again. Mr. John Taylor, a gentleman whose love of good fellowship and wit had made him the welcome associate of some of the highest men of his day, was one of the assistants at this singular scene, and also joined in the party at the inn at Bedfont afterwards, where Sheridan, it is said, drained the 'cup of memory' to his friend, till he found oblivion at the bottom." p. 317.

How pregnant with melancholy instruction is the first short sentence of this passage; referring, as it does, to one whose *native* character seems to have been eminently warm and affectionate, yet in whom we can trace, through every event of his life, the predominance of that selfish spirit which the world engenders and encou-

rages; and which often exists in an odd combination with a sort of careless and constitutional generosity, as if to show that without the impress of religion, all the best qualities of the natural man are destitute of sterling and productive value. The anecdote which closes the paragraph contains the same mixture of the pathetic and the ludicrous which we have observed in Richardson's letter; and which, in fact, must pervade all the memorials of dissipated genius and perverted wit. Surveyed by the eye of a Christian, these memorials suggest matter for deep and mournful reflection: but how mournful is the picture of sacred ceremonies profaned in the very presence and house of death, of tender regrets, and perhaps incipient convictions, drowned in the stupifying cup of inebriety, no man of the world *can* know till he stands in person upon the brink of that grave where every refuge of lies shall fail, where this world with all its pursuits shall appear but as a shadow that departeth, and the tremendous realities of eternity shall force themselves upon a mind which has either not thought upon them at all, or has perhaps soothed some sentimental presages, some whisperings of conscious immortality, with speculating upon a heaven of its own invention.

Every page of these memoirs presses upon us the conviction (to which experience seems also to have led Mr. Moore,) that selfishness and vanity are invariably inmates of the human heart, and almost universally the springs of human conduct, when not controlled and counteracted by religion. Selfishness, indeed, is a vice which few will directly acknowledge, and still fewer will defend: but vanity, which is only a modification of selfishness, is treated with more indulgence, as an innocent foible, and though sometimes ridiculed or disclaimed as an infirmity, is seldom reprehended or combated as a corruption. We have already seen this despicable passion pleaded in excuse for Sheridan's immoralities, of which it was in fact an aggravation: but we would here call the attention of our readers to a more common, and still more dangerous exhibition of it, in the affectation of a certain superiority to the belief of divine revelation, with a sort of sentimental declamation upon its value to those who are credulous enough to receive it. This reflection has been suggested to us by the general strain of religious allusion in these volumes; and especially by the following passages, one from a speech of Sheridan's, the other from the pen of Mr. Moore. Would that experience did not make the application general! or that a friendly hint from us could check the thoughtless or presumptuous levity which scatters firebrands, arrows, and death, and says, "Am I not in sport?"

It is remarkable, that this profession of faith, if such it can be called, occurs in a defence of the French Republicans, and refers to charges which their proceedings proved they considered as no discredit.

"As an argument to the feelings and passions of men, the Honourable Member, (Mr. Burke,) had great advantages in dwelling on this topic; because it was a subject

which those who disliked every thing that had the air of cant and profession on the one hand, or of indifference on the other, found it awkward to meddle with. Establishments, tests, and matters of that nature, were proper objects of political discussion in that House; but not general charges of atheism and deism, as pressed upon their consideration by the honorable gentleman. Thus far, however, he would say, and it was an opinion he had never changed nor concealed, that although no man can command his conviction, *(we must here beg our readers to observe that conviction is a very improper term for unbelief taken up without information or inquiry,)* he had ever considered a deliberate disposition to make proselytes in infidelity, as an unaccountable depravity. Whoever attempted to pluck the belief, or the prejudice, on this subject, style it which he would, from the bosom of one man, woman, or child, committed a brutal outrage, the motive for which he had never been able to trace or conceive."

"I quote these words, (says Mr. Moore,) as creditable to the feeling and good sense of Sheridan. Whatever may be thought of particular faiths and sects, a belief in a life beyond this world is the only thing that pierces through the walls of our prison house, and lets hope shine in upon a scene, that would be otherwise bewildered and desolate. The proselytism of the atheist, is indeed, a dismal mission. That believers, who have each the same heaven in prospect, should invite us to join them on their respective ways to it, is at least a benevolent officiousness:—but that he who has no prospect or hope himself, should seek for companionship on his road to annihilation, can only be explained by that tendency in human creatures to count upon each other in their despair, as well as in their hope."—pp. 221, 222.

We have been often struck with the inconsistency, and indeed the absurdity, of modern unbelief, in at once ostentatiously disclosing itself with a superior depth and acuteness, and deprecating the disclosure as an offence of the most cruel and aggravated nature against the belief, and consequently the happiness, of the great mass of society. There can be little real tenderness for the faith of others, where there is not strength to repress the ebullitions of vanity in wounding, insulting or undermining it. There are various ways of doing this, besides the actual profession of infidelity; and perhaps the hint of involuntary scepticism, with the apologetic confession of the value of religious belief or prejudice, is not the least effectual. We do not mean to say that such a confession is insincere, for we believe it is often made very honestly: but we assert, that the man who couples this tribute to religion with an insinuation of his own rejection of it, indulges his vanity at the expense of his consistency—and if he be sincere, of his conscience and understanding: for if such belief be, in his opinion, conducive to human happiness and virtue, he is bound to leave it undisturbed; and it argues but little acquaintance with mankind, to suppose that his acknowledgment of the value of religion will counteract the mischievous example of his own undisguised or thinly veiled infidelity. We should grieve to think that Sheridan lived and died a deliberate Infidel; and we hope to view him in a better light before the close of our observations: but the anomaly to which we have referred has occurred so often in our Senate, and even in cases

where a higher respect for religion is professed than it was common to meet with it at that period, that we have felt ourselves bound to notice it.

Mr. Moore's reflection upon these sentiments of Sheridan, though true in substance, partakes of that sentimentality which too often passes current for a more sterling principle of belief. The thought of immortality is grateful to pride, and the prospect of future happiness is soothing to affliction:—but feeling is not evidence, nor is the belief of another world religion, independently of the connection of its promises and hopes with the duties and requirements of a probationary state. The proselytism of the Atheist, is indeed a dismal mission; and one which we would trace rather to the agency of the old enemy of man, than to human sympathy under any of its forms. But the Atheist's work may be done as effectually by the sanguine security which throws open the gates of Heaven alike to the pious and the profane, to the profligate and the moral, as by the more open and offensive defiance of the common sense and feeling of mankind, in the gloomy and suicidal doctrine of annihilation.

If our plan did not preclude us from politics, and our limited space forbid a much farther extension of this review, we should here examine some of Mr. Moore's statements and reflections on public characters and events, which appear to us (to say the least,) defective in evidence, and not free from strong partiality. We should likewise have been glad to point out some discrepancies between his narrative and his deductions, which leave the reader who looks for *proof* as the basis of his estimate of character, under a very different impression, from that which the biographer (here assuming the historian's office) apparently intended to produce. We doubt not that some of our contemporaries will remark upon this portion of the volumes; and to them we shall leave the task of vindicating the honour and loyalty of Lord Thurlow, the consistency of Mr. Burke, and the conduct of an illustrious person, whose reputation has been wounded in the house of his friends, and of whom Mr. Moore's narrative and documents, though given in a bitter and vindictive spirit, record more of what is honourable than of what is injurious in his public capacity, and totally fail in establishing the charge of hollowness and versatility in his private judgment. At the time of Sheridan's death, the writer of the present article heard this charge most warmly and ably refuted, by an eminent member of the Whig party. We refer to it as constituting a *moral* portion of the work, and therefore, requiring to be analyzed in its *motive*, as well as in its evidence. An attack upon personal character must always be received with distrust, when tinctured with the gall of personal animosity.

Thus far have we followed Sheridan in the triumphs of his fortune and his fame—in what Mr. Moore calls the happiest and most brilliant period of his life: we must now proceed to the painful task of tracing its sad decline and disastrous termination.

His expensive and improvident habits continued unchanged, and indeed even seem to have increased to a sort of desperate recklessness, as difficulties thickened upon him; while the necessity of constant manœuvring to evade the demands of his creditors, blunted all the finer feelings of his mind, and rendered him at last almost callous to mortification, and even proud of his dexterity in these disgraceful expedients, though he would probably have shrunk with abhorrence from the thought of *intentional* dishonesty. Not till he had suffered, what his biographer calls the profanation of his person by an arrest, (an indignity from which he had for many years been preserved, only by his parliamentary privilege,) does he appear to have thought himself degraded—for to the degradation of character, which his licentious course of life had produced long before this period, it is to be feared that he was yet insensible.

It is by a very happy provision of divine Wisdom, that principles which are necessary to the well-being of society, form almost instinctively the basis of every rational scheme of reputation or advancement; and possess a value in the judgment of the world which maintains their collective ascendancy, though it is not enough to secure their constant and individual influence. Thus, public morals are preserved by the censorship of opinion, where higher motives are unknown or disregarded. We have a striking instance of this in the decline of Sheridan's moral reputation, while the power of his genius still supported his public influence, and the charms of his wit and good humour, secured his personal popularity. But the respect which genius might attract could be rendered permanent only by virtue; and he who had proved unable to govern himself, was not likely to be chosen as the guide and governor of others. So early did Sheridan forfeit the estimation of the world in and for which he lived, that before he had completed his forty-fourth year, it was deemed discreditable for a young politician to enter public life under his auspices; not only "the vehemence of his politics," but "the irregularities of his life, having placed him (by the confession of his biographer,) under the *ban* of *public opinion*." Whatever censure his politics incurred at this period, his subsequent conduct might have mitigated, if not converted into praise; and his honest patriotism might eventually have triumphed over the early influence of prejudice, faction, and vanity, and restored him to the service of his country, with judgment enlightened, and faculties unimpaired. But in the shipwreck of his moral character, this hope of restoration was swept away. His alliance conferred no credit, his promises afforded no security. His excesses had not only injured his reputation, but gradually enervated the noble powers of his understanding, and left him (at an age when habits better regulated, might have promised years of usefulness and honour,) destitute of hope and incapable of exertion, broken down both in constitution and in mind, "a lonely and helpless wreck upon the waters:"—soon to sink into that eternity for which he had yet

made no provision, and living for a while but to exhibit the sad and practical lesson, that he who soweth only to the flesh, shall of the flesh reap corruption and disappointment. This is not the the language of cold and common-place morality: it is the honest expression of feelings which every thinking Christian must experience in the contemplation of mental, and what is worse, of spiritual suicide. We judge not the heart of the sinner, we limit not the mercy of the Saviour; but we cannot, we dare not, contemplate even the generosity we have loved and the genius we have admired, as exempted from the penalties which the unchangeable word of God has annexed to the abuse of his gifts, and the breach of his commandments.

The world, indeed, has also its penalties,—which it exacts perhaps most severely from those who have been its fondest votaries. The picture which Mr. Moore has drawn of Sheridan's falling fortunes, when he had yet four years of increasing distress and humiliation before him, shews, with considerable strength and truth, though in the softened colouring of a man of the world, the temporal consequences of a life of pleasure.

"The failure of Sheridan at Stafford completed his ruin. He was now excluded both from the theatre and from parliament:—*the two anchors by which he held in life were gone*, and he was left a lonely and helpless wreck upon the waters. The Prince Regent offered to bring him into parliament; but the thought of returning to that scene of his triumphs and his freedom, with the Royal owner's mark, as it were, upon him, was more than he could bear, and he declined the offer. Indeed, *miserable* and *insecure* as his life now was, when we consider the public humiliation to which he would have been exposed, between his ancient pledges to whiggism, and his attachment and gratitude to Royalty, it is not wonderful that he should have preferred even the alternative of arrests and imprisonments to the risk of bringing upon his political name, any farther tarnish in such a struggle. *Neither could his talents have much longer continued to do themselves justice*, amid the pressure of such cares, and the increased indulgence of habits, which, as is usual, gained upon him, as all other indulgences vanished. The ancients, we are told, by a significant device, inscribed on the wreaths they wore at banquets the name of Minerva. Unfortunately, from the festal wreath of Sheridan this name was now but too often effaced; and the same charm, that once served to give a quicker flow to thought, *was now employed to muddy the stream, as it became painful to contemplate what was at the bottom of it.* By his exclusion, therefore, from parliament, he was, perhaps, *seasonably* saved from affording to that "Folly which loves the martyrdom of fame," the spectacle of a great mind not only *surviving itself*, but, like the champion in Berne, continuing the combat after life is gone."—pp. 437, 438.

We have chosen to trace this melancholy picture in Mr. Moore's language, rather than our own, because it is possible that any statement of our's might have been suspected of exaggeration; and we feel that the case is strong enough to support our view, even under its most favourable aspect. We see here, that in temporal, as well as in spiritual things, he who abuses the talents entrusted to him incurs their judicial forfeiture. We see here that no natural advantages are sufficient to secure even the pro-

mise of this life, unless subjected to the very same discipline that is necessary to make them productive for the life to come. We see here a powerful mind sinking into premature debility, under the paralyzing grasp of intemperance ; a lofty spirit shattered, if not subdued, by the storm which engulphed fortune, and credit, and domestic comfort, and ambitious schemes, and sanguine calculations. If we do not quite agree with Mr. Moore in the opinion that Sheridan was really and intentionally deserted by the friends who had fostered and followed his prosperity, we are not the less sensible of the bitter disappointment which such an impression must have produced in his mind, under the influence even of an exaggerated or causeless jealousy. The feelings which dictated the following letter to Mr. Whitbread, could not have been rendered more acute, if the charge it contains had been as just as we understand it from Mr. Moore, to have been unfounded; it was written in consequence of an arrest, under which he was detained two or three days in confinement ; an indignity which he seems to have felt with peculiar bitterness, as the greatest his pride had yet suffered, and which he attributed to some unnecessary or selfish caution of his friend.

" I have done every thing in my power with the solicitors to obtain my release, by substituting a better security for them than their detaining me—but in vain.

" Whitbread, putting all false professions of friendship and feeling out of the question, you have *no right* to keep me here ! for it is in truth *your* act. If you had not ignorantly withheld from me the twelve thousand pounds, in consequence of a threatening letter from a miserable swindler, whose claim, *you in particular* knew to be *a lie*, I should at least have been out of this state of miserable insult—for that, and that only, lost me my seat in parliament,....." O God ! with what *mad* confidence have I trusted *your word !*—I ask *justice* from you and *no boon.* I enclosed you yesterday, three different securities, which, had you been disposed to have acted even as a private friend, would have made it *certain* that you might have done so *without the smallest risk.* These you discreetly offered to put into the fire, when you found the object of your *humane* visit satisfied by seeing me *safe in prison.* I shall only add, that I think, if I know myself, had our lots been reversed and I had seen you in my situation, and had left Lady E. in that of my wife, I would have risked £600 rather than have left you so, although I had been in no way accessary in bringing you into that condition. R. B. Sheridan." pp. 443.

Through the short remainder of Sheridan's life, it is a melancholy task to follow him, and we shall make it as brief as we can. With a strange alternation of feeling and folly, of natural tenderness and pride, with habitual thoughtlessness and prodigality, he struggled on through two miserable years, parting successively with almost every article of his property, even his furniture and books, to satisfy the demands of his creditors, and provide for the subsistence of his family from day to day. " Nor did the last corner, in which he lay down to die, afford him any asylum from the clamours of his legal pursuers. Writs and executions came in rapid succession, and bailiffs at length gained possession of his house," while he lay suffering under a mortal disease, expecting the cruel

insult which at last filled his bitter cup to the brim. In a note to a friend he says—

"I am absolutely undone and broken hearted!"...."they are going to put the carpets out of the window, and break into Mrs. S—'s room to *take me*—for God's sake let me see you."

This dreadful apprehension was soon realized:—a Sheriffs officer actually arrested the dying man in his bed, and was going to carry him off, in his blankets, to a spunging-house, when his physician interposed, and by threatening the officer with the responsibility he must incur, if, as was but too probable, his prisoner should expire on the way, averted the completion of this outrage.

"But he was now," says his biographer, "fast losing the consciousness of every thing earthly, but pain. After a succession of shivering fits, he fell into a state of exhaustion, in which he continued, with but few more signs of suffering, till his death. A day or two before that event, the Bishop of London read prayers by his bed side; and on Sunday the 7th of July, in the sixty-fifth year of his age, he died."

We can add nothing to this sad lesson:—but for the relief of those who may feel shocked at the cold and concise formality with which Mr. Moore dispatches the solemnities of a dying bed, we shall quote another account of this transaction, and conclude these strictures with the expression of our earnest wish and prayer, that the words of Christian counsel and comfort from the lips of a Christian minister, may have been enforced by the Power which can say to the dry bones, "live," and breathe into the torpid or despairing soul the conviction of sin, the terrors of a final judgment, the trembling prayer for pardon, and the tumult hope of mercy through the blood of that all-forgiving Redeemer, who is able to save to the uttermost, and who alone can estimate the depth of a dying penitence, or the fervency of a dying prayer.

"Some days before his death, the Bishop of London, desired Dr. Baine to ask if it would be agreeable to his patient to have prayers offered up by his bed side. When this commission was imparted to the sick, he *assented with such an expression of fervent desire*, that the Bishop was instantly sent for, who lost no time in attending the solemn call, and accompanied by the physician, read several offices of devotion suited to the awful occasion. In these prayers, Mr. Sheridan appeared to join with humility and aspiration, clasping his hands, bending his head, and lifting up his eyes, significant of that penitential frame of mind which becomes every human spirit in it's passage out of time into eternity."

We have not space to say more of Mr. Moore's eloquent reflections, and summary of Sheridan's character, than that they contain (what we have observed throughout the volumes) the results of enlarged experience rather than of altered principles. As such, however, they may with some readers be more influential than the lessons of the preacher or the practical moralist; and we would not willingly weaken their impression: but we would guard the young and sanguine against the dangerous error, of mistaking a change of moral tone founded almost avowedly on motives of expediency or

interest, for a radical purification of principle, or depending for the stability of honour, virtue, or happiness, upon any foundation but Christianity:—personal, vital Christianity. Without this foundation, the most plausible and enlightened morality has no prospect of permanence in this world, or of hope in the next.

DOMESTIC RELIGIOUS INTELLIGENCE.

RELIGIOUS TRACT AND BOOK SOCIETY FOR IRELAND.

The General Meeting of this Society was held on Monday, April 10th, in the Lecture-room of the Dublin Institution. The Chair was taken by Mr. Serjeant Lefroy. The Resolutions were proposed and seconded by the following Gentlemen:—

Rev. B. W. Mathias,
Rev. Dr. Singer, F. T. C. D.,
Rev. Mr. Kyle,
Rev. Mr. Wilson,
Rev. P. Roe, and
John M'Clintock, Esq.

The Report, from which the following extracts are taken, was read by the Rev. D. Stewart.

"Publications.—The Committee have carried through the press, during the past year, twenty-six tracts, original and compiled, twenty small books, five tracts reprinted as books, and one hundred and fifteen reprints, in all one hundred and sixty-six, which exceeds the number of the former year by forty-eight.

The total number of original and compiled tracts and books, published by your Society, during the period of five years, is of the former 57, of the latter 161, in all 218.

Issues of tracts and books.—The issues of tracts and books, including those sold in London during the past year, have been considerably greater than during any preceding year. Of tracts issued at full and reduced prices, the number is 474,411; the number gratuitously issued amounts to 30,590, in all 505,001, which exceeds that of the former year by 100,631.

The number of books is 63,564, being an increase over the former year of 14,156; thus the total number of tracts and books issued during the past year is 568,565, being an increase of 114,787, and from the commencement, upwards of 2,500,000 tracts, 217,000 books.

Auxiliaries.—The Dublin Auxiliary Religious Tract and Book Society has five depositories in different parts of the city, besides a central and general one, which has been removed to No. 4, D'Olier-street, in all of which the publications of your Society may be purchased by retail. The receipts of this valuable Auxiliary, including sales, during the past year, have been £177:9:5½ its issues of tracts and books have been 17,500, and the total from its establishment in 1820, 150,000.

To the Dublin Ladies' Tract Association your Society is much indebted for their valuable assistance. Its operations are becoming more extended, and its usefulness proportionably augmented. The number of Depositories and Lending Libraries connected with this Association is 40, of which 13 have been opened during the past year. It has circulated upwards of 20,000 tracts and books, and since its commencement, 82,678.

Depositories.— In order to increase the number of Depositories in different parts of the country, the Committee transmitted a circular to a number of friends to this important object, soliciting their co-operation; and they are happy to state, that several new depositories have in consequence been opened.

At Youghal one has been established, which it is expected will be very useful in that part of the country—others have been opened at Waterford, Loughrea, Kilkenny, Monaghan, Roscrea, Newtown-Hamilton, and other places, which promise to be efficient channels for disseminating your publications throughout the country.

Lending Libraries.— In addition to the number mentioned in last Report, 22 new ones are now to be recorded, so that at present there are about 140 depositories and lending libraries in connection with your society.

Desirous to afford every encourage-

ment in their power to Auxiliaries, your Committee increased the allowance to them on the Society's *publications*, from 25 to 33½ per cent. on all purchases to the amount of 5s. and upwards.

Before concluding this part of their Report, the Committee would direct your attention to the subject of itinerating libraries, adverted to in a former Report.

The plan on which these institutions are conducted in East Lothian, in Scotland, where they were first established, is the following: A district of country is marked out, and a number of villages selected, the most convenient of access to all the inhabitants; the books are divided accordingly, and each division placed under the care of some person of good character, who will exchange these books at stated periods to the inhabitants of the village and neighbourhood. This person acts gratuitiously. At the end of a certain period the division is removed to another village, and its place supplied by another, containing a set of books entirely different. Thus, by a very simple process, each village enjoys the benefit of all the books; and at a very small expense the poor of a whole district may be furnished with useful, entertaining, and instructive books.

These institutions, by which a small collection of religious books is made to furnish instruction successively to the inhabitants of many villages and hamlets, from their adaptation to the state of this country, the reading population of which is so rapidly increasing, while yet religious works are so inadequately supplied, deserve the serious attention of all who are employed in the noble attempt to illuminate, exalt, and bless their countrymen.

FINANCES.—ENGLAND.—The establishment of an office in London, as the centre of operations in England, is found, by the experience of another year, to justify the expectations that were formed from the adoption of that measure. It was stated in last Report that *nine* Associations had been formed to aid your funds, in addition to which, four new ones have been established at Clifton, Deptford, Woolwich, and Margate. The sum of £194: 11 : 6½ has been received from these Auxiliaries during the year. Besides these, several depositories have been opened for the sale of your publications: 125,139 tracts, and 9,921 books have been issued from your central depository in London; and your funds have received, in subscriptions and donations, £151 : 9 : 6; from collections after sermons, preached on behalf of the Society, £35 . 12 : 0; and from the sale of your publications, £80 : 8 : 7; in all £463 : 1 : 7½.

SCOTLAND.—In the month of December last, a deputation from your Society visited Scotland. They attended the annual meeting of the Glasgow Auxiliary, and proceeded to Edinburgh, Perth, Dundee, Aberdeen, and other places, in all of which they met a friendly reception, and collected about £200.

From the Glasgow Auxiliary, whose continued liberality demands your best acknowledgments, the sum of £40 has been received during the past year.

IRELAND.—In adverting to the receipts which have been contributed by Associations in our own country, it is encouraging to state, that they have been nearly double those of the former years.

It will be in the recollection of the members of this Society, that some years since the Committee found it necessary to solicit a loan to a considerable amount, which was accordingly obtained. Finding the usual income of the Society inadequate to make any advances towards the liquidation of this debt, a subscription was opened for the specific purpose of paying it off. The sum of £75 Irish was subscribed and applied to this purpose: but a large sum still remains due, which, it is hoped, those to whom God has given the means, and what is a still greater blessing, the heart to make a right use of them, will come forward and enable the society to discharge."

JEWS SOCIETY.

The Irish Auxiliary to the London Society for promoting Christianity among the Jews, held their annual Meeting at the Rotunda, on Tuesday, April 11th. The Chair was taken by the Vice President, the very Rev. Dean of Ardagh, in consequence of the indisposition of His Grace the Archbishop of Tuam. The Rev. William Bushe read an abstract of the Report, and the following gentlemen addressed the meeting:—Rev. Thomas Magee, Rev. D. Hamilton, the very Rev. Dean Mahon, Hon. and Ven. Archdeacon Pakenham, John M'Clintock, Esq. Rev. B. W. Matthias, Rev. Mr. Lewis, Missionary from Palestine, Rev. P. Roe, Rev. Mr. M'Kee, and the very Rev. Dean Browne.

The following extracts from the Re-

port will shew the success of the Society for the past year:—

"Your Committee sent this year, a deputation through the North West of Ireland, to visit Associations previously established, and to form new ones. The old Associations visited, were Monaghan, Omagh, Strabane, Letterkenny, Londonderry, Colerain.

In that route, three new ones were formed — Clones, Stranowlan, from whence subscriptions before that time had been sent, and Ballymenagh. The increase of most of the old in those places, and the addition of new Associations prove the visits were not without effect. There was a meeting also held at Enniskillen, where the friends of the cause, in the adjoining neighbourhood, attended, and were successful in reviving the interest that was before felt. A Branch Association, also was formed at Bundoven, to be in connexion with the one at Ballyshannon.

Other meetings were held in Limerick and Kilkenny. Two other Associations also have been formed without the aid of deputation, by the activity of private individuals, for Wicklow and Rathmolin.

The Committee would feel happy if it were in their power annually to have each Association visited, as they feel it a due return for the active zeal shown in their cause, to send them not only a report of all the proceedings of the Society; but to have these laid before them by deputation, more fully and satisfactorily than the contracted limits of any detail can allow. But it is not always in their power to compass this desirable object. There is no reason that the Committee would insert, that the zeal throughout Ireland has slackened in this cause. Although the statement of their finances shew a decrease, notwithstanding some new associations have been formed—they are persuaded they may be fairly accounted for on other causes.

The sums received within this year, were, £1,469 10s. 10½d. Irish—Remitted to the Parent Society, £1,083 6s. 8d. Irish."

SUNDAY SCHOOL SOCIETY.

The annual General Meeting of this Society was held in the Rotunda, on Wednesday, 12th April, 1826.

The Earl of Roden, the President of the Society, took the Chair, and the several Resolutions, which passed unanimously, were proposed or seconded by

Very Rev. Dean Graves,
Hon. and Ven. Archdeacon Pakenham,
Robert Bourke, Esq.
Rev. Dr. Singer, F. T. C. D.
Frederick Shaw, Esq.
Rev. B. W. Mathias,
Rev. H. Irwin,
Rev. William Bushe,
Rev. Mr. M'Kee,
James Digges La Touche, Esq.
Rev. Peter Roe,
Rev. John Burnett,

INCOME OF THE SOCIETY.—The total receipts of the past year amounted to £2,585 : 6 : 4½ British; of this sum, £308 : 3 : 6 was received for the sale of Books and Quarterly Extracts of the correspondence. The total amount of subscriptions and donations contributed by the public, therefore, was £2,277 : 2 10½ British.

The entire issues from your Depositories, *gratuitously*, and at *reduced prices*, during the past year, have therefore been—

1,504 Bibles,
10,672 Testaments,
19,283 Spelling-Books, No. 1.
16,310 Spelling-Books, No. 2.
7,450 Alphabets,
3,790 Freeman's Card for Adults, and 275 of the Book of Hints for conducting Sunday Schools.

SCHOOLS.—At the commencement of the past year, the number of Schools in connection with your Society was - - - - - 1,702
The number of Schools assisted during the past year, and not previously in connection with your Society, was - - - - - 201
The number of Schools reported as having been revived during the past year, was, - - - - 22

1,925

The number of Schools which have failed, or merged into other Schools, was - - - - - 121

Making the total number of schools now in connexion with your Society, - - - - - 1,804

Which are reported to be attended by 13,255 gratuitious teachers, and 152,391 scholars.

The increase during the past year, *(after deducting the Schools which have been discontinued)* is as follows:

Province	*Schools*	*Teachers*	*Scholars*
Ulster	78	378	1,344
Leinster	1	0	0

Connaught	13	34	438
Munster	10	52	234
	102	461	2,016

Deducting from which the *decrease* of teachers and scholars in the Province of Leinster, to the number of

0	46	456
102	418	1,560

Making a net increase since last Report, of

Besides the 1,804 schools previously mentioned, there are upwards of 70 schools, the conductors of which having funds sufficient to defray their own expenses, are only indebted to your society for permission to purchase books at reduced prices.

The number of adults above the age of 15 reported, is 23,812, and of those who are reading the Bible or Testament, is 66,015—it is, however, the opinion of your Committee, that the adults are generally those who continue to attend the schools for religious improvement, and that few comparatively come to learn the first rudiments of instruction. Your Committee conceive it also their duty to state their conviction, that of the scholars attending Sunday Schools, a very considerable number do not attend Daily Schools."

HIBERNIAN BIBLE SOCIETY.

The twentieth Annual General Meeting of this Society was held in the Rotunda, Dublin, on Thursday the 13th of April, 1826. The Right Hon. the Earl of Roden, President of the society, in the chair.

The room was so much crowded at an early period of the day, that several friends of the society could not obtain admittance.

The resolutions were moved and seconded by John M'Clintock, Esq. and Rev. Dr. Singer, F. T. C. D.; the Venerable Archdeacon Pakenham, and Rev. John Burnett; Rev. Denis Brown, and Rev. Walter Hoare; the very Rev. Dean of Dromore, and Rev. Henry Irwin; Rev. Mr. Hepenstal and Rev. Dr. Hamilton; Rev. David Stewart, and Rev. W. Bushe; Rev. Mr. M'Clintock, and Rev. Henry Crofton.

The Rev. B. W. Mathias acknowledged the vote of thanks to the officers of the Society, and paid a justly deserved tribute of affectionate regard to the memory of his late brother secretary, the lamented and beloved Hon. and Rev. Edward Wingfield,

The Report from which the following extracts are made, was one of the most interesting and encouraging ever presented to the Society.

"Your Committee, in presenting themselves before you at the completion of their stewardship, again enjoy the high satisfaction, through the peculiar favour of Him in whose service you are engaged, of announcing to you the continued and increasing prosperity of your Society. During a year of great tranquillity, without any unusual exertion, or any unusual excitement on the public mind, the issues of the Scriptures from your Depository have exceeded those of the former year by 2,480 Bibles, and 5,777 Testaments, making a total increase of 8,257 copies of sacred Writ introduced into circulation during one year. This is a result which your Committee, sanguine as they might be respecting the ultimate success of the Society, did not anticipate. On the contrary, two years ago they endeavoured to prepare your minds for hearing of a diminution of your sales; but the Lord has been pleased to surpass all their expectations and to make the power of his word to triumph over all their calculations and apprehensions."

After giving a summary of the proceedings of the various Auxiliary and Branch Societies, and Bible Associations, in different parts of the kingdom, the Report states that the year which then terminated, had seen sixty-two *new* Bible Institutions formed in connexion with the Society—eleven Auxiliary Societies—three Branch Societies—and 48 Bible Associations—the latter chiefly conducted by ladies; thus, making the total number of such Institutions, in connexion with the Parent Society in Dublin, to amount to two hundred and ninety-three, viz.

	Aux.	Bran.	Asso.	Tot.
In Lienster,	16	2	56	74
In Ulster, -	32	5	97	134
In Connaught,	6	0	28	34
In Munster,	9	13	29	51
Total,	63	20	209	293

Alluding to the solemn visitation of Providence, in the removal of their late revered and beloved secretary, the Hon. and Rev. Edward Wingfield, the Report proceeds thus:—"Every thing connected with accession of that lamented individual to the list of your officers, was calculated to endear him to your Committee, and to every friend of the Bible Society; and the time at which it pleased the Lord to remove him—

almost immediately after he had returned from a long and arduous mission on behalf of the Society; during which, his decaying health more than once arrested his progress—all tended to add force and sharpness to the stroke which was inflicted upon you; but, 'the Lord gave, and the Lord hath taken away.'—blessed be the name of the Lord!"

The pocket edition of the Irish Bible, in the vernacular character, is reported to be making as rapid a progsess as the nature and difficulties of the work will admit. This edition is to be printed from the large octavo edition, now in course of publication, under the direction, and at the expense of the British and Foreign Bible Society; and it is proposed and expected that the former will be concluded nearly at the same time with the latter. In the meanwhile, the Society has printed an edition of 4000 copies of the Book of Psalms, in Irish.

In aid of this important work, of giving to the native Irish, the Holy Scriptures in their own language, the Edinburgh Bible Society have recently voted the sum of £200; for which act of beneficence, the Committee express their heartfelt thanks.

The receipts of the Society during the past year, exclusive of the sum of £300 voted by the British and Foreign Bible Society, in 1824, in aid of the printing of the Irish Scriptures, has been as follows, viz.

From Donations, annual Subscriptions, legacies, congregational collections, and free contributions of Auxiliaries, £1668 9s 11.—From sales of the Scriptures, £4032 3s 9d. British.

Upon this, the Report remarks as follows:—"It is a somewhat remarkable feature in these receipts, that while your income, that is, the contributions made to the society, during the past year, has been considerably short of what it was during the previous year, your sales have been considerably greater, Last year your income was £2709 3s 9d British, this year it is from the same sources, only £1688 9s 11d. Last year, the receipts from your sales amounted to £3501 15s 1d.—this year, to £4032 3s 9d. But, it is to be remarked, that the greater the amount of your sales, the greater is the amount of your expences; so that for the year that now closes, your income has been diminished, while your expences have increased."

The Report then adds, "In addition to your pecuniary income, the Committee of the British and Foreign Bible Society, observing from statements in your reports, &c, that your operations were in some degree impeded and fettered, through deficiency of the funds at the disposal of your Committee, unsolicited and unexpectedly made to you a grant of 5000 Bibles, and 10,000 Testaments, in value above £3000, to be available to the general purposes of the Society, This spontaneous marked expression of confidence in your Society, and of deep interest in your affairs, earnestly deserves, and will doubtless receive from you a return of gratitude and affection.

The increase in the issues of the society during the year that now closes above the issues reported to you at your last anniversary, has been, as already, stated, 8257 volumes. And when it is remembered, that the issues reported at your last anniversary, exceeded those reported at the preceding anniversary, by 5194 volumes, you find an increase in the issues of your society, in the period of two years, of 13,451 Bibles and Testaments.

The issues of the Scriptures have been, during the past year, as follows, viz. 17,391 Bibles,—17,333 Testaments, —Total, 35,324 copies: making the total isssues by the society, since its formation in 1806, to be 148,678 Bibles —257,676 Testaments, or a total of Four Hundred and six thousand, Three Hundred and fifty-four volumes.

In taking n retrospect of the whole condition and circumstances of the Society, it is impossible not to feel that the blessing of the Lord most signally rests upon it. Its pecuniary affairs unembarrassed—its issue of the Scriptures increasing—its operations advancing rapidly over the face of the country—its friends becoming more numerous, and more zealous—its opponents retiring from the field—prosperity without—perfect peace and harmony within.—What has God wrought! Not unto us, O Lord, not unto us, but unto thy Name give Glory, for thy mercy and thy truth's sake.

HIBERNIAN CHURCH MISSIONARY SOCIETY.

The Annual Meeting of this Society was held at the Rotunda, on Friday, 14th April, at which the chair was taken by John M'Clintock, Esq. in the absence of his Grace the Archbishop of Tuam,

and the Earl of Roden. The several resolutions were proposed and seconded by Rev. W. Hoare, and Rev. Dr. Hamilton, Rev. Mr. Hincks, and Rev. Doctor Singer, Rev. P. Roe, and Rev. W. B. Matthias. Rev. W. Magee, and Rev. H. Irwin, Very Rev. Dean Mahon, and Rev. Mr. M'Kee, Rev. L. Hepenstal, and Rev. L. Foot.

The Report contained an abstract of the Society's proceedings, both at home and abroad, for the last year. It appears that they have now in the NINE MISSIONS, *forty-five stations*, with which are connected *two hundred and ninety-six Schools.*—These are occupied by 440 *labourers*, of whom 119 are Europeans, and 321 natives of the respective countries. The number of scholars under the Society is 14,000; of whom 10,457 are boys, 2,957 girls, and 676 adults. Printing Presses are connected with the principal Missions, and are coming into active practice.

The Report speaks in gratifying terms of the success which the exertions of the Society have met with during the last year, and that the authorities, civil and ecclesiastical, have given it their warmest support and patronage. The exertions of the truly Apostolical Bishop Heber, and his approbation of the Society and its Members, speak volumes in its favor.

The income of the Socieiy during the past year, was £2474 : 18 : 11½ - a sum considerably less than during the preceding year *Of this sum but £45 : 13 : 4 were the produce of Charity Sermons.* The Committee trust that the only Missionary Society in Ireland connected with the Established Church will not have again to lament a deficiency in its funds—a wish in which we cordially unite.

CONTINENTAL SOCIETY.

The Annual Meeting of this Society was held in the Rotunda, on Tuesday, 18th April, when the chair was taken by J. M'Clintock, Esq. The Report was read by Dr. Robinson, the Secretary; and the Rev. Mr. Saunders, Rector of Blackfriars, London, Secretary to the Parent Society, who had preached on the preceding Sunday in aid of its funds, addressed the meeting at considerable length on the nature and objects of the Society, and the call on Britons as men and Christians to assist in raising the degraded state of religion on the Continent. The picture he drew of both the Protestant and Roman Catholic Churches was indeed awful, and calculated to excite the liveliest emotions of gratitude for our own blessings, and of pity for those who want them.

The several Resolutions were proposed by Very Rev. Dean of Ardagh, Rev. David Stuart, Rev. George Carr, Rev. Mr. Saunders, Rev. Wm. Bushe, Rev. L. Foot, Rev. C. Brighton.

VIEW OF PUBLIC AFFAIRS.

Since our last publication, nothing has occurred either at home or abroad, likely to disturb the external relations of this country, if we except the deeply-regretted fall of Messolunghi, which seems to have yielded to the efforts of the enemy after a gallantry and devotedness on the part of its defenders, that elevates them to the level of the inhabitants of Gerona or Saragossa. Though the loss will be severely felt by the Greeks, we do not apprehend that the results will be fatal to their cause: the interest which its defence excited, and the patriotic display which it exhibited, will produce effects that will be far more important than the injury sustained by its fall; while the apprehended failure of the Greek insurrection may call out the great powers of Europe to take a part in the contest. It has been said, that the mission of the Duke of Wellington to Russia has had for its object such an arrangement of these powers, as by offering the Porte its powerful mediation, might secure peace and liberty to the Greeks. Such a line of policy becomes this country, and is indeed called for, if she would wish to avoid seeing Russia and Austria attempt in conjunction a liberation of Greece, which, if successful, might materially injure our commercial prosperity in the Levant.—Our reason, no less than our feelings, are enlisted on the side of Greece.

The exertions making on the continent to again elevate the power of the Jesuits, are sufficient to excite considerable alarm. In France there is an active

contest carrying on, not only between the Protestant and Roman Catholic press, but between the adherents to, and opposers of, the Jesuits. The king and royal family evidently seek to prop their throne by the assistance of that wily order; but in their *religious propensities* they are decidedly opposed to the feelings of the great mass of the people, who treat their processions with indifference or contempt, and proceed against the *devotees* of Rome with ridicule and contumely.* The secular clergy have signed some propositions embodying the liberties of the Gallican church, but the Archbishop of Paris, with an ingenuity that would not disgrace prelates nearer home, while he declares his approbation of the articles, refuses to affix his signature.

In England, the consternation occasioned by the commercial distresses has much subsided. The session of Parliament has been very tranquil, and the Secretary for the home department, Mr. Peel, has obtained the warmest approbation of both sides the house, by his projected reform and consolidation of the criminal code, and by the liberal and enlightened manner in which he has announced the final expiration of the Alien act: instead of that bill of *pains and penalties*, which the circumstances of Europe by rendering necessary justified, a simple registry, to be renewed occasionally, is all that he intends to call for from foreigners. We regret to find that the Burmese war has been again renewed, under circumstances of considerable exasperation, and although we have not been defeated, that our troops have suffered considerably. We are likewise embroiled with the native powers on the other side of India.

Petitions on the subject of Roman Catholic Emancipation have been laid upon the tables of both Houses of Parliament, without producing any serious discussion. From the reports of some late debates in Parliament, we cannot but express our regret, that some of the members of that august body have not informed themselves of the real state of education and its wants in Ireland. The hostility displayed to scriptural education, and the attention with which the Roman Catholic clamour was listened to, afford but a melancholy prospect to the real friends of religion in Ireland. If there be no Irishman able and willing to advocate its cause, (and yet, while we see the names of North, and Foster, and Plunket, we cannot believe that such is the case,) let the Irish Education Societies place their documents in the hands of such men as Sir T. Ackland, or Sir R. Inglis, and by giving them all the information necessary, enable them to justify their proceedings before the British parliament and public. These require only to have the real state of the case laid before them, to judge correctly; as yet, from want of information, they have not been enabled to do so.

The religious anniversaries have passed over, marked by all the interest, and pious eloquence which are usually displayed at this period. That some Roman Catholics were present, though no opposition was offered, may be conjectured from the monstrous union of ribaldry and falsehood in which one of the Association orators honored them with his notice;—an union disgraceful to the individual who used them, but beneath the notice of the objects of his attack.—In a similar, but rather more vulgar, strain, Mr. O'Connell has denounced the Resolutions which we introduced to our readers in our last publication; and because the Irish Society, fearful of the persecution to which the individuals who signed it, might be exposed, have declined publishing their names, he pretends to doubt the authenticity of the document;—a sad sample of his mode of characterizing a Society, which reckons among its members peers and commoners, clergy and laity, the first and most respectable names in the country. He asserts, that "*the affection of Biblicals* (meaning the aforesaid Peers and Commoners) *for a lie, is as strong as that of rats for the oil of rhodium*"!! And this man is looked up to by the Roman Catholic aristocracy of Ireland.

The distresses of the manufacturers in the liberties of Dublin, have been brought before a meeting called by the Lord Mayor, but though a stagnation of trade and a depreciation of wages were proved, no case commensurate with the expectations of the public was made out, and the political aspect which was given to the meeting by the speeches of some persons who addressed it, was not calculated to procure general sympathy, or assistance. Its effects therefore, we deeply regret, as they may render the public *indifferent to the calls of real distress.*

* A bare-footed female penitent, in the streets of Paris, was, a short time since, so annoyed by the mob, as to be compelled to seek refuge in a private house, and to discontinue her exercise.

POETRY.

A MISSIONARY HYMN.

Joy, joy to the nations afar,
  Whose long darken'd hemisphere glows
With the dawn of the bright morning star,
  And whose deserts shall bloom as the rose.
Come, Christians, by sharing their joy,
  Your bond of fraternity prove ;
To those whom his wrath might destroy,
  God sends forth his heralds of love.

They go, the adorable name
  Of Jesus to publish abroad—
To the ends of the earth to proclaim
  The acccptable name of the Lord.
Rejoice ye that feelingly know
  What comfort that name can impart
To the mourners who Zionward go—
  What balm to the sin-wounded heart.

They go—to enable the blind,
  And the sitters in darkness to see ;
To loosen the chains of the mind,
  And to bid Satan's bondsmen be free.
Rejoice in the heart-cheering thought,
  All ye that from sin's galling yoke
To the glorious freedom are brought
  Of the Saviour's peculiar flock.

They go—that the warning of fear
  May waken the careless from sleep ;
That mercy may pierce the deaf ear,
  And love teach the cripple to leap ;
That the Gospel's still voice may be heard
  In the regions of silence and death ;
That dry bones at the sound of the Word
  May be quickened with motion and breath.

They bear the sweet token from heaven,
  To sinners in mercy revealed,
Of all our offences forgiven,
  And all our infirmities healed ;
That the sons of the East may be blest
  With the tidings, that through the beloved,
As far as that East from the West,
  Our sins are for ever removed.

They go—that each refuge of lies,
  Each rotten foundation may fall ;
That the Sun in full glory may rise,
  And the Saviour be all unto all ;
That the idols of silver and gold
  To the moles and the bats may be thrown,
And under one Shepherd, one fold,
  May worship Jehovah alone.

THE

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AND

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THE PASTORALS OF THE ROMAN CATHOLIC PRELATES.

In our last Number we promised to return at an early period to the consideration of these two documents, the "Declaration" of the Roman Catholic Bishops, and the "Pastoral Instructions" accompanying the Jubilee Bull. They derive great importance from the time at which they have been issued, the mode in which they have been got up, the singular inconsistency which exists between them, and above all, the acquiescent manner in which they have been received by Protestants. We pretend not to say, whether such acquiescence was the result of conviction, or contempt, but certain it is, that with the exception of a few Newspaper comments, not an observation has been made on two statements, one of which, if true, would prove, that Rome was unchangeable in nothing but the unscriptural nature of her doctrines; while the other evinces most amply that in nothing has she changed; that she has still the same monstrous assumptions, the same claim of dominion; that she still makes "merchandize of the souls of men," and that she is not to blame if "no man buyeth her merchandize any more." We have already remarked upon the equivocal nature of the two former articles of the Declaration, and shall now proceed to the third, premising that we do not mean in our accusation against these articles to impugn the honesty or the sincere conviction of the individuals who have affixed to them their signatures. We would wish to distinguish between the system and its subjects; but though we

may allow the Roman Catholic prelates to be respectable men and good divines, we still cannot think their authority as divines superior to the universal practice of their Church, and the consent of so many of its prelates; nor can we regard the Roman Catholic hierarchy, but as declaring their individual sentiments, and neither competent nor able to legislate for the Church. Let Rome by its councils or its bulls, confirm the Declaration, and annul the *obsolete** doctrines of deposition and persecution, and none will rejoice more than ourselves in the consistency which may then be found between the Church and its members.

The first article to which we shall direct the attention of our readers is that on miracles, which affords us a fair specimen of the manner in which the Church of Rome puts forward her pretensions, and the inconsistencies to which they lead her. We have it here stated by the prelates, that "the power of working miracles has not been withdrawn from the Church of God," but that "the belief of any particular miracle not recorded in the revealed word of God, is not required as a term of Catholic communion." The former part of this assertion, it is not our province at present to examine. We will not call upon our readers to remark that as a permanent characteristic of the true Church, no mention of miracles occurs in Scripture; that signs and wonders are expressly attributed by inspiration to false prophets, and that the man of sin is to be revealed "with all power and signs, and lying wonders." We would not press on them the consideration that when the promise of *permanence* is given to the operations of the Holy Spirit, there is no allusion to the power of working miracles; and when, on the other hand, *miraculous gifts* are mentioned, there is no promise of perpetuity. We would not refer to St. Paul's address to the Corinthians, in which a cessation of these same gifts is stated, and their inferiority to spiritual graces; nor will we pause to observe on the difference between the use of miracles in the establishment of a new and the preservation of an ancient religion; but we cannot avoid hinting the equivocal nature of that evidence which it is so easy to imitate, which inspiration has declared will belong to false religions, which has been claimed by all contending parties, from the Donatists and Catholics to the Jansenists and Jesuits; and which, detected and despised in innumerable instances, even by the adherents of the Church of Rome itself, comes with a very suspicious aspect to the confirmation of any disputed point. The acknowledgment of the Church of Rome by the very establishment of the Congregation of Rites, whose duty it is to examine into the pretences of alleged miracles; the confession of its ablest writers, the voice of history and experience, all conspire to throw discredit on these assumptions of divine power, which the Church of Rome claims without well knowing when, or how, or wherefore it is exercised.

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* This epithet was applied by Dr. Doyle to the deposing doctrine.

But the most extraordinary part of the article follows.—We know how the Church of Rome has ever appealed to this permanent proof as the stamp of authority on her pretensions; we know that the asserted wonders of the Bamberg Priest and Prince, were held up by the eloquence of Drs. Doyle and Murray, to the faith of the Roman Catholics and the confusion of Heretics, and that Protestants have in all ages been taxed with their want of this evidence of holiness; and yet, it now appears, by this recorded declaration of the Roman Catholic hierarchy, that a faith in *every or in any miracle* subsequent to those of the Apostles, is not essential; that this test of the true Church, by which it is distinguished from all false ones, by which the presence of the Holy Spirit is so unequivocally proved, that this very test may be questioned, its exercise in *any one* instance denied, and yet the person so boldly incredulous will not cease to be a member of the Church! The Church is to be known by her signs, the principal of which is her power of working miracles, and yet every member of her denomination may deny the existence and exercise of that which is her peculiar characteristic, her distinguishing feature. What singular inconsistency is this! We are not permitted to examine the Church through the medium of the Scriptures, but by the dubious light of certain marks and signs; yet we are at liberty to deny the truth of every instance adduced to prove the existence of these marks, and not at liberty to deny that which they are called to prove. Really the existence of a power which can only be proved by its exercise, and yet that exercise not sanctioned in any one instance, and which has remained in abeyance for 1800 years, is a species of proof to which we believe the Church of Rome could alone have recourse!

But this is not all.—Is it not certain, that in the Roman breviary and litanies the names of persons are introduced, as Saints, and are invoked as having power to hear and pray for their brethren on earth, and who acquire this eminent station from their imputed miraculous powers, which powers derive their evidence from the examination of the Congregation of Rites at Rome, whose inquisitorial powers Dr. Milner extols so highly? If then these miracles be not proved, the Saints have no claim to their elevated station, still less if their very earthly existence be denied—and what a blasphemous mockery their introduction into the service of the Church—yet we are told that a Roman Catholic may disbelieve any miracle on the credit of what he is called upon to offer his invocation, adoration, or what you will,—nay, that he may *even deny the existence** of the very beings to whom he is compelled as a member of his Church to offer up this nondescript service. Why have the bishops published this inconsistent and egregious statement? Is it that they have been terrified a little by the failure of Prince Hohenlohe's thaumaturgic feats? Is it that the light of the nineteenth century

* Vide Book of the Roman Catholic Church, chap. x.

is too strong for that potent wizard to perform his deeds, and that since Protestants have not cast aside their Bibles and their common sense, because some nervous affections were relieved by nervous stimulants, and that Drs. Doyle and Murray, chose to call out *a miracle*, they wish to save the sanctity of their Church and the sanity of its members? We have no mode of solving the difficulty but one, *it is that of totally disbelieving the statement*, and while we are convinced that these individuals who signed the Declaration, implicitly believe their own assertions, we are equally convinced that the Congregation of Rites and the Inquisition, would refuse the name of Roman Catholic to any one bold enough to deny or doubt the sanctified absurdities of St. Dominic or St. Bridget, and the utmost allowance we can make to any professing Romanist, is that claimed by a redoubtable Roman Catholic Barrister, who, haranguing on the evidence for Mrs. Stuart's cure, and being pressed by some disbelievers with the impossibility that he could himself credit such absurdities, replied with some hesitation, "I OUGHT TO BELIEVE THEM"—THIS WILL SATISFY THE CHURCH.

The two succeeding articles are upon the much contested points of the worship of Saints and Images, for which Roman Catholics are so broadly charged with idolatry. They assert in the former, that "the Blessed Virgin and Saints are to be revered, and their intercession piously invoked, but not to be honoured with DIVINE worship, which is due to God alone." We see here the old and often confuted distinction again revived of *latria* and *dulia;* and a worship introduced which is not *divine,* and an adoration which is not idolatrous, as if a distinction which can scarcely be made apparent in the writings of a schoolman, could possibly be rendered prominent enough to direct the religious services of the unlettered, and to save them from incurring "the guilt of idolatry." Now, if the prelates mean by common words, what common persons understand, and that *revere* means the same thing in sacerdotal language, which it signifies in the intercourse of society, we have nothing to object to the first part of the statement, if asserted of the Church, but its falsehood. Protestants *revere* the memory of Cranmer and Jewell, of Marlborough and Nelson, of Newton and Locke, and all without intrenching in the least on religious service, or involving any chance of the guilt of idolatry—but is this what the prelates mean? would they be satisfied with one of their Church professing so much respect for their pantheon and stopping there, and if not, what is their interpretation of *revere?* We will not now discuss the danger to which the faithful Roman Catholic is for ever liable of worshipping as Saints, those who are unworthy of that appellation. We have already seen by Butler's own confession, that their very existence may be denied and their miracles doubted, and yet by these miracles their canonization is determined. Bellarmine gives us some extraordinary instances of this pseudosanctity, and we protest most solemnly, that we do not see how any Roman Catholic can possibly take his prayer book in his

hand, in which he must allow that Saints, of names unknown to the Scriptures, are associated *in some way* in worship with God, without horror and trembling. The blinded Heathen worshipped an Apollo or an Hercules, not as men, but as "Gods by participation," (Dii per participationem. Bell.) and in what does the Roman Catholic differ from them, if the objects of his reverence be proved to be visionary, or that doubts are thrown upon their existence? But we are told that the Blessed Virgin and Saints are to be *revered*—doubtless, she is to be *revered*, if her birth was supernatural, (Brev. xxi. Novm.) If her conception was immaculate, (Conc. Trident. Sess. v.) If she was preserved through life from the pollution of even venial sins, (Conc. Trident. vi. Canon 23.) and that her body being preserved from corruption was miraculously translated to Heaven, where her progress was as of the Queen of the World, and where she was exalted above every creature. (Domina omnium creaturarum.) If to her belong all the titles given in Scripture to our Lord, and that she is the *Ark of the Covenant, the Mountain of the Lord's house, the Rose of Sharon, the Morning Star, the very living Heaven*, (cœlum animatum);—if these things be so, and that to her is justly applied the language of Ecclesiasticus speaking of the divine wisdom, and still more that of inspiration, Prov. viii. 22—35.* a passage uniformly applied to the eternal generation of Christ, we think REVERE a very cold word indeed to express all the respect and worship which should be paid to such a personage.

But let us inquire what is the real value of the word which is here applied to the Virgin and to Saints, and what the real nature of the intercession which is invoked. The Council of Trent declares, that "it is good and useful suppliantly to invoke the Saints who reign together with Christ, since they offer up their prayers for men to God, and *to seek refuge* in their prayers, power and assistance." (Ad eorum orationes, opem, et auxilium confugere.) They declare further, that "all are guilty of impiety who deny that the Saints enjoying eternal happiness in Heaven are to be there invoked;" or who assert that the invocation is idolatrous, or injurious to the honour of Christ; or that it is foolish (stultum) to supplicate the Saints vocally or MENTALLY.† The catechism of the Council of Trent, teaches that "we are to fly to the assistance of the Saints in Heaven"—that "giving thanks, prayers, and imploration, are to be addressed to the most Holy Mother of God"—that "we might piously and suppliantly have recourse to her to reconcile God by her intercession to us sinners, and to obtain for us those good things which are necessary for this life, and the life eternal."‡ Such language, it must be admitted, taken as it is from the acknowledged authorities of the Romish Church, convey to a Protestant ear, some meaning rather different from *mere reverence*—he is apt to think that those beings in whose power we are com-

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* Rom. Miss. 507, 529. † Concil. Trident. Sessio. xxv. ‡ Cat. Trident. iv. 5, 6.

manded "to seek refuge," must be considered as possessed of some independent power; those whom we may *supplicate mentally* must know the secrets of the heart, and those to whom prayers are at all times and places to be offered, must have some attribute very like omnipresence—he can scarcely avoid thinking, that by the joining the Virgin and the Redeemer together, as they are in the prayers of that Church, "*by one man and one woman all are restored*"*—the alone satisfaction of the Redeemer is insulted, and that when the Jubilee Bull commends the faithful for "seeking the divine clemency, and imploring the aid and protection of the Virgin, the holy precursor, and the Apostles and Saints;" it affords a melancholy proof how different the language of a popular document may be from that of a studied explanation.

"But Roman Catholics only *piously invoke their intercession.*" We shall not pause to discuss the topics which present themselves here—we shall not stop to quote the innumerable passages of Scripture,† which assert the *exclusiveness* of the Saviour's intercession, and censure the appropriating any portion of that honour to another. We shall not delay to point out that the unity of God and of the mediatorship of Christ are declared in the same strong terms, as they rest upon the same immutable basis. We shall not dwell upon the doubts, which the very concessions of the prelates throw upon their Saints thus invoked, nor shall we exhibit the wretched perversions of intellect into which the advocates of the Romish Church have been driven, in their vain attempts to separate the "*reverence*" which they pay to Saints, from the *divine worship* they offer to God. As the Church of Rome is not answerable for the ingenious devices by which her advocates would avoid the charge of idolatry, so neither can she receive advantage from them; and she must stand the test of examination in all the unguarded nakedness of her decrees, her catechisms, her liturgies and her practices.

We would ask then if *vows*, which are acknowledged by the Roman Catholics themselves,‡ to be due only to God, form part of their conceded invocation: and yet we know that vows are made to Saints. We would ask whether simple intercession ever prompted such language as the following—"protect us from the enemy, receive us in the hour of death, loose the bonds of the guilty, give light to the blind, drive away all evils, *shew thyself to be a Mother*, let him who submitted for us to be born thy Son, receive through thee our prayers?" Does a request to intercede imply that confession which should be made to God? or does it not look like a participation in divine honours to unite Saints and the Supreme in the acknowledgment of sin, and yet this is done; "I con-

* Officium Beatæ Mariæ in Sabbato.

† John xiv. 6. Eph. ii. 18. 1 Tim. ii. 5. Heb. xiii. 15. Col. i. 19. Heb. vii. 25. Col. ii. 18.

‡ Bellarm. de cultu sancti iii. 9.

fess to Almighty God, to blessed Mary, to blessed Michael, to blessed John Baptist, and to all the Saints that I have sinned exceedingly, &c."*—Does mere reverence use such language as the following—" most blessed Virgin, the comfort of such as are afflicted—holy Queen, Mother of Mercy, our *life*, our *sweetness*, our *hope*, to thee we cry; turn thy eyes of mercy towards us, and after this exile ended, help us to accomplish the work of our salvation by thy powerful intercession.—Glorious Queen of all the heavenly citizens accept this Rosary, and grant that by thy intercession our souls may be inflamed with so ardent a desire of seeing thee, that it may never die until it be changed into the happy fruition of thy blessed sight."† " Thou art the hope of sinners, through thee we hope for pardon"—or this, " Oh blessed Winifred hear my prayers, and receive my humble supplication—receive our petitions and present them at the throne of Grace."‡ Does it bear no other character than that of *reverence*, that God is besought " for the merits and intercession of St. Nicholas, to deliver us from eternal flames," or that a departing soul is consigned in the same prayer to the protection of the ever blessed Trinity and of the Angels, Saints and Martyrs, that fill the calendar of Rome, yet this is done in the following prayer which we cannot transcribe without shuddering:—

" Depart, Christian soul, out of this world, in the name of God the Father Almighty, who created thee: in the name of Jesus Christ the Son of the living God, who suffered for thee: in the name of the Holy Ghost who sanctified thee: in the name of the angels, and archangels, thrones and dominations, cherubim and seraphim: in the name of the patriarchs and prophets, of the holy apostles and evangelists, of the holy martyrs, confessors, monks, and hermits, of the holy virgins and of all the saints of God: may thy place be this day in peace, and thy abode in holy Sion."§

Does not this trench on the limits of divine worship? Is this no invasion of the privileges of Omnipotence? and if the mental devotion, the secret prayer, the humble confession, be directed to the Saints, if every circumstance of life, if hope and peace here and hereafter be connected with this devotion, if the birth of the infant is hallowed, and the last moments of the aged comforted by aspiration to these powers, it might perplex the prelates to discover what part of religious service is left to God, or what attribute of the Supreme is not daringly desecrated||. Before we leave this

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* Garden of the Soul 28.

† Poor Man's Manual, 232–240. ‡ Christian Guide.

§ Garden of the Soul, 283.

|| We have not transcribed the above passages without extreme reluctance, and we have made our quotations as brief as was consistent with the object we had in view. Indeed, every Roman Catholic prayer-book would afford us specimens just as opposed to the language and spirit of the article on which we are animadverting, but we must call the attention of our readers to one authorized Roman Catholic work, now before us, entitled a *Brief Account of the Indulgences, Privileges and Favours conferred on the Order, Confraternities and Churches, of the most il-*

subject, we would wish to draw the attention of our readers to the curious specimen of ingenious evasion on this very subject, which is afforded by the examination of Dr. Doyle, by the Commissioners of Education Inquiry—we give it verbatim, and we will not hazard an observation :—

"In your evidence before the Lords committee, you have distinctly stated that no prayer is ever offered up to the Blessed Virgin, except in her quality of intercessor ?—Certainly.

"'Jesus, Mary, and Joseph, I offer you my heart and soul. Jesus, Mary, and Joseph, assist me in my last agony. Jesus, Mary, and Joseph, may I breathe forth my soul to you in peace.' Does it appear to you that she is distinguished by that quality in the manner she is here addressed ?—Not in the form of the words, but in the mind of the Christian ; he knows he addresses the Saviour as his God, and the Blessed Virgin or Saint Joseph as an intercessor. The prayer is the act of the mind ; and when the person makes this distinction, as he always does in his mind, the form of the words he uses is to be understood conformably to the sense in which he uses them. There are none of our people, however poor or ignorant, who do not know that our Saviour alone is to be worshipped as God, and that the Blessed Virgin and Saint Joseph can do no more than apply to him for us.

"The Commissioners are aware that that is the interpretation put upon it by the Roman Catholic church, but do you believe that the poor peasant takes that distinction ?—I believe he would, because every one who learns the catechism of our

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Illustrious MOTHER OF GOD, THE VIRGIN MARY OF MOUNT CARMEL—*Translated from the Italian and Spanish Languages, by the Very Rev. Thomas Coleman, Provincial of the Cal. Carmelites in Ireland, and printed in the year* 1826, *for the Confraternity of the Holy Scapular, held in the Convent of Whitefriars, Aungier-st.* This little work published by authority in this very year, furnishes a singular comment on the Declaration of the Roman Catholic Prelates. It contains an address to the devout reader, beseeching him to consider its pages, whereby *the acquisition of his eternal salvation may be rendered more easy through the means of the sacred Scapular !* It gives an history of the Order from the time of Elias, 930 years before the incarnation; of the Virgin favouring the Order with her presence and conversation, of *the first temples being dedicated* to her by them *and her sacred image first venerated*, of the visions and miracles by which she established the supremacy of her Order and of the giving of the Scapular, in which, whosoever shall *die piously, shall not suffer in Hell—as it is a sign of everlasting salvation, a defence against dangers, a convention of peace and eternal compact ;*—so attached is she to all who wear this, that according to this authorized legend *her Saturday's employment in bliss, is to go down to Purgatory, and thence to free the souls of such as have it*, and this is sanctioned by a Bull of John XXII. 1322, confirmed by Alexander V., by Clement VII., Pius V., and Paul V., in 1613. The pious author of this work, vindicates the glory of the Scapular against the horrible frauds practised by "travelling pedlars upon the poor people, who are taught that images of our Lady made of tin or brass, sewed in the stomacher, or any thing else, or worn round the neck, serve the same purpose, whereas, they gain not thereby the slightest indulgence, least of all that of the sabbatical bull;" and he gives the duties and devotions belonging to the Order, kindly remarking, that the Virgin will sometimes take the will for the deed. In the prayers the following occur—"Rejoice, *Oh spouse of the Holy Ghost, most serene Princess, refuge of sinners, mother, daughter and spouse of God*—as the sun here illumines the whole world, so you by your presence illumine and make resplendent the whole of Paradise, and are the source of high content to those happy nations"!!! and this is *mere reverence.* While such blasphemies are published by authority, do the Roman Catholic Prelates expect the Protestant public to put confidence in their declarations?

church is aware that God alone is entitled to supreme worship, and that the saints are only intercessors.

"Does this sentence, "Jesus, Mary and Joseph, may I breathe forth my soul to you in peace," call upon the Virgin Mary as an intercessor?—*I do not know that it calls upon her for any distinct act of intercession, but it implies God grant me admittance into the society of Saints.*

"Again, "Jesus, Mary and Joseph, I offer you my heart and soul:" will you explain what practical intercession she is called to perform there?—It is not so much an act of intercession which she is prayed there to exercise, as an act of devotion which is offered to her, and such as may properly be offered to a saint entitled to respect from her high place in heaven.

"Then in that last-mentioned prayer she is not applied to as an intercessor?—I cannot say that she is; but the prayer is rather an act of praise offered on account of her exalted rank in heaven.

"Is it not an act of worship as far as the Saviour is concerned: "Jesus, Mary and Joseph, may I breathe forth my soul to you in peace?" Yes; *I think* with regard to him, it implies a total resignation of the heart into his hands, as the supreme arbiter of our future destiny. As far as they (the saints) are concerned, it is an offering of devotion to them, and an implied prayer to them, as well as an act of affection, that they would assist us in our approaching to God.

"Then that sentence is, in fact, when properly understood, an act of adoration so far as our Saviour is concerned, but not so far as the Virgin Mary or Joseph is concerned?—Certainly not to the extent, or at all as the Saviour is adored, but we respect them as saints, and reverence them with affection and devotion.

"Do not you think that there is danger of an illiterate peasant falling into a mistake?—It is not likely he would be mistaken. *It is language I would not myself write for his use,* though it is the conviction of my mind, that *they, the peasantry, are so well instructed by the catechism,* that they would not be liable to fall into an error as to the invocation of saints."—Appen. Report Com. Edu. p. 793.

One word more before we have done. The popular excuse of the Roman Catholics for their invocation of Saints, is the very one against which the Apostle warned his Colossian converts, "a voluntary humility;" but a slight inspection of the Mass Books will prove how futile a reason this is, and that prayers are therein addressed to God, that he will enable his Saints to intercede, thus, as is justly expressed by an indignant correspondent of the *Roman Catholic Expositor,* addressing the Supreme to mediate with his creatures. *Saints are invoked to intercede with God, and God is invoked to intercede with his Saints that they may intercede with him!* Such is the inextricable maze in which the unscriptural practice and doctrine of the Church of Rome involve their votaries.*

* One of the most remarkable instances of this inconsistency is to be found in the following prayer taken from the Mass:—"Receive, Oh! Holy Trinity, this oblation which we make to thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in *honour of the blessed Mary ever Virgin, of blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints: that it may be available to their honour, and our salvation: and may they vouchsafe to intercede for us in Heaven,* whose memory we celebrate on earth."—Such an union of Christ and his Saints in the sacrifice which is offered, and such a petition is hardly reconcileable even with Roman Catholic statements.

We are surprised to find in the next article which treats of Images, that no mention whatever occurs, of what is assuredly an equal instrument of Roman Catholic devotion, *the relics of departed Saints*, and this while the Custom House Books have so recently divulged, that this silence does not arise from any want of respect on their part to these memorials.* We will supply their deficiency, and enable our readers to judge of the respect which these remains obtain from the Church of Rome. "The holy bodies of Martyrs are to be venerated (veneranda) by the faithful—by those, many benefits are conferred by God on men; and therefore, all are to be condemned who affirm that veneration and honour are not due to relics; that it is useless to honour these and other sacred memorials, or that it is vain to frequent the sepulchres of the Saints, for the sake of obtaining *their* (the relics) aid." (Triden. Con. Sess. xxv.) The catechism of the Council of Trent proves the virtue of the relics, by the miracles wrought at the tombs of the Saints—"by the lost eyes, hands and other limbs restored, by dead restored to life, and by evil spirits ejected from the living." From the instances of efficacy in the shadow of Peter, and the handkerchiefs taken from the body of Paul, they ask, "who *can dare to deny* that God by *means of their sacred ashes, bones, and other relics* produces the same miraculous effects."—(Cat. Rom. iii. 2. 8.) This startling question the subscribing prelates, and their friend Charles Butler, can easily dispatch, for they have given full leave to all sceptics to call in question this exercise of divine power, and to deny its existence. Miracles, they allow, are to be examined by human reason, and may be denied, and if so, the assertion of the Council, *maugre its infallibility*, and the assumption of the catechism really go for nothing. It is however, worth remarking, that both ascribe to relics rather more than *respect*, and that the expressions quoted above imply something like *intrinsic efficacy* vested in them.† The mischief done in this country, by the grossness of the superstition connected with relics, the abominable and degrading practices to which it not merely tends, but has uniformly conducted, and the wide wasting spread of ignorance consequent upon it, will plead our excuse for supplying a deficiency in those articles, and pointing at the real doctrines of this *calumniated Church*, responsible, awfully responsible, as she is for all the practices to which they lead.

We are told that "Catholics *respect* the images of Christ and his Saints, without believing that they are endowed with any intrinsic efficacy. The honour paid to these memorials is referred to those

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* A box of relics lately appeared in the return of goods imported into Dublin.

† The Church of Rome has ordered a form of *swearing by relics* in a Court of Justice. In the common law (Dec. 2. p. c. 35. 9. 6. de Parentela.) the oath prescribed to the accuser concludes thus—"*So help thee God and the relics of the Saints*"—consult Phillpot's answer to Butler. The following prayer accompanies the adoration of the Altar in the Mass:—"We beseech thee Lord, *by the merits of thy Saints whose relics are here, and of all the Saints*, that thou wouldst vouchsafe to forgive me all my sins."

whom they represent, and the bishops are bound to correct any abuses which may arise through ignorance." Now this view, moderate as it is, incidentally confesses the natural tendency of even this softened doctrine, and the truth of what our Homilies have solemnly declared, that "images may be in a Church without idolatry, but that they cannot remain there for religious purposes without it;"—but let us examine this moderated view, and we shall find that though in a Protestant country and to Protestant examination, it may have a tempered aspect, it would never be received where the authorized formularies of the Church of Rome are known, and would be condemned as heresy in Rome, or Salamanca.

Our first endeavour must be to discover what the *respect* is, with which the Church of Rome treats these sacred images—nor have we far to go. The Council of Trent in the twenty fifth Session declares,* that "Images are to be had and retained, *and due honour and veneration* to be paid them, because the honour is referred to the prototypes, so that *through the images which we kiss, and before which we uncover our heads and lye prostrate*, we adore Christ and pay veneration to the Saints whose likeness the images bear, as is ordained by the decrees of the Councils, particularly the second of Nice." Such is the decree of this Council, and in truth, we have advanced some way towards the true interpretation of *respect*, as it appears to include *embracing the images of Christ and the Saints, uncovering the head, and lying prostrate before them!* Well might Bellarmine, an authority fully as high as any of the subscribing prelates, well might he say, "that it is not easy to make any distinction between the outward acts of devotion, for these are common to every species of worship, and the only rite reserved for the worship of God himself is sacrifice,"† and it might perplex the prelates to discover any external form by which to worship Christ, were he himself present, which they have not already appropriated not only to his images, but to those of his Saints—yet this is only RESPECT! But further information is obtained by looking into the acts and decrees of the Synod, to which as authoritative we are referred by the Council of Trent, namely, that assembled at Nice in the year 787, by the usurper Irene and her son; a Council for whose falsehoods, follies and blasphemies, even Roman Catholics have had so frequently to blush, that they have latterly endeavoured to deny any authority to its acts, receiving only its final decree; a Council finally, whose determinations were indignantly rejected in the West, both by National and Provincial Synods.‡ This Council, whose acts as adopted by the Church, are sanctioned not only by the above decree of the Council of Trent, but

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* Trident. Concil. Sess. xxv.

† De Sanct. Beat. I. 12.

‡ Those who can receive amusement from Hagiology gravely told, will be pleased by the account of this Council given by Archdeacon Phillpot, in his letters to Butler.

by the Trent Catechism, (p. iii. c. ii. s. ii.) influenced by the instances of miracles wrought by images, by the answers to prayers addressed to them, and by such passages of Scripture as Heb. xi. 21, Ex. xxv. 18, declares that, "they embrace and adore the sacred images;* they anathematize all who do not follow their example, all who do not call images holy, all who insult or dishonour them, all who do not worship images, or who doubt of, or are disaffected to that service;—they declare that it is doubtless well pleasing to God, to worship and salute the images of Christ, the Virgin, and the Saints, and they condemn all who waver touching this worship—they condemn all who deem it sufficient to have images of Saints for memorials and *not for worship*—they declare these to be *half bad, speakers at once of truth and lies*"—nay further, introducing an image of Christ into their assembly, they knelt before and worshipped it, and declare that they do so, not only "to ascend in memory to the prototype, but that they may become *partakers of some sanctification;*—by worship of this kind they declare that *sanctification* may be obtained, and warning the people not to care what this worship is called, provided it be not stiled *latria*, they exhort them to purify themselves *to be worthy of this adoration.*"† In fine, they labour hard to identify the image with the reality, many of the Fathers declaring, "that he does not sin who adores the image, provided he affirm it to be Christ the Son of God,‡ as they agree in name though not in substance.§

We have thus seen the meaning which we are to attach to the word *respect*, when applied to the Images used in the Roman Catholic Church. We have seen by the authority of this General Council, what narrow limits divide the secondary worship paid to those memorials (*τιμητικη προσκυνησις*) and the divine adoration of the Son of God; and our readers are perhaps aware, that the greatest of the Schoolmen, St. Thomas Aquinas, expressly teaches that the Image is to be worshipped with the same honour and worship, wherewith the exemplar ought to be worshipped; an opinion in which he is followed by Cajetan, Azorius, Cabrera, and a host of others, and the Historian of the Council of Trent assures us, that it was not condemned by that Assembly.‖ The Trent Catechism too, commands "the parish Priest to teach, that it is lawful to have images, to give honour and worship (cultum)

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* *τας σεπτας εικονας σεβομαι και προσκυνω.*

† Labbe, Con. Tom. vii. 540. It may be said that the word we have translated, *adore and worship*, really means only *respect*, but this is not reconcileable, either with the general tenor of their own decrees, or with the indignation expressed by their western and other contemporaries. The general accusation against the Council is in Hovenden's emphatic words—"In eâ synodo confirmatum est, imagines *adorari* debere, quod omnino Ecclesia dei execratur."—Annal. part. 1. ad. ân. 791.

‡ Act 4. p. 263. § Act 6. p. 417.

‖ Cabrera reasons, and with apparent justice, that "if images are to be worshipped by way of memorial only, then all creatures should be adored with the same adoration wherewith we worship God, for all lead us to his remembrance."—Pet. de Cabrera, in 3 part. Thom. quæst. 25, art. 3, disput. 2, num. 35.

to them, and that they are to be put in Churches that they may be worshipped," (ut colantur.) But this worship, this adoration, this offering to the image of any external act of service, which can be presented to the prototype, is only *respect*, and the Prelates declare they do not believe "any intrinsic efficacy" to exist in the image. We do believe the Bishops, and had they not asserted it, we would have believed it;— we never imagined that Dr. Doyle fancied that in a figure of wood, or stone, or metal there was any inherent power of granting petitions, and working miracles, and we will add, that it does not appear that the heathens themselves were so infatuated; but they believed that the being represented by the image, was honoured in the honour paid to the image, and do not the Roman Catholics the same? They believed that the honour and worship due to the exemplar was to be paid to the image; does not the Council of Trent the same? They punished severely all insults, or neglects of the sacred images; and the Council of Nice anathematizes such acts. They held that signs and wonders were wrought by the means of those images; and the acts of the Council of Nice, and the annals of Hagiology, and the Synods of the Roman Catholic countries, evince that in this point too there is a marvellous identity. Whatever efficacy can be in images must be a derived one, and a plain man would think just such efficacy is declared by the Church to reside in those memorials. If the cross be *adored* * in her services; if the Priest be commanded, before he kiss the cross, *to take off his shoes, and thrice reverently bend his knees;* if it be addressed as more *resplendent than the stars,* and is besought *to save* the congregation assembled in its praise; if prayer be made that those who bow and worship before the cross may find sanctification for their souls, and that the Supreme Ruler of heaven and earth is, in another authorised prayer, besought to "bless and sanctify an image prepared in veneration to the honour of the most pious mother of his Son, our Lord Jesus Christ, that whosoever shall strive suppliantly to honour the same queen of mercy before the image, may be preserved from all impending danger, and find pardon for all their sins;" if those prayers and practices be the sanctioned, authorised, and authenticated prayers and practices of this Church,† how can the subscribing Prelates speak of the *respect* which they owe to images, and how can they deny that there is an efficacy in them? They may warn the Bishops to correct abuses which flow necessarily from such corruptions—they may devise ingenious explanations, and *darken counsel* with a multitude of words; but while the authorised documents remain —while words retain their common signification— and Protestants have common sense, they will never persuade the world, that ADORATION is synonymous with RESPECT, or that miracles, benedictions, sanctification, are no evidences of "intrinsic efficacy."

We turn with pleasure from this subject, involving as it does the labour of transcribing passages, at which we shudder while we

* Such is the word in Dr. Murray's Directory for Good Friday.

† Missal. Rom Feria 6, in Parasceve. Domini. Pontif. Rom.

read them, and the irksome task of tracing our Roman Catholic controversialists through the devices by which they would conceal from themselves, if possible, the awful corruptions of their Church. We assuredly do not think that such men as Murray, and Curtis, and Doyle, and Butler, and O'Connor, hold these strange additions to our faith—their piety must be shocked, and their common sense revolted, by the charges to which such doctrines render them liable; we would acquit them of such doctrines, if they themselves disavow them, but they cannot disavow them for their Church;—they remain impressed on her creed, her formularies, her ministrations, they form the subject matter of her annals—the never dying record of her shame; and while that Church almost necessarily leads the thousands of her communion to practices so inconsistent with Scripture, that we, with Southey,* could not join in the curse denounced by Gother against idolaters, she has to answer for perhaps no less grievous an offence—that of forcing the minds of honest, liberal, and enlightened men, into the devious paths of casuistry and equivocation, to enable them to justify, to others and themselves, their adherence to such a system.

We are glad to find by the next article, that "the (Roman) Catholic Church, in common with all Christians, receives and respects the whole of the ten commandments, as they are to be found in Exodus and Deuteronomy" But we are not a little surprised to see it stated, that "the discordance between Catholics and Protestants on this subject, arises from the different manner in which those precepts are arranged." We had thought that the discordance consisted in this, that in catechisms and books of popular devotion, intended for the use of the lower orders, the second commandment had been altogether expunged, and the tenth, as we reckon, divided into two. We never charged them with expunging the second commandment from the Bible, or denying its genuineness—that was a work too hardy in a critical age; but of not only changing its character as a distinct precept, but of withdrawing it from the attention and knowledge of the people, and at the same time, by a very clumsy device, keeping up the due number in the decalogue. We are aware that the second commandment is asserted to be but a part of the first, and therefore to be omitted in an abbreviated view of doctrine. Against this we appeal to common sense, to the uniform testimony of the Jewish Church, to the equally uniform testimony of the primitive Christian Church, *to the evidence of Scripture.* The Douay version now before us, which translates the first commandment, "Thou shalt have no strange God, before me," supplies sufficient ground to evince that the two precepts refer to different offences, and regard different violations. The first prohibits the worship of a false god, the second the worship of the true God by any similitude, or under any image, while the word rendered "adore" by their Editors, literally and properly signifies "bowing down," the very form of service which the Council of Trent

* Certainly, Sir, I will not say Amen to this, for if I did, I should curse nine tenths of the Roman Catholic world.—Vindiciæ Ec. Ang. p. 429.

commands to be paid to images. Josephus* and Philo number and count them as Protestants do; Theophilus, Clement of Alexandria, Athanasius and Jerome do the same. Origen expressly anticipates the practice of the modern Roman Church, and declares that if the two first commandments be joined in one, the number will be defective. Tertullian, Sulpicius Severus, the Clementine Constitutions, Zonaras, all concur in this same arrangement which is irrefragably confirmed by the fact, that since it is allowed on all hands that the number of the commandments is ten, if we divide the precept which forbids unlawful desires into two, to suit some supposed analogy, we shall not be able to determine which is the ninth, or which the tenth commandment, as the order of that commandment is not the same in the two places in which they are to be found. Thus then stands the argument: The number of the commandments is conceded to be ten—the Jewish Church to whom they were given, concur with us in our arrangement; the primitive Christian Church did so universally; the diversity of the arrangement of the tenth precludes the possibility of the Roman Catholic division being the true one, and confirms the inherent improbability of two such different precepts being condensed into one, as those which the first and second commandments respect. We conceive it to be an awful thing to meddle with the word of God, to change the order which he has established, to unite those things which he has separated, or to separate what he has united. Of this temerity we accuse the Church of Rome, nor will the assertion contained in their declaration repel our charge, until we see the commandment which is withdrawn restored to its due place in her catechism and expositions; and until then we shall deem ourselves justified in declaring our conviction, that it is not because this forms part of the first commandment—nor because it is unnecessary to its explanation, or burthensome to the memory—nor because the tenth is naturally and necessarily divided into two; but because the awful denunciation against images and image-worshippers, is too plain to be evaded, and too powerful to be glossed over; it is for this reason the Doctors of the Church have put this passage into their *Index Expurgatorius,* and not only without evidence, but contrary to evidence, have veiled it from the people.†

* Joseph. Antiq. Jud. iii. v. 5. Philo. lib. de decal. 590. Theoph. ad Autolyc. iii. 23. Clem. Alex. Strom. vi. 682. Athan. Synop. 64. Jerome Eph. vi. F. 104. Origen Hom. 8. in Exod. Tertul. in Marci. ii. 17. Sulp. Sever. Sac. Hist. 1. 93. Con. Clem. ii. 36. v. ii. 3. Zon. An. 1. 24.

† It might seem unnecessary to remove this commandment, if the Doctors and Commentators had not lost the skill which they once possessed. A Roman Catholic Divine in his catechism asks, "Who breaks the first commandment of God by irreverence?" and replies, "Those who do not give due reverence to God and his saints, or to their *relics and images!*" Catech. Vaux. chap. 5. De Graffies, too, in explaining the same commandment, declares, that "due reverence is the giving to any image the same worship we do to the original, that is *latria* to the image of God, or Christ, or the cross, &c."—De Graffes Decis. Cas. Com. 1. 2. 2. When such ingenuity exists, there seems to be no reason for concealment. He who can read in the first commandment, a precept for worshipping images, need not fear the prohibition of the second.

Before we leave this part of our subject we cannot deny our readers the opportunity of perusing part of Dr. Doyle's examination by the Commissioners of Education Inquiry, on the subject of the second commandment. We have seldom seen ingenuity more completely baffled, and devices more completely exposed—we had some knowledge of the Reverend Examinant's temerity, but we confess, that his conduct in this instance surpassed all our expectations.

"Are you aware that the commandments are given exactly in the same form as they stand in the authorized version of the book of Exodus?—I do not recollect that the commandments are in those books in any form; but if they be, I am confident that they are in that form which is authorized by the Established church, and to that form I would, and do object, because I conceive that it is not warranted by the Scripture itself, for the first commandment, according to the form prescribed by the Established Church, is divided into two, and we are prohibited by that, from making any image of any thing in Heaven, or upon the earth, or in the waters, and they omit what should follow, "to adore or worship;" they place a full stop after the commandment, not to make images, so that according to the doctrine of the Established church, it appears to me, that God has expressly prohibited the making of all statues and images and pictures, for whatever purpose or end soever; now, that it is not the intent or meaning of God's commandment, according to our opinion, but the meaning of it is this: that we shall not make to ourselves any graven thing or image of any matter, whether in heaven or upon earth, or in the water, or bow before the same, or worship it; the latter part being placed as it is in the form of the commandment of the Established church, makes it quite objectionable to me.

"Surely you do not mean that the words are not omitted in the Protestant second commandment: "thou shalt not bow down to them, nor worship them?"—I conceive there is a full stop after the order, not to make the image.

"Your objection is to the full stop, but not to the omission of any words?—I have no objection to a catechism which will express, Thou shalt not make to thyself any graven thing (for thing it ought to be, and not image,) of what is in the heavens, or on the earth, or in the water, to bow down and worship it.

"To worship it as a Deity?—Yes.

"In point of fact, are the children of the peasantry of Ireland, instructed in any catechism which contains any portion of the Scriptures now referred to?—We have four sizes of catechisms, the first size, the second size, and the third size, and what we call the abridgement of the Christian doctrine; in the three smaller ones, I do not find the entire words, which we find in Exodus, put down at length; but I find that the substance of them is clearly and explicitly put down in the larger or third size, and in the abridgement; but I am not certain the commandments are given at full length, except in the abridgement.

"You are aware of that portion of Scripture which the Protestants represent as their tenth commandment?—I am.

"Is it not, in point of fact, divided into two in the Roman Catholic catechism?—And very justly.

"Have the goodness to state the reason of that?—We have the seventh commandment; this seventh says, "Thou shalt not steal;" and the sixth says, "Thou shalt not commit adultery;" here God makes a distinction between that which is a man's property, and a man's wife. A man's wife, which is not to be compared with

any other substance that he possesses on the earth, being so much more valuable, and so much dearer to him; the ninth and tenth with us, go to eradicate from the heart those vicious propensities which the sixth and seventh seek to restrain in action; therefore the same distinction which is observed between the goods and the wife in the sixth and seventh, is preserved between desiring the *goods* and desiring the *wife*, in the ninth and tenth.

"Have the goodness to refer to the Douay version of the Bible, and see whether you have not made the same full stop as you have made the subject of disapprobation in the Protestant catechism?—(*The Douay version being handed to the witness.*) I find the stop is here in the same place; but the liability to error, as it regards children, which I apprehend to exist with regard to the catechism which divides the commandment, does not exist here.

"Have the goodness to state whether the full stop you have referred to is peculiar to the authorized version?—I should be glad to see, if it were here, the catechism of the Established Church, for my impression is, that in it there is a full stop and a period put to the first commandment, at the adoration; and then that it forms into a second commandment, that which is in reality but a mere explication of the first commandment, and which might with more propriety be omitted, at least in small catechisms.

"The question at present is, whether, inasmuch as this book, called the Abridgement of the Christian Doctrine, states the commandment as follows: "Thou shalt not make to thyself a graven thing, or any similitude of that which is in heaven above or in the earth below, or of any thing in the water under the *earth;*" and then concludes the sentence and places a full stop, and then goes on in another sentence to say, "Thou shalt not bow down nor worship them:" whether the full stop after the word earth is not precisely the same full stop that you have objected to as improperly used in the Protestant catechism?—The stop is placed in the same place, but the division of the commandment is not the same: if I alluded to the stop particularly, my understanding was, that it terminated the commandment where it ought not to terminate it; I find that h re, a full stop is placed in the same position in our version, as it is in that of the Established Church; but I find also, that the paragraph is not terminated, and that no second commandment could have been understood as included in it; for I find that which is called the second commandment, united with, or contained in, what follows after the first part to the conclusion, "and shewing mercy unto thousands of those that love me and keep my commandments."—Appen. Com. Ed. Inq. 778—780.

We have here the Rev. Doctor grounding *all* his objections in the first place, to the stop placed after the certain part of the commandment, and reasoning most conclusively and ingeniously upon the impropriety of this *stop*, and its objectionable tendency. But this stop unfortunately for the Doctor's theory, is found in the Douay Version of the Old Testament, and what becomes of the objection? The theory is however too good to sacrifice to fact, and a salvo is found in the Scriptures not being entrusted to children. Yes, but in your very elementary books for children, the only one which contains the passage in question, exhibits this same obnoxious full stop, and in the very circumstances in which

it occurs in the Protestant catechism.* This might prove a stumbling block in the way of the Commissioners, but it is no impediment to Dr. Doyle, who immediately discovers a reason why he had touched upon the *point* at all, and makes a most gallant retreat under cover of this new device. To us, the fact seems clearly to be, that the prelate was not aware of the pointing of his own catechism and bible, so seldom is this obnoxious clause of the second commandment consulted,† and fancied that his discovery of the Protestant punctuation, might both perplex his Protestant examiner, and vindicate his own superior accuracy and reasoning powers. We feel obliged to the Commissioners for this highly edifying scene, and we recommend the entire examination to the attention of our readers.

We had hoped that this Number would have terminated our observations on these two documents, but we have already exceeded our limits, and must pause. Those who have accompanied us thus far, have learned how to appreciate the ingenuity, if not the candour of the prelates, whose production we have been examining, and have been taught that though they may look to the Jubilee Bull for a just view of the practice of the Romish Church, they must consult other documents than the "Declarations," if they would know its doctrines.

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* We have consulted several editions of the authorised version of the Scriptures, and the stop at the place referred to is a colon : *in the Douay of* 1797 *it is a period.* In our catechism it is a period.

† The following facts connected with the change of order in the commandments, are taken principally from a scarce tract by the learned and excellent Grenville Sharp. At a very early period there must have been some tampering with the Greek translation, for the tenth commandment in Exodus and Deuteronomy have the same order in the things forbidden, the prohibition in both cases commencing by "thy neighbour's wife." The ill effects of this we shall soon see, but with respect to the controversy, it has no importance, for the Hebrew text and the Vulgate, have a different order in the two places cited. As there were but few Hebrew scholars before the time of the Reformation, this variation was not observed; but about that period the integrity of the text was invaded, and artifices used to force it to speak the practice of the Church. This was effected in a double manner—the junction of the second commandment with the first by removing the usual mark of division, and the separating the tenth as it occurs in Deuteronomy, whence they seem to have been taken. Daniel Bomberg, an eminent Jewish Printer, in his edition of 1521, distinguished the commandments from each other by a period: and a small space intervening—in the tenth commandment in Deuteronomy, a small space is left, but no period or other mark of separation. The same is probably true of his previous edition of 1518. In his edition of 1533, he ventured to introduce a ◘ between the commandments to mark their distinction, omitting it between the first and second, and inserting both this letter and the point: after the four first words of the tenth; thus seeking through this interpolation to favour the cause of Popery, by intimating that the first and second commandment were the same, and that the tenth ought to be divided into two. The editions of 1536 and 1551 want these additions, which are indeed confuted by that of 1521. The subsequent editions down to 1619, followed Bomberg, with some variations, but by not meddling with the parallel passage in Exodus confuted themselves. In the above year Ben Joseph printed an edition of the Hebrew Bible in Amsterdam, in which he divided the tenth commandment in Exodus, as Bomberg had done in Deuteronomy, but though followed in this by Athias, and many others, Protestant as well as Roman Catholic editors, the variation of order in the prohibition prevented the attempt being

RELIGIOUS COMMUNICATIONS.

TERTULLIAN ON PRESCRIPTIONS AGAINST HERETICS.

[Concluded from page 346.]

C. 33.—To these considerations, I add a review of the doctrines maintained by heretics in the time of the Apostles, and both pointed out and anathematized by the same Apostles. For those of our time shall thus be more easily confuted when they shall be detected to be in existence then, or to have had their origin from those then existing. Paul in his first Epistle to the Corinthians, marks as well, those who denied, as those who doubted the resurrection: this was the peculiar opinion of the Sadducees. Marcion adopts part of that, as do Apelles, and Valentinus, and the rest who deny the resurrection of the body. When writing to the Galatians, he inveighs against those who obscure circumcision and the other ordinances of the law, and maintained the necessity of the observance. This is the heresy of Ebion. When giving instructions to Timothy, he also severely censures those who forbade marriage: * so taught Marcion, and his follower Apelles. He is severe too on those who said that the resurrection was already past: this the Valentinians affirm of themselves. When the Apostle mentions "endless genealogies," we may recognize Valentinus, according to whom a something (to which he gives the novel and vague name of Æon, sometimes varying it too) of his own free grace begets *Sense* and *Truth*, and these in like manner produce two beings, *Language* and *Life;* and these afterward beget *Man* and the *Church*. This constitutes the first octave of Æons; and thence arise ten more Æons, which, with twelve additional ones, amount to the absurd count of thirty Æons.† When the same

successful. The novelty of the attempt is still further confuted. Plantin's Antwerp Polyglott 1569-72, has all the commandments perfect, and the second separated from the first. The edition of the Vulgate edited by the Louvain Theologians, and printed by Plantin 1583, is equally honest, and in their vignette at the beginning of Genesis, they represent Moses holding the table of the law, in which the commandments appear in Protestant guise. Vatablus's Polyglott, Paris 1616, so far from favouring the division of the tenth commandment observes in a note, "Nec enim dividitur hoc præceptum in duo."—Walton's Polyglott 1657, and Kennicott's Bible 1776, are without the interpolation, and though the latter in the text of Deut. v. has a space after the first four words of the tenth commandment, it is without authority, as he himself cites very many MSS. without any. Such is a short view of the evidence on this subject, and if to this be added the confession which the perplexity of the Council of Trent involuntarily makes, that they could not distinguish the ninth from the tenth commandment, but printing the tenth without division, calls *it the ninth and tenth*, we may fairly leave the subject to the decision of our readers, without fear of the ingenuity of the Roman Catholic Bishop of Kildare and Leighlin.

* See Note, Chap. 31.

† Here is more than the translator can say, except we include *Œon* and *Grace*.

Apostle condemns those who worship the elements, he points to something of Hermogenes who introduced the opinion of the eternity of matter, and compares it to the eternal Deity. So making a goddess of the mother of the elements, he can worship her whom he compares to God. John is commanded in the revelations* to chastise those who eat things offered to idols, and that commit whoredoms. There are at this day other Nicolaitans also, who form what is called the Gaianian heresy. In his epistle† he calls those especially antichrists, who should deny that Christ had come in the flesh, and who should not think that Jesus was the son of God. Marcion maintained the former error; Ebion the latter. The doctrine of paying reverence to Angels, taught by Simon Magus, was counted among the idolatrous practices, and was condemned in Simon himself, by the Apostle Peter.

C. 34.—Such is, as I think, a general view of the false doctrines, which, the Apostles themselves tell us, existed in their times; and yet, amid such a variety of perverse doctrines, we find no teaching, which involved a dispute concerning GOD, the Creator of the Universe. No one dared to imagine another God. Doubts were more readily entertained concerning the Son, than the Father, 'till Marcion introduced, beside the Creator, another God, the principle of good: some Creator of the angels of the higher Deity, Apelles made into the God of the law of Israel, affirming that he was a fiery essence. Valentinus scattered abroad his Æons, and derived the origin of his Creator, God, from a defect in one of the Æons. To these persons only, and to them first, the truth of the divinity was revealed; as they had obtained higher dignity and fuller grace from the Devil, who wished to rival God so, as from his poisonous doctrines to place the disciples above their master, contrary to the mind of the Lord!!! Whatever date of origin heresies may chuse for themselves. it matters not, since they are not of the truth. Those not named by the Apostles, could not have been in the time of the Apostles. For, if they had, they also would have named and restrained. Those which were in those times, were condemned in the very naming. Whether, therefore, the heresies are the same now, only a little more polished than in the Apostles' time, they stand condemned, even from those times; or, if they have been different, and others, arisen since, have adopted some part of their system, they must be joined with the former in condemnation, as they join in the doctrines declared by them. In this must also be joined those mentioned already as excluded, because of posteriority of existence, who, though they may have no participation in the opinions already condemned, must be prescriptively concluded against, even from their newness. As they have not been so much as named by the Apostles, they are to be looked on as so much the more corrupt. From all this, the inevitable conclusion is, that these are the heresies which were announced even in the Apostolic times.

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* Rev. ii. 14. 20. † 1 John, 4. 3.

C. 35.—With such arguments we challenge and overthrow all heresies, whether those in times later than the Apostles, or those contemporary with them, as differing from them, whether generally or specially marked by them, as they had been condemned before hand. Let them, if they can, set forth in reply, such prescriptions against our doctrine. For, if they deny its truths, they must prove, that it also is a heresy, convicted by the same process that convicts them, and must shew, where the truths, which evidently is not with them, should be sought. Our institutions are not after any—nay, they are prior to all. This is an evidence of truth, which is always first. By the Apostles our doctrine is so far from being condemned, that it is supported and maintained by them—an indication that the doctrine is their own. For whatever is not condemned by those who have condemned all extraneous doctrine, is thereby shewn to be their own, and is consequently supported by them.

C. 36.—And now, you, who may desire to indulge your curiosity profitably in the business of your soul's health, come—examine the Apostolic Churches, in which the seats of the Apostles still preside, and still preserve their places, among which their authentic letters are read, giving to us in a manner, the very sound of their voices, and placing their very features before our eyes. Is Achaia near you? there you have Corinth. If you are not far from Macedonia, you have Thessalonica, you have the Philippians. If you can proceed to Asia, you have Ephesus; but if you are adjacent to Italy, you have Rome, where we have at hand that which sanctions us.—That Church! how happy! for which the Apostles poured forth all their doctrine, together with their blood; in which Peter equalled the suffering of our Lord; in which Paul was crowned with a death like that of John the Baptist; and the Apostle John, after he had been plunged uninjured into burning oil, was banished to an island! Let us examine what she believed and taught at the time, when She held fellowship with the African Churches. She acknowledged the one God, Creator of the Universe, and Christ Jesus, the Son of God the Creator, by the Virgin Mary, and the resurrection of the flesh. She mingles the Law and the Prophets, with the letters of the Evangelists and the Apostles. Thence she drinks in faith, baptizes, clothes with the Holy Spirit, feeds with the Eucharist, exhorts to suffer martyrdom, and of consequence receives no opposer of these doctrines. These are the doctrines, which, I do not say, foretold, that heresies would be, but from which heresies have proceeded.—But they were no longer of Her from the moment they became opposed to Her—even from the kernel of the olive, so mild, and rich and necessary, arises the rough wild-olive; and from the seeds of the sweet and exquisite fig, the vain and useless wild-fig proceeds. Thus heresies have sprung from us; but are not of us: they degenerated from the true seed and became wild, because they were not of the true seed.

C. 37.—If it be then, that the truth must be adjudged to us, who walk according to the rule which the Church handed to us from the

Apostles, the Apostles from Christ, and He from God, we have clearly established the argument proposed, which maintains, that heretics must not be allowed an appeal to the Scriptures. We prove, aside from the Scriptures, that they belong not to the Scriptures. For, if they are heretics, they cannot be Christians ; and they do not hold from Jesus Christ that which, as heretics, they have adopted of their own choice and selection. So, not being Christians, they have no right in Christian learning. To them we may say most justly, who are you ? whence have you come ? you do not belong to me; what then do you claim in my possessions ? With what right, Marcion, do you fell my woods ? Valentinus, why so lawlessly turn the course of my fountains ? By what authority, Apelles, do you displace my boundaries ? The property is mine: why do the rest of you sow and pasture here ? The property is mine: I possess it of old—I am the first possessor ; and have a sound title, even from the authority of those who originally possessed it. I am the heir of the Apostles ; and hold, as they have guarded by their will, and entrusted the inheritance to faith, and bound the receiver to a solemn oath. You, beyond a doubt, they have always disinherited and disowned as strangers and enemies. But whence are heretics strangers and enemies to the Apostles, if not from diversity in doctrine, which every one has at his own pleasure either published or received in opposition to the Apostles.

C. 38.*—It follows then, that corruption of Scripture, and false expositions are to be imputed to those who maintain unapostolic doctrines. They who resolved on teaching differently from the Apostles, were of necessity compelled to order differently the materials of their teaching ; for in no other way could they have introduced a different doctrine, than by holding in a different sense those writings through which they should teach.

As they could not have effected a corruption of doctrine, without corrupting the writings from which they were taken ; so neither could the purity of the doctrines which we received and published have been preserved, if the sacred Scriptures, whence we received them, had not been kept incorrupt. For, what is there opposed to us in the Scriptures, which we have ? Have we introduced into them, of our own authority, any thing which can be detected as contrary to Scripture, and which would impose on us the necessity of correcting by addition, retrenchment or alteration ? †We fully harmonize with the Scripture from its commencement. From the Scriptures we are Christians, before it could have been otherwise,—before the Scriptures were interpolated by you. All interpolation proceeds from a spirit of ri-

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* If the doctrine of this chapter be taken as a text of orthodoxy, then surely the Church of England can *of right* claim the character of orthodoxy—and, if asserting and maintaining unapostolical doctrines be the mark of heresy, we request our censurers will look at home.

† "What we are, this the Scriptures are," both Christian in principle, &c.

valry, and cannot be prior to, or in accord with that which it rivals: this necessarily supposes a priority of time in that which has suffered the interpolation. To any thinking man, then it must seem as incredible, that we at the fountain head, and first in time, should be thought to have adulterated the Scriptures, as that they should not have done so, who have come after us, and are the adversaries of Scripture. One person perverts the Scriptures by altering or inserting—another by expounding them according to his own fancy. Though Valentinus appears to use the Scriptures without curtailment, he has done violence to the truth, as effectually as Marcion; but more craftily. For Marcion plainly and openly uses a dagger, not a pen; and has mangled the Scriptures for his own purposes. But Valentinus has spared them certainly; (for he did not think of adapting the Scriptures to his own subject matter; but his matter to the Scriptures,) and yet, by depriving each word of its own appropriate meaning, and by attaching his own fanciful arrangement of things, he in effect, added more, and took away more.

C. 39.—Such are the dispositions inflamed by spiritual wickedness, with whom my brethren, our struggle is;—a struggle that should deservedly be contemplated necessary to our faith; that the elect may be manifested, and the reprobate discovered; and it is therefore that they have ability and readiness in devising and teaching error. Nor should we wonder at this, as if it were difficult and inexplicable; for we have many examples of a similar facility in secular compositions. At this very day you may see a story composed from Virgil's writings, altogether different from any thing he has composed: a subject has been accommodated to his verses, and his verses to the subject. So Hosidius Geta has most fully extracted from Virgil, the tragedy of Medea. A relation of mine has drawn from the same poet, "Cebes's picture," among the other leisure amusements of his pen. Those are called Homerocentonists, who select passages from Homer's works here and there, and compose from them a poem, in the way of parody. The divine writings surely abound more in materials for such exercises of ingenuity; nor do I risk any thing in saying, that the Scriptures have by the will of God been so composed, as to administer to heretics materials for perversion: for I read, that "heretics must needs be," and they cannot be without the Scriptures.

C. 40.—But it is asked, who is it that contributes to heresy by perverted interpretations? The Devil, surely, whose employment it is to pervert truth, and who endeavours to rival the Holy Sacraments with his idol mysteries. He also has some, whom he baptizes; namely, those who believe and trust in him: he promises forgiveness of sins from the laver, and in this way still initiates disciples into the service of Mithra. He marks his soldiers in the foreheads: he celebrates too, the offering of bread; and presents a representation of the resurrection; and binds the crown

under the sword.* He too forbids second marriages to his high priest:† he has too, his virgins, and persons who take a vow of chastity. Nay, if we review the superstitions of Numa Pompilius; if we consider the sacerdotal duties, distinguishing marks and privileges, the sacrificial services, the instruments and vessels of sacrifice, is it not most manifest, that the Devil has imitated the austere strictness of the Jewish law? He, who so eagerly endeavoured to express in his idolatrous appointments, those things from which the sacraments of Christ are administered, doubtless wished, and was able to adapt to a profane and rival faith, the Divine things through which Christians become holy, by extracting from the sense, words and parables of Scripture, such sense, words, and parables, as would suit his purpose.

No one therefore, can doubt that spiritual wickedness, the source of heresy, is sent into the world by the Devil, and that heresy does not differ from idolatry; for they have both the same author, and the same object. They either invent another Deity in opposition to the Creator, or, if they confess a sole Creator, they describe him differently from what he really is. Now, every falsehood uttered concerning God, is in a manner a species of idolatry.

C. 41.—Of the manner of life adopted among heretics, I must not omit to mention, how empty it is, how earthly, how merely human, without gravity, authority, or discipline — indeed suitable to such a faith. In the first place it is quite uncertain, who is the infant believer—who full grown in the faith; all approach the place of prayer, hear, pray, without distinction or order; even though heathens should come in, they will throw that which is holy to dogs, and pearls (false ones however,) to swine. An entire relaxation of discipline they call simplicity, and our attention to it they brand as a meretricious allurement. They give the right hand of fellowship to all without distinction. They care not how discordant the opinions of those they receive may be, provided they join with them in conspiring against the truth. All are puffed up—all promise instruction. The Catechumens are perfect before they have been taught. Among these heretics how forward are the very women! who presume to teach, contend, exorcise, promise healing of diseases, and perhaps to baptize. Their ordinations are rash, light, inconstant. One time they appoint new converts — again, persons of mere worldly minds — again, apostates from us, that they may bind them to their party

* This will be best explained by Tertullian himself, in his treatise "de corona militis,"— near the end. "When a person is initiated as a soldier of Mithra, the ceremony takes place in a cave, which is truly a camp of darkness: a crown with a sword across it is offered to him, as if a representation of martyrdom. An attempt is made to place the crown on his head; but he is instructed to put away the crown with his hand, and if it so happen, to transfer it to his shoulder, and to say, that Mithra is his crown. Thenceforth he now wears a crown."

† Summum Pontificem.—Then the Pope might have been a married man in Tertullian's time!!

by vanity, since they cannot by the truth. No where is promotion so easily obtained as in a rebel camp, where, to be a rebel, is itself a merit. So to-day one person is a bishop—to-morrow another; the deacon of to-day shall be a reader to-morrow; he that is priest to-day, to-morrow will be a layman: for they also impose on laymen the functions of the priesthood.

C. 42.—But of their ministration of the word what shall I say, when their exertions are directed, not to convert the heathen, but to pervert our people? They grasp more eagerly at the glory of casting down what stands, than of raising what lies prostrate; for what they have erected for themselves has not been of their own proper raising, but built out of the ruins of the truth. They undermine our works, that they may have wherewithal to build up their own. *Take from them the law of Moses, and the Prophets, and God the creator; they have not an accusation to utter. Hence it is, they more readily cast down what is standing, than build up what has fallen. For such labours only are they humble, soothing and submissive. Nor do they pay respect to those who are appointed to bear the rule over them, and hence schisms are unknown among heretics; because as heretics they pay no obedience; in fact schism is unity with them. † With the most solemn regard to truth I assert, "that they adhere not to their own rules among themselves, and they variously form, every one to his own pleasure, what they have received; in this, treading in the steps of him who framed and gave among them these wild notions." Heresy shows in its progress, its nature, and the manner of its origin. As Valentinus and Marcion made arbitrary innovations on the faith, their followers might fairly imitate them. Finally, heresies, on close inspection, will be found to differ in many points from the sentiments of their authors; and the holders of these heresies generally have no church—they wander without mother, residence, faith, country, or fire-side.‡

C. 43.—Heretics are marked also by their promiscuous intercourse with all descriptions of persons; with magicians, itinerants, astrologers, philosophers, so called—all who are devoted to pursuits curious, but useless. The command "Seek and ye shall find" they never forget. Thus from the nature of their general conduct, the nature of their faith may be estimated. Their discipline is an indication of their doctrine. They hold, that GOD

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* Adime illis legem Moysi et Prophetas, et Creatorem Deum, accusationem eloqui non habent." Of the meaning of these words, whether in relation to each other in the sentence, or to the discourse, I profess my utter ignorance. The passage is apparently corrupt.

† *i. e.*, the principle that keeps them together is, that every one may do that, which seemeth good in his own eyes.

‡ If wandering without rule, or church, or fixed articles of faith be marks of heresy, how can such marks be in any manner asserted to belong to the Established Church? But Dr. Doyle has chosen the casuist method of arguing a question—viz. taking the thing for granted.

is not to be feared, therefore they are free to live as they please. But where is GOD not feared, except where He is not? and where GOD is not, there truth cannot be; where truth is not, there naturally the discipline will correspond. Where GOD is, there is "the fear of GOD, which is the beginning of wisdom."* Where the fear of GOD is, there is an honorable gravity and a painful diligence, and an anxious carefulness, and well weighed choice, and prudent intercourse, and justly earned advancement, and religious submission, and devoted attendance, and modesty of manner in public, and a united Church, and all things of GOD.

C. 44.—These testimonies of a more exact discipline on our part, form an addition to our proof, that the truth is with us, and from this truth it is not the interest of any one to turn away, who bears in mind the judgment to come, when we shall all stand at the judgment seat of Christ to give account—especially of our faith. What then will *they* say, who shall have defiled with the impurity of heresy that Virgin (the Church,) given to us by Christ? They will allege, I presume, that they had not been previously informed either by the Lord or his disciples, that in after times there would come teachers of perverse doctrines, and that they had not been commanded to guard against them, and to abhor them. Let them lay the blame of this on themselves, and not on those who warned us so long before. They will add too, a good deal concerning the authority of their heretical teachers, that they had given strong confirmation to the faith of their teaching, had raised the dead, strengthened the feeble, foretold things to come, so that they might justly be deemed Apostles—and all this will be said, as if it had not been written, that "there would come many, who should do mighty works," to fortify the deceptions of the falsehood preached; and—to be sure—such persons will therefore find pardon!! But those who shall have observed the denunciations by the Lord and his Apostles, and have stood firm in the faith—we are to presume—shall be in danger of not obtaining pardon. The Lord will then reply, I had fully foretold that teachers of falsehood would come in my name, and in that of the Prophets and Apostles; I had also commanded my disciples to proclaim the same to you; I had sent once to my Apostles the Gospel and the doctrine of the same rule; but since you would not believe, I thought it as well to change some of these matters afterward. I had also promised the resurrection of the body; but I thought after that I might not be able to effect it. I had shewn that I was born of a Virgin; but this afterwards seemed quite shameful. I had said that it was the Father who created the sun and the rains; but another superior father adopted me. I had forbidden you to give heed to heretics; but I erred!!! Such are the opinions which must be held by all who depart from the "narrow way," and do not guard against endangering the true faith.

* Tertullian would not, it seems, have made the possession of miraculous powers the test of a true church.

C. 45. Thus have we pleaded on general grounds against all heresies, maintaining by fixed, and just, and indispensable prescriptions, that they must be excluded from all discussions on Scriptural subjects. Concerning what remains, God willing, we shall answer certain persons specially. To all who read this in true faith, may the peace and grace of our Lord Jesus Christ be, for evermore.

NOTE.---The remainder (eight chapters,) has been by some considered a separate composition. They contain only a list of heretics, and some statements of the impieties and absurdities vented by them. At some future time they shall be given in completion of this translation; but as they contain no *argument*, it did not seem quite necessary to present them now. This translation was suggested by a strange perversion of Tertullian's object by Dr. Doyle. Tertullian maintains, that a heretic is one who forms opinions and rules his conduct on principles not received from the Apostles, but arising from his own vain imagination; that the Christian, on the contrary, implicitly receives the doctrines of the Apostles, and without hesitation rejects all others, come they with what authority they may. He gives a brief statement of the Faith, and shews at length, and with minuteness, what is to be deemed Heresy. Now when Dr. Doyle quoted this essay to justify his injunction to his clergy not to hold disputation with the members of our Church, he at once condemns us of heresy. But should we be condemned *unheard*? When the dread penalty of heresy is thought on, would a man of Christian feeling consign the names and characters and fates of thousands with such brief indifference to that dread penalty? When the laws of just reasoning are considered, could an acute man, as Dr. Doyle is supposed, have been perfectly satisfied in his own mind, when conscience must have raised before his eyes the teazing spectre of a *petitio principii?* Before he passed sentence, he should have proved our guilt—he should have shewn that we *choose for ourselves* what we should believe, that we reject apostolical authority, and that we hold some of those absurd and impious notions which Tertullian states. If the Doctor had done this, then indeed he would have triumphed; and a triumph on such a ground would have been worth the toil. This is what he should have done; this is what good logic required. He has not done so—the inference is plain; *he could not.* And yet on this frontless assertion he holds us up to the unenlightened and bigotted of his persuasion, as persons whom, on episcopal authority, they are to deem heretics; and that we may have some notion of what the result must be in the minds of the lower and uninstructed class, we here present an extract from the notes of a Bible published by Richard Coyne, Parliament-street, Dublin— *approved by the Most Rev.* Dr. Troy, R. C. A. D. (the approbation of the University of Rheims, and that of Douay are added.)

"Luke ix. 55. "*And turning.*"—] Not justice, nor all rigorous punishment of sinners is here forbidden, nor Elias's fact reprehended, *nor the Church, nor Christian Princes blamed* FOR PUTTING HERETICS TO DEATH.— Therefore St. Peter used his power on Ananias and Sapphira, when he struck them both down to death for defrauding the church."

This note will perhaps be denied, because Dr. Troy afterwards recalled his approbation, but let it be observed, that the doctrine of putting heretics to death, we see from this, has been the openly taught and approved doctrine of the Romish church ages after it was rejected with abhorrence from the formulæ and practice of the reformed churches—that Dr. Troy did not express his disapprobation of this passage, until it had been strongly censured by the public voice—that the book and doctrine *are still in uncontrolled circulation*—and that Mr. Clowry, in a letter to Dr. Singer, (end of September, 1825,) speaks of the publication of that edition of the Bible as a proof, that the Romish church encouraged scriptural reading, and though he had so fair an opportunity, did not condemn that vile passage. On the contrary, in applauding the publication, he makes the doctrine his own.

If this then be the *doctrine* of the learned and highly cultivated *influential* members, what must be the *practice* of the blind and brutal instruments?

ON RICHES.

It seems to us that there is an error into which some pious persons fall, when urging sinners upon the importance of eternal things; that they do not allow a sufficient relative importance to things temporal. We do not mean that Christians are in danger either of overrating the blessedness of the eternal state, or of undervaluing the fleeting enjoyments of this transitory world. But they may rate the things of sense and time too low, according to the sinner's judgment; they may express themselves concerning them not only as though they were comparatively worthless, but positively so, and that no rational being could find a real pleasure in them. We must not expect, because to our eyes perhaps, the glories of earth are dimmed from being through grace called to look upon the glories of Heaven—that, therefore, unconverted persons should see them in a similar light. The Christian may have no relish for expensive dress or showy equipage, for the society of the great, or the countenance of the fashionable. To him the pleasures (so called) of the ball-room, and the theatre, and the card-table may be, not merely tasteless but detestable, and the joys of the sensualist and the drunkard, and the gambler, may excite in his renewed mind only thoughts of horror; but in addressing the children of the world, he should remember that it is not so with them, that they seek those things as eminently desirable; and having them, reckon them substantial goods, and therefore, to speak of such things as nothing worth, is to be unintelligible to those whom he would win over.

The word of God which puts the true estimate upon sublunary pleasures, when addressing mankind, busied as they are about temporal pursuits, does not tell them that they are looking for what will afford no happiness whatever. What could be more intrinsically worthless than the personal admiration which the religious hypocrites in our Lord's time, laboured after. They gave alms ostentatiously, and prayed at the corners of the streets, and appeared in their fastings filthy, and with disfigured appearance, to notify to others their active piety, and to obtain respect therefore, "to have glory of men." Yet, Christ does not say, that they derived no satisfaction from their system. He says, "Verily, they have their reward." True, it was one which belonged to this life only, and which even (awful reflection) shut out the possibility of one hereafter; but still, such as it was, it was their's, and they enjoyed it. And that striking passage (Ecclesiastes x. 9.) seems to utter similar sentiments.

We might quote other places of holy writ, to shew that it does not insist upon the unconverted acknowledging that they have no gratifications in the line they have marked out for themselves, but that it declares all these to be unbecoming immortal and accountable beings; displeasing to the Almighty; and ultimately leading to eternal destruction. There is, however, one passage which so accurately draws that very line of distinction on which

we have insisted, giving to worldly things all the weight they can be supposed to have, even in the estimation of the unregenerate, while it pronounces upon them at the same time, that they cannot benefit their owner's souls, and therefore, are comparatively nothing-worth, that we must call our reader's particular attention to it. "Wisdom," says the preacher, "is a defence, and money is a defence; but the excellency of knowledge is, that wisdom giveth life to them that have it."

What Solomon means by the word wisdom which he uses here, may be collected readily. It cannot signify mere worldly policy, or attainments in science or literature, because he pronounces of it that it giveth life to them that have it. It means, therefore, here, as in most places of Scripture, true religion. As such he magnifies it, calling it "a defence," and so it is, for it protects from the most grievous of all evils, ignorance of God, and consequent loss of the soul. But he adds, "and money is a defence." He is willing to admit, that to a certain extent there is a kind of value in it. In calling it a defence, perhaps he uses the very most significant term which could be employed to set forth what it appears to be to the generality. Men expect it to protect them from every thing almost which they account evil. What mankind suffers even in this life, may be comprehended entirely under the word *wants*. Every pressing want, whether it be a natural one or an artificial one, is an evil. To desire any thing earnestly and not to have it, is grievous. Now we know that money procures many things. It may supply a barrier against the incursion of those pains which affect our animal nature. It can sheathe our bodies from the sharp biting of the winter's cold, it can purchase a shelter from the summer's burning heat. It can supply the craving of our appetites, it can deal bread to the hungry, and bid the rich fare sumptuously every day. Money, we may say, can shut out want of learning—instruction may be bought, thousands who grovel in the night of ignorance, and see their children growing up about them with powers as contracted as their own, so cramped, so weakened from want of proper exercise, as to leave them little beyond the beasts they may happen to tend, in faculty, and dull as the earth they labour; these might, had they money, rise above the level of their present debasement, and see their offspring rise with them. Money can purchase immunity from all fatigue; but these things are a small part of what it does for men. It can secure rank and notoriety. He who has it in sufficiency need not merely to confine himself to the securing a patent of nobility, it has bought not merely coronets but crowns. Where is there the height of power almost to which at some time or other gold has not helped up an aspirant. It can salve a rotten reputation, and if it cannot absolutely stifle the voice of calumny, it can bid it speak in whispers. In fact, money can do so much for men looking only to things of time and sense, that Scripture speaks of them as calling it a god, the arbiter of their happiness, working its miracles as it were every day before

the charmed eyes of the multitude, and leading them to fall down and worship mammon. Nor can it be said, that to describe money thus, is to paint the peculiar vice of any age or any country. Since men first departed, in Adam, from the love of righteousness and true holiness, to waste their thoughts, and wishes, and affections upon this world's good, money has been to them every thing it may be said, for it is the great procuring means of all they wish for. It was the satirical remark even of a very depraved heathen, when leaving the gates of mighty Rome, that every thing within them was at sale and might be bought. But who can look around him now in this the nineteenth century, and even in these favoured countries of our's, and not confess, that the sarcasm might, with too much force, apply to ourselves. Time has changed, but have we been changed with it? To go no farther than the retrospect of that last year which has joined itself with "the years before the flood," what would it report as having been the great object of pursuit with the majority of us, as it rolled away month after month. It might tell of those who sought after one delight or another; there would be a great variety in the objects of pursuit, but all might be expressed in the one word, MONEY,—Money, the transferable blessedness of this degraded earth. And so we would be told of some waiting upon the sick beds of those they hated, and making outward demonstrations of vigilant attention and soothing tenderness; of others enduring the tyranny and the caprices of those they despised, kissing the hand that smote them every day, and pouring out nauseous flattery from their double heart; and this for some pitiful legacy, some reversionary hope of final repayment. We would be told of some wasting in the laboriousness of incessant occupation in business, the very sinews of their strength, drinking in the seeds of sickness, if not of death, that they may have abundantly of money either for themselves or for their families—content to die if they can but amass the desired heap before life's wavering flame expires in the socket. But these are the patient waiters. The past year would tell of those who would have wealth, but would not wait the tedious process which would ripen for them their desires. Have there not been those who dealt in all the cursed arts which Satan teaches to men "*hasting to be rich?*" Has there not been the illegal evasion, and the fraudulent conveyance, and the cheating contract? Has there not been the unblushing perjury, and the cunningly circulated lie, and the eating calumny, which is to raise one dealer on the ruins of another? and all for money. But this comes short of what might be told. Might we not hear of the secret assassination and the open murder? Of poison ministered in the food, and presented, with the smiles of kindness and the gestures of affection, to the poor, unsuspicious victim? Of the midnight burglary, and of the grey hairs of age, or the tender form of infancy sinking under the knife of the plunderers, so eager to snatch the gold, that they would wade to it through the blood of their fellow-creatures?

But why all this for money? Because it is but another name for worldly pleasure, whether it veil itself in the garb of dignities, or comforts, or luxuries, or shew itself in the baser dress of gratified appetite, and the pandering to beastly lusts; because it promises to keep away every want, and to sustain in trial, and to quiet all soliciting, to be a refuge against the invasion of any sorrow, because "it is a defence."

The inspired writer therefore, is willing to allow, what indeed is plainly visible enough in their every day practice, that to the unregenerate, to those who have no prospects beyond earth, money be all in all, as the procuring means of enjoyment. But then he tells us plainly, that with earth its uses end. "We brought nothing into the world;" and though while in it we might gather gold and silver enough to build ten temples, such as he himself erected, "we could carry nothing out,"—it must be left by the collector at last, if it do not previously leave him; it has no currency in the world of spirits. The greatest seasons of a man's need, that is to say, the hour of death and the day of judgment, it cannot provide for; for whatever a deceitful church may teach, there is no golden path to paradise, nor is it true, in defiance of Scripture, that it is easy for the rich to "enter into the kingdom of God." And seeing therefore the insufficiency of money, and the finite and perishable nature of the pleasures it secures, the son of David casts it down, with all its fancied worth, just by the simple comparison which he draws of the excellency of religion. "But," says he, "the excellency of knowledge is, that wisdom giveth life to them that have it." In speaking of religion here, we may briefly observe, that it is the religion of Jesus Christ which is implied; there is no other religion recognized in the Bible as giving life. From the days of righteous Abel offering the sacrifice of faith, down to the period when the canon of Scripture was completed, the covenant of grace made between the eternal Father and eternal Son, for the redemption of lost sinners, is the only foundation of a secure hope towards God. This is the wisdom which indeed "giveth life to them that have it." It is the excellency of that divine knowledge, that it brings us to know God; to know him, not as an austere master, reaping where he has not sowed, and gathering where he had not strawed; not as a God exacting the penalty of death even where he might righteously exact it; or as a God overlooking the sinfulness of men with a kind obliviousness, and lowering the laws which he made, to the depraved standard of a sinner's inclinations. No, the Gospel represents to us God, in the most endearing light, as one desiring to extend his mercies to us, yet incapable of blemishing his truth, and justice, and holiness—one who would manifest his love for us, but how? through the gift of his only begotten Son—through the gift of one engaging to obey for us the whole law of his Father, and to suffer for us all his Father's wrath. To see God thus is to see him aright; this is the true God, the covenant keeping, the redeeming God, and to

know him, to attain to a true spiritual perception of those truths, this is knowledge; this is the wisdom which giveth life to them that have it. As the Saviour himself said, "And this is life eternal, to know thee the only true God, and Jesus Christ, whom thou hast sent."

Let us not then, when speaking to the children of men, seek to diminish aught of their fancied enjoyments. God he knows that they who contemn the glorious hopes of heaven, and the joy of walking with God as a reconciled Father, have great need indeed of an ample enjoyment in those things, for which they give up every better prospect. There needs nothing more to dash the worldling's prosperity, nor to take him down from the pinnacle of his earthly pleasures, than the simple statement that it is earthly. It is all of time, and of this world, and to perish with the using, all to desert him in his hour of need, and to forsake him in his last agony, and to leave him locked up in the receptacle of the wicked, waiting for the coming of the eternal judge; to be blasted by the withering frown of his displeasure, and receive that dreadful sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels!!" Money was their defence on earth, where is it now? Where is all the fitness and propriety which they once saw in labouring for the meat which perisheth. They laboured to free themselves from the fear of poverty, but are they not poor now, beyond redress? They laboured to enrich their children; well let them see them now sinking under the same condemnation with themselves. They laboured for the world; yes, but that world is gone, and the place thereof shall know it no more, and with it all the joys of those who lived for it only. The theatre on which the busy, and the learned and the gay, and the licentious once expatiated, as though there were never to be a future state, is gone; and out of the mighty wreck nothing has survived, but that which could not perish—the hope of those who, while their companions lived for the present time, lived themselves for futurity, embraced the blessed offers of the Gospel, and found therein pardon, and peace, and holiness, and assurance for ever. O the indestructible security of him who has fled to Jesus as a refuge! when the heavens above are departing, and the mountains beneath melting like wax, then, then he lifts up his joyful head; for his "redemption draweth nigh." The Saviour gave him life, and he is about to enter on possession.

REFLECTIONS ON THE COLLECTS, EPISTLES, AND GOSPELS FOR THE ENSUING MONTH.

THE SECOND SUNDAY AFTER TRINITY

The Epistle, 1 John iii. 13. The Gospel, St. Luke xiv. 16.

THAT is a harmonious combination which we pray for in the Collect for this day, though at first sight, perhaps not apparently so;

"make us to have a perpetual *fear* and *love* of thy holy name." There is in the Christian's bosom a holy fear of what displeases his heavenly Father, and a holy love of what he approves; the practical actings of these two principles are well set forth in the Apostolic precept, "cease to do evil, learn to do well."

The Epistle which abounds with exhortations to practical holiliness presses on us the necessity of shewing the sincerity of our good feeling by positive acts of goodness, and contains a forcible argument to that effect, "hereby perceive we the love of God, because he laid down his life for us." Such an act was demonstrative in the highest degree of God's benevolence towards us. Let us aim then at a *demonstrative* Christianity, that to God, to men, to our consciences it may be manifested, that "we are of the truth."

The parable of the great Supper, as recorded by St. Luke, appears to have been related by our Lord at the house of one of the chief Pharisees, where he gave suitable religious instructions to the entertainer and his guests. It seems also to have been drawn out by an observation of one of the company, "blessed is he that shall eat bread in the kingdom of God." From this connection we may gather the primary intent of the parable to be a warning to the Jews, "none of these men which were bidden shall taste of my Supper." When we come, however, to examine the parable carefully, it is found to apply wonderfully to the warning of all who in every age neglect the invitations of Christ offered through his ministers. Thus, the Supper which was the chief meal of the ancients, is put to represent the richness of the Gospel, satisfying all the desires of the mind. The motive of the invitation is pure benevolence and kindness, the servants are sent at the proper season. On the other side, we observe the unreasonableness of the excuses, "*I have bought* a piece of land," &c. the bargain was complete, there was no reason for anxiety, only a little moderation in use of this world was required. It was not great things that hindered them neither sinful things, but things laudable, pushed to an extreme; how justly the old adage, 'perimus in licitis.' We find also, that in this parable the unbelief of the Jews, (as in the writings of St. Paul,) is made the occasion of the calling of the Gentiles, who are aptly termed the poor and the blind, sitting "in darkness and the shadow of death." And that there were to be two great calls of the Gentiles seems to be intimated as in some other portions of Scripture. One passage here has been misrepresented, as if it tended to justify persecution, "*compel* them to come in;" but as there is only one servant spoken of, and a multitude of persons, he could not compel them by physical force; the expression can allude therefore, only to the exertion of powerful suasion.

THE THIRD SUNDAY AFTER TRINITY.

The Epistle, 1 Peter v. 5. The Gospel, St. Luke xv. 1.

How careful should all who use the Collect for this day be, that

they go not with a lie in their mouths to God. If we speak of having "an hearty desire to pray," let us take heed that we feel it, lest instead of being "defended and comforted," we only provoke God's wrath and indignation against us.

The true secret of learning how to rise, lies in learning how to sink; and he who will not be content to stand poorly in his own estimation, and that of his fellows it may be also, shall not attain to the height of a true spiritual exaltation in "heavenly places." This we learn from the Epistle where the Apostle says, "humble yourselves therefore, under the mighty hand of God, that he may exalt you in due time." How consolatory is that reflection to the believer's soul, oppressed as he is often by the trials and troubles of this life, "for *he* careth for you." The Saints have an Almighty care-taker. How comprehensive too is that precept for striving successfully against the Devil, "whom resist stedfast *in the faith*." Here is the way to have spiritual strength, "Without me," says our Lord, "ye can do nothing," but the Apostle declares also, that he "can do all things through Christ strengthening" him.

We read in the fourteenth chapter of this Gospel, that great multitudes followed our Lord, and that he turned and set before them by different similitudes, the self-denial and difficulties that lie in the way of those that follow him; the effect of this discourse is told in the beginning of this chapter. "Then drew nigh the publicans and sinners." This causes the Pharisees to murmur, "this man receiveth sinners," an unintended compliment—like "he saved others;" even the Pharisees did not class our Lord with sinners. This invidious remark, however, only draws out more comfort for poor sinners who come to Christ: we have two illustrations borrowed from life, not indeed worthy to illustrate the free and unbought love of a Saviour, for nature affords no parallel. The shepherd has an interest in his flock, the woman valued the piece of silver, it was the tenth part of her property; but what had it been to him "for whom are all things," if a world such as our's had perished? Yet says our Lord, "there is joy in the presence of Angels." Even as the shepherd or the woman rejoices for the time over that which was lost; so the good shepherd rejoices even in the presence of those who never wandered from the obedience of love: and here it should be observed, that the passage by no means warrants us to suppose that Saints or Angels rejoice over the concerns of this lower world: it is not said that the angels rejoice, as the passage is misquoted, but that there is joy in their presence, like that of the shepherd over the sheep—"He shall see of the travail of his soul and be satisfied."

THE FOURTH SUNDAY AFTER TRINITY.

The Epistle, Rom. viii. 18. The Gospel, St. Luke vi. 35.

Many are anxious to know how far this world may be enjoyed. The Collect of this day informs us of this. Let us "so pass

through things temporal, that finally we lose not the things eternal." This is the safe rule, and there is no other.

The declaration in the Epistle, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," should have great weight, coming as it does, from one who perhaps tasted as much of both as did any other individual who ever lived. He gives us a catalogue of his sufferings, (2 Cor. xi. 23.) and he tells us also (2 Cor. xii. 2.) that he had "been caught up into the third heaven," and beheld things which it is not lawful, or possible rather, according to the original, "for a man to utter."

The short portion of Scripture chosen for this day appears to have been addressed by our Lord to his disciples in an especial manner, at the same time glancing at those Jewish Doctors who were opposed to Him, particularly the Pharisees, and warning his followers against imitating their errors as religious teachers. This will appear from considering the 20th verse, as well as the four blessings pronounced on the disciples, and the four woes denounced against their enemies, and the word "hypocrite" in the 42d verse, so frequently applied by our Lord to the Scribes and Pharisees. There is the more need of endeavouring to fix the proper meaning of this passage, because it is one much misunderstood, or at least misrepresented. It is not very uncommon to hear persons quote and apply the Scripture, "Judge not, and ye shall not be judged," or a very similar passage in St. Matthew, in order to prove that in fact persons should form little or no fixed religious opinions whatever of other individuals. Now a slight consideration will perhaps put this passage in a different light. Our blessed Lord would not indeed suffer that the truths of his holy religion should be taught with asperity or licentiousness. He would not that his disciples should imitate the rashness of those who had called him "glutton and winebibber," and ascribed his mighty works to the powers of darkness. This conduct, as he shews, would only produce reciprocal abuse, but there is a wide difference between forbidding such judging, and restraining the sober and charitable use of reason and observation. In fact, this portion of sacred Scripture is so very far from forbidding all judging in the indiscriminate sense, that it enjoins upon us the duty of making the best use of our judgment, both for ourselves and others. "Can the blind lead the blind?" is surely no direction for putting out the eyes of the understanding. Every disciple "that is perfect, (or perfectly instructed) shall be as his master." Therefore, "cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."

MISCELLANEOUS COMMUNICATIONS.

ON THE STUDY OF HEBREW LITERATURE—No. III.

THE SAMARITAN PENTATEUCH.

We proceed in our inquiries into the sources whence assistance may be derived, in ascertaining the general text where there is any suspicion of incorrectness; and in interpreting the text where any difficulty occurs, arising from the scanty remains we possess of genuine Hebrew. In such an investigation, the earliest notice is claimed by the Samaritan Pentateuch. It is well known, that the Samaritans have long possessed a copy of the law of Moses, and a Targum or Paraphrase upon it in their vernacular tongue, both of which are transcribed in the ancient Hebrew character, which this people retained when Ezra, after the captivity, adopted the Chaldee character, and naturalized it among the Jews.

The Samaritan Pentateuch is mentioned by St. Jerome, and some later Fathers, and is very frequently quoted by a Greek Scholiast on the Septuagint, and from the specimens thus given we are able to establish the identity of the ancient and modern texts. We are indebted to the zeal of Archbishop Ussher, and to the exertion of Thomas Davis, Chaplain to the factory at Aleppo, for the first Samaritan MSS. which were ever seen in Europe.—Six MSS. were procured at that time, and about as many more in a short time after; all of these have been closely compared with the Hebrew text and with each other. Our Library contains the Archbishop's copy of Stephen's folio Hebrew Bible, in the margin of which the variations of the Samaritan are noticed in his own hand-writing. The Paris Polyglott contains the first edition of the Samaritan Pentateuch, and from that it was reprinted, with many corrections, by Bishop Walton; both these works exhibit it in its own character; but it was printed in the Hebrew character at Oxford, 1790. In Houbigant's and Kennicott's Bibles, the variations between these two copies are printed in Hebrew characters.

When this copy of the law was first submitted to the inspection of the learned, they were by no means agreed as to its value. Some of them deemed it a copy of the law as it stood antecedent to the defection of the ten tribes, and that it was altogether independent of the text which we had received from the Masorite Jews. Others thought it was merely a copy from some incorrect Hebrew MSS. and deemed it of little or no value. The advocates for the first opinion relied chiefly on the close agreement of the Samaritan text with the most ancient Hebrew MSS., and

with the Septuagint version, and they urged also the strong presumption there was, that the ten tribes had many copies of the law among them at the time of their revolt. It was stated for proof on the other hand, that the Samaritan text was transcribed with a change of character, from a Hebrew MS. and that consequently its deviations from the Masorite text were to be considered as corruptions. It appears (said the advocates of this opinion,) that many of the variations between these two copies arose from the transcriber mistaking letters which are very like in Hebrew, but not at all so in Samaritan. Thus ה and ח are so like, that a transcriber copying a Hebrew MS. into Samaritan characters, might easily write שחם Ex. xxviii. 9., for שׁהם; but that it was not at all likely that he would make such a mistake if the copy from which he transcribed were in Samaritan letters, for ה and ח are in that alphabet quite unlike.

This argument rests on a supposition, that in every case of difference the error lies with the Samaritan copy, which will not be admitted by those who maintain that it is independent in its authority;—and the fact stated respecting the differences arising from the mistakes of scribes is not true; for though such mistakes of similar letters may appear in the Polyglott texts, the Samaritan MSS. do in most cases correct these printed copies, and shew that the deviation from the Hebrew originated with the printers, not with the transcriber. Thus in Exod. xxviii. 9. three out of four of the French MSS. and all the English MSS., which contain the verse, read שׁהם with the Hebrew, and not שחם with the printed Samaritan. Although some persons may dissent from us, yet we are satisfied that this is a copy of the Mosaic law independent of, and not derived from, the modern Masorite text, and that it is descended from those copies which remained among the ten tribes after their revolt; and we regard it as a most valuable source of critical emendation, though it has, like the Hebrew, suffered from transcription. Where the ancient versions and ancient Hebrew MSS. agree with it, when the Hebrew printed text differs from them all, no intelligent editor ought to hesitate which to follow.

The Samaritan Pentateuch will be found to vary from the Hebrew chiefly *in additions* of new matter, *in repetitions* of what had previously occurred, and in the various readings of particular passages. For example, Gen. iv. 8. stands thus in the Samaritan, "And Cain said unto his brother Abel, *let us go into the field,* and it came to pass while they were in the field, &c." This reading has ample confirmation from other sources.—Exod. xii. 40. "Now the sojourning of the children of Israel, *and their fathers,* who dwelt *in the land of Canaan and* in the land of Egypt, was four hundred and thirty years."—Ex. xxiii. 19. Thou shalt not seethe a kid in his mother's milk, *for whoso doeth this is as he that sacrificeth an abomination which provoketh the God of Jacob.*" The *repetitions* in the Samaritan Pentateuch are chiefly in the speeches of Moses to Pharaoh; in it we have, in each case, the message

of God given to Moses, and then the same message repeated by Moses to Pharaoh. The various readings are numerous, and we shall only notice one, that is of great importance in Chronology. Gen. xi. 32. in the Samaritan, Terah is said to be only 145 when he died; which accords with the history of Abram, and with St. Stephen's assertion, that he removed into Canaan at his father's death. If, therefore, Terah was 70 years old at Abram's birth, Gen. xi. 26.—if Abram was 75 when he left Haran, and if he left Haran as soon as Terah died, it follows that Terah's age did not exceed 145 years. Michaelis notices the confirmation of the Samaritan Pentateuch, which is thus incidentally afforded by the New Testament; and the Bishop of Peterborough was guilty of a strange oversight in saying, "What our author means by Stephen's having preferred the Samaritan reading, I am at a loss to conjecture,"—see Marsh Michaelis, vol. 1, p. 221, note 12. The most remarkable and important difference between the Hebrew and the Samaritan, is Deut. xxvii. 4. where the Hebrew has "Mount Ebal," and the Samaritan "Mount Gerizim." This variation is not an error from carelessness and inattention, but a wilful and deliberate corruption; either the Samaritans put *Gerizim* instead of *Ebal*, to sanction their scheme in building a temple upon it, (comp. John iv. 20,) or the Jews put *Ebal* in their copies, instead of *Gerizim*, out of opposition to them. The learned in general condemn the Samaritans, but they have found a zealous advocate in Kennicott.

We have already stated the argument against the antiquity of the vowel points which is furnished by the Samaritan text; this argument has always been confidently relied on by the Antipunctuists, for it is absolutely conclusive. If the Samaritan text be independent of the Masorite text, the question is decided; but if it be merely a copy of that text, in different characters, it is impossible to account for the copyist omitting the points, supposing he found them in the MS. before him.

From what has been said of the independent origin of the Samaritan Pentateuch, its critical use in correcting the text may be easily conceived; but in interpreting the text we may sometimes derive assistance from the Samaritan version, which is to its original, what the Targum of Onkelos is to the Hebrew Pentateuch, —a literal and close translation. This version is printed in Samaritan letters, and its language is a mixture of Chaldee and Hebrew, with a few Arabic words. In the Polyglott, the same Latin translation serves both for the text and the version; the few differences which occur are marked in the margin.

Our critical readers must be aware, that complaints have often been made of the inaccuracy of the Latin translations affixed to the oriental texts in Walton's Polyglott. No list of these errata has ever been published, and we think we shall gratify them by transcribing one from the blank leaves of the copy of a friend, who has paid much attention to the subject.

LATIN VERSION OF THE SAMARITAN TEXT.

Gen.	i. 30.	*for* omne quoque	*read*	omne
..	iv. 17. ..	de nomine	..	secundum nomen
..	v. 2. ..	creavit eos	..	creati sunt
..	viii. 15 ..	Dominus	..	Deus
..	xi. 10. ..	istæ autem sunt	..	istæ sunt
..	xiv. 20. ..	in manus tuas	..	in manum tuam
..	xxxvi. 14...	filiæ Sebeon	..	filii Sebeon
..	— 17. ..	et hi sunt	..	his sunt
..	xxxviii 17...	dederis mihi	..	dederis
..	xlii. 1. ..	et dixit	..	et dixit Jacob
..	xliv. 27. ..	Pater noster	..	Pater meus ad me
Exod.	vi. 23. ..	et Eliazar	..	Eliazar
..	x. 25. ..	in manibus nostris	..	in manu nostra
..	xiii. 5. ..	Dominus tuus	..	Dominus Deus tuus
..	xviii. 7. ..	adoravit	..	incurvant se Mosi
..	xx. 20. ..	inquiram	..	ab eo inquiram
..	xxiii. 21. ..	cave tibi	..	cave
..	xxxvii. 21. ..	de candelabro	..	de eo
Levit.	iv. 5. ..	ad ostium Tabernaculi	..	ad tabernaculum
..	vi. 6. ..	Juxta æstimationem tuam	..	in æstimatione tua.
..	vii. 25. ..	obtulerit	..	obtulerunt
..	vii. 36. ..	in generationibus vestris	..	in generatione eorum
..	x. 8. ..	Mosi	..	ad Aaron
..	xii. 7. ..	aut fœminam	..	et fœminam
..	xvii. 8. ..	vobiscum	..	in medio vestri
..	xviii. 9. ..	turpitudinem earum	..	turpitudinem ejus
..	xxv. 17. ..	Ego sum	..	quoniam ego sum
Num.	xxvi. 33...	et Egla et Melcha	..	Egla, Melcha
Deut.	iv. 23. ..	sicut præcepit	..	præcepit
..	vii. 25. ..	aurum quod est	..	aurum est
..	xiv. 7. ..	de reducentibus	..	de reducente
..	xv. 10. ..	manus tuæ	..	manuum tuarum
..	xxviii. 61...	in libro legis hujus	..	in libro legis hoc

THE BASQUE LANGUAGE.

An important version of the Holy Scriptures, is at this moment printing at Bayonne; the Gospel of St. Matthew has already appeared, entitled, Jesus Christoren Evangelio Suindua, S. Mathiuren arabera. *Itçulia escuarara Lapurdico Lenguayaz.* 1826. Price 2f. 50c.

An unique copy of this ancient version of the Gospel in the Basque dialect, was discovered in the University Library at Cambridge, but the name of the translator is not known, nor are we aware when, or where this *editio princeps* was printed; however, it was transmitted to Paris, and the Bible Society undertook to reprint it. The Basque is spoken by a very considerable portion of the population in the South West of France, who understand no other language; to them, therefore, the French Scriptures are a sealed book. The part which has been published, is much sought for and eagerly read by this interesting people, though their Bishop and

Priests have opposed themselves to the word of God. We gave in the 71st page of this volume, the circular letter of the Bishop of Bayonne, prohibiting the use of this version, but we rejoice to find that these unchristian efforts have been of no avail. The history of the Basques is interesting and little known. They are descended from the Phenicians, who at a very early period visited the Pyrenees, for the purpose of working their rich mines, and traces of these excavations still remain. Under the name of the *Cantabri*, they were the last to acknowledge the Roman power, and when they yielded, their submission was only nominal, for they still preserved their laws and language unimpaired. The greater number of the Basques live on the western side of the Pyrenees, subject to Spain, and inhabit the provinces of Navarre, Alcava, Biscaya and Guipuscoa. The French Basques occupy a little territory along the eastern side of these mountains, divided into three districts, Basse-Navarre, Soule and Labour. Their language was originally Phenician, but it is not easy to determine what variations it has undergone. The celebrated Prussian, Mr. de Humbolt, resided for some time among them in the year 1795, for the sole purpose of learning their language. Mr. La Borde in his Itineraire d'Espagne, gives very strong reasons, drawn from the names of several places, which are evidently Basque, for supposing that it was once universally spoken on the Peninsula. For instance, in Valencia, he saw some old subterranean excavations, which were probably designed for granaries, these are called *Siloa*, which in the Basque dialect signifies *a cavern*. In Portugal there is a city founded by Flavius, a Roman General, which is called *Hivi-Flavia*. *Hivi* in the Basque is *city*. Many other examples of the same kind might be brought forward. Our own antiquarians who claim for the Irish a Phenician origin, may perhaps, found a strong argument in one remarkable custom, which is common to the two countries. The practice of howling over the dead prevailed among the Basques to a very late period, and so unwilling were they to renounce it, that it was necessary for the government to interfere by this ordinance—Comme il existe en ce pays un usage indécent de pousser des cris immodérés à la mort d'une personne, et de troubler par toutes sortes d'actions violentes la cérémonie des funerailles; nous ordonnons et etablissons pour loi qu'il sera dorénavant défendu de faire entendre a la mort d'une personne quelquonque, des lamentations désordonnées; de s'arracher les cheveux, de se meurtrir la chair, de se blesser à la tête, et de prendre le deuil de bure, sous peine d'une amende, &c. &c. &c.

A DAY AT CAPE CLEAR.

TO THE EDITOR OF THE CHRISTIAN EXAMINER,

Mr. Editor,

Observing that your excellent Examiner has latterly engaged in large and deep disquisitions on certain subjects, that ladies and light readers may think too heavy to take in hand; and lest your work should thus undeservedly fall into disrepute with some who may abstain from handling it, because of its specific gravity, never considering that its weight proves its worth in sterling metal; therefore, as it is my wish that your Magazine should not only serve the Parson, but the Parson's family, it may be well while we allow his Reverence to pore over Tertullian's Prescriptions against Heretics, if I should now and then, for the use of the ladies of the Doctor's family, proffer a prescription against *ennui*; and so treat you with some light matter which shall serve the purpose of a bowl of whipped cream, or a plateau of flowers set in the midst of a table, groaning with more solid food. You, my good Sir, were pleased some months back to give to the public a few sketchy things of mine—Ten Days in Munster, Three Weeks in Donegal: allow me to beg insertion for another triviality; and knowing, Sir, as I do, how you are encumbered with matter; how your editorial table totters under the weight of communications from correspondents, chaffed, and angry, under hope deferred; looking month after month for the sun-rising of their bright conceptions, I shall not, I hope, trespass too far on your partiality, in offering for publication, *One Day at Cape Clear;* and thus, my good Sir, you may see that I possess a sort of ubiquity—like a kangaroo, can jump from one end of Ireland to the other; I who erewhile carried your readers to the extreme black North, where Horn-head butts like a bull against the hyperborean sea, now invite them to spend a day with me, at its very southern point; even on that little islet which bravely outposts itself against the Atlantic, towards the sunny shores of Spain.—You also may perceive, gentle readers, for I address myself now to you, in good Irish confidence that you will please to read me, how it is not my way to tread on worn tracks I; leave to tourists and lakers to hurry along, like a gang tied to fashion's chain, from the Giant's Causeway to Killarney: no, (to use a huntsman's phrase) like a flinging hound, I track a scent of my own, and desire to bark about upon scenes, where neither the seal-skin cap, nor the Tilbury turnout of a tourist ever were seen. It pleases me not, here to tell what brought me to this extreme southern part of the County of Cork; suffice it, reader, for your purpose and mine, that I arrived at the village of Skull, (as it is now called; but in older and Catholic days, Sancta Maria de Scholia, St. Mary of the Schools,*) on a fine cold clear

* This was, as tradition informs us, the Maynooth of Munster.

day in the month of last March, and as I rolled along a M'Adamized road leading to the village, I had no occasion whatsoever, to look up for a sign-post to tell me that there were dry lodgings, or entertainment for horse or man; for if there be entertainment in a hearty welcome, comfortable fare, and a community of Christian fellowship and feeling, I had all without money and without price, at the house of the Curate of the parish. Reader, perhaps you are a quiet easy personage, that loves a summer jaunt along the lower road to Lucan, or by the Glanmire road into Cork; and perhaps your eye is made for the enjoyment of such scenes, where the industry of man dresses up, brightens, and brings into full point and prominence the features of Nature; perhaps your taste and habits are made and moulded on landscapes such as these, and possibly you would not relish the rough coast of Cork, the cliffs of the Atlantic, the mountain bulwarks that curb the angry ocean; but still, after all, if I could bespeak a fine day for you—if, keeping off fog, rain, and storm, I could shew you these shores, gilt and gladdened by the sun, I think I should command your admiration; and I might expect you to exclaim, "these are thy glorious works, Parent of good."

My friend resides in an antient glebe-house, sheltered down on the shore, in a sunny nook, half way between the Church and the village. It is under the guardianship of a protecting hill, and some old sycamore trees in solitary magnificence and unpruned luxuriance; their long branches sweeping the lawn, seem to say that we are here to shew that no one should be so comfortable as a good minister. Here also, the myrtle, the hydrangia, and many a tender plant grow, adorning the pastor's garden; altogether it was a happy, quiet, close, and secluded spot, and the contrast it presented to the serrated mountains, to the black sea-beaten rocks, to the bold promontories and boiling ocean, reminded me how in lapse of time and succession of its dwellers, this quiet glebe might give shelter to some gentle delicate mind; some intellect luxuriant, and gifted with high and Christian imaginings—a lively contrast to the rugged mountaineer, and rude seaman with whom it was his fate to mingle, but not to coalesce. On the morning following my arrival, my host said, he really did not know better how to induce me to stay with him, than to take me on an excursion amongst his parishioners; for this is one of those new-light Clergy, who consider that one of the most useful purposes for which a minister can live, is to go from house to house amongst his flock, and hold communion with them in pastoral visits, there presiding as teacher, guardian, counsellor, and friend, "instant in season, and out of season,"—"reproving, rebuking, exhorting with long suffering and doctrine." What do you choose then, I offer you land or sea, mountain or ocean; I am Vicar of Cape Clear Island, where I have no Protestant parishioners, except about twenty of the water-guard: I am curate here, of Skull, where interspersed amongst moor and moun-

tain, I have fifteen hundred Protestants to visit, and oversee. Some how or other every one likes to land on an island. Sancho Panza was not solitary in longing to have a Barataria of his own, of which he might say all here is mine. Tis true, that old cyclopean man-mountain, Johnson, who loved a blind alley in London better than a green field at Richmond, says, "every island is a prison strongly guarded by the sea." But I prefer Sancho's fancy to the Doctor's, and therefore, my dear friend, I will even attend you, to your vicarage of Cape Clear. Very well, so be it. The day is unusually fine for the time of the year; the mist is ascending from the sea; the cap is rolling off from the mountain; the boats are going out to cut sea weed; all likely to be safe: I will go into the village and get some lads to handle the oars; also, to the kitchen and bespeak some cold meat; do you get ready your great coats, for it is cold, and see, dont forget to put a Bible in your pocket: in half an hour we shall be afloat—and so it was, in less than the given time the boat was launched, four as fine fellows as ever Ireland sent to make Wellington a Duke, had their horny hands fastened to an oar—three were young and loose lads, about twenty years of age, full chested and broad shouldered, all bone and muscle, not a particle of fat on their whole frames, loose, light, and joyous in their appearance; fit for land or sea, trained to oar or spade.—The potatoe after all is a wonderful root, that can rear, invigorate, and throw such life, and elasticity, and energy into the human frame—the fourth was an older and steadier character, selected for his prudence and knowledge of tides, currents, and localities. Says I to myself, when I looked at his shrewd sedate countenance, this man may, like my boatman to the Holy Island, be able and willing—may have the tact and find delight in giving me some supply of the legendary stories and traditionary superstitions of this vicinity. But alas! my friend put this expectation out of promise when he whispered me, the three young fellows are Catholics, but John is a Protestant, a good Christian, a God-fearing man, a man whom it is well to have with us, when venturing in equinoxial weather in an open boat, some leagues out on the Atlantic; O! then, says I, this man cares nothing about the *good people*. A well-found boat, four springing oars set in motion by elastic backs, soon brought us out into the middle of the bay of Skull; not a breath was on the ocean; the grey mist of the morning had risen, and was dissolved in the clear cold atmosphere; the sun walked above in its pride of light, the harbour had become a looking glass for the hills and headlands to dress themselves in, and assume a softer and sweeter countenance, and all

> The smooth expanse received, impressed
> Calm Nature's image on its watery breast,

The bold and cave-cut promontory; the lofty light house; the ruined castle; the green island; the sable rock, with all its gulls

and cormorants, round which the tide growled, danced, and boiled; all these were reflected and prolonged in western lines upon the bosom of the deep, and above, towering as the lord paramount of the mountain range, stood Mount Gabriel.

Reader, if you have never been in the South Western district of Ireland; if you have not seen these great bulwarks, that stand as redoubts to the continent of Europe against the force of the great ocean, you cannnot form, from seeing English hills, or even Welsh or Wicklow mountains, an idea of these out-works of Ireland; they look as if Noah's deluge here first operated, and the windows of Heaven had opened here perpendicularly and washed them bare, to the very bone. No bog, no soil, no verdure on them—all grey and rugged in the anatomy of their stratification: amidst these everlasting hills, arose in peculiar prominence, Mount Gabriel. Why, my lads, said I, is yonder mountain called such an outlandish name; one would think it was brought here by Oliver Cromwell, it has such an un-Irish—such a Saxon name. O! then, says Pat. Hayes, who was one of the most talkative of the party, a fine savage, with a huge curley head, that disdained the wearing of a hat; a broad face, giving ample latitude for the grin of an immense mouth, which as belonging to an Ichthyophagous, or fish-eating animal, was set with teeth bright and sharp like a sea lion, or a walrus. O! says Pat. it is a pity that the blockhead is not here to tell the gentleman the story about this, for sure and certain such poor garcoons as the like of us know little, and care not the tail of a herring for such old stories. And who, said I, is the blockhead? O, says my friend the Vicar, who sat beside me at the helm, the blockhead is an old man living up on the mountain, who, from his great memory, his knowledge of cures for cattle, charms against fairy-struck people, experience in bleeding, acquaintance with legends about the *good people*, the Milesians, and Fin M'Coul, is called far and near, the blockhead.

My dear fellow, will you to-morrow bring me to that man; I would pilgrimage over all the hills in Cork and Kerry to get into chat with him: says I to myself, this is just the man that I want. Crofton Croker with all his Fairy legends, shall not out-rival all the rich variety of southern superstition I shall cull and concoct for my friend the Examiner:—Ah my good friend, do bring me to the blockhead to-morrow Why yes to be sure,—but stay, can you speak Irish? Not a word, to my sorrow be it spoken. Well then go home first and learn Irish, for Thady Mahony can speak no other language.—Well boys, can none of *you* (as I cannot get it out of the blockhead) tell me about Mount Gabriel; O! yes, Sir, says Pat. Hayes, my godmother used to tell me it was called after the Angel Gabriel, who came, you know, from Heaven to deliver the happy message of mercy to the Virgin—ever blessed be her name. And so on his return, as he was flying back, he looked down upon Ireland, and as he knew that in time to come, this honest island

would never part with the worship and duty it owes to the Mother of God, he resolved to take a peep at the happy land, that St. Patrick was to bestow for ever on the Virgin. So down he came, and perched on the western peak of that mountain; the mark, they say, of his standing is there to this day, and his five toes are branded on the rock, as plain as if I clasped my four fingers and thumb upon a sod of drying turf; and just under the blessed mark, is a jewel of a lake, round as a turner's bowl, alive with trout; and there are islands on it that float about up and down, east and north, and south; but every Lady-day they come floating to the western point, and there they lie fixed under the crag that holds the track of the Angel's foot. With conversation such as this, we beguiled the row until we passed two long low islands that sheltered the entrance of the Bay of Skull—and now we were abroad on the bosom of the great Western Ocean; the mighty mysterious Atlantic, that in its veiled immensity, had secreted from Roman enterprize, and Carthaginian avarice, the Columbian world; and Oh! what a noble expanse, East, and West, we could run our eye coastward to the right, Baltimore to the extreme left, Crookhaven, and the Mizen head, and studded along, rose

> Sea-girt isles,
> That like to rich and various gems, inlay
> The unadorned bosom of the deep.

And here and there this bold coast had its high head-lands, and cave-cut promontories, relieved with fortresses of other times, pleasing to the eye from their picturesque forms and positions; interesting to the mind, from the associations connecting us with days of romance, enterprize, and peril.

Eastward, the dark Rosbrine, the Fortalice of Felimey O'Mahony, the pirate and the Popeling, under the shelter of whose strong hold the Spanish Jesuits from Valladolid and Salamanca landed, and diffused their deadly animosity against Elizabeth and the Reformation.—Here Stukely, Sanders, and Allen concocted the furious insurrections of Tyrone and Desmond; and hither came Carew, the Lord President, with all the power of Munster, to quell the pride, and lay low the bulwarks of the Bishop of Rome: and where is now the Psalter of Rosbrine—the rhyming record of all the pious practices, and crimson achievements of these sea Lords. Nearer again, Ardtenent Castle, another rock-nest of these Mahonys; and in the western offing, look at the Black Castle out there like a solitary cormorant watching all day long its prey on her rock-perch. And westward still, the bold and high Ballydivilin, see how it cuts the clear blue sky with its embattled loftiness. O! says Denis O'Driscol, one of the boatmen, as he rested on his oar, many a white bone, bleaching under sea and sun is wet and dry day by day under that old Castle; there lie the unburied bones of two tribes of the Mahonys—Justin Oge, and Carberry Buy

O'Mahony of the North. They fell out about a prey of cattle, and met here to decide the feud on that sunny strand: for a summer's day they fought hand to hand, and foot to foot. Justin's true love, the sloe-eyed Grace O'Sullivan, sat on the tower of Ballydivilin. Justin fought under the weavings of his Grace's scarf; and Carbury Buy never feared, pitied, or forgave,—on they fought, till the sun sinking over Crookhaven looked on them all lying on the ground like matted sea weed; not a mother's son remained alive to wake or carry to the grave the exterminated tribe.

It was now time to look seaward, where the southern expanse lay so beautifully green—liquid jasper beneath your eye; but like sheeted quick-silver before it.—Thus the ocean in all its smooth splendour, lay breasting itself to the sun; it lay basking after its equinoxial troubles, and yet there was a long, full, slow swell, heaving in from the south: like the calm breathings of a Giant's sleep, it majestically raised our little skiff, and laid us down again; as if it said, trust me, I can do no harm. I who had never been on the ocean before—who had never crossed any sea, except the narrow channel that divides Wales from Dublin, now, out in a little bark on the Atlantic, I was greatly struck with this awful swell, that seemed as an attribute of its own great grandeur, unconnected with the influence or operation of any other element: as we rowed along, we came near an island, on the sea-side of which was a little sandy cove protected by an old shattered castle, whose top was covered with grey moss, and its base clothed with sea-weed, and studded with limpets.—This was evidently the hold and retreat of some dark rover of the deep, in distant times—some barbarian that united the bold bad occupations of the smuggler and the pirate. In latter days, within men's memory, it was the scene of shipwreck ruin, and plunder. Before light-houses were established, and placed under the now admirable arrangement on those coasts, it was too much the practice, for the barbarian dwellers of these rocks and isles, to hang out false lights to lure the unwary vessels in dark and stormy weather, to venture and go to pieces on these rocks. In this way, on a dark and howling night, was a wisp of potatoe-stalks kept burning on the top of the Castle, and Denis Mahony who had the care of the light, says to his son Felix, Phelim my boy, I see a light, it seems to be on this side the Blasket Rock—sure enough a vessel has mistaken our lucky wisp for Crookhaven light; in she comes, give me a fresh wisp. She is our's, as sure as there are cottoners in Cork.—There she drives, sweep, crash on the seal rock; she is our's, Phelim, my darling,—such was the language of the old wrecker to his son. The whole family, the whole islanders were soon down on the shore—an African trader had struck on the rock, and the people were busy, not in saving either crew or cargo, but in getting on board the wreck, and plundering and tearing up every thing to pieces; the best and only thing that can be said for them was, that they did not commit murder. She was laden with the rich

produce of the African coast — gold, ivory, gums, ostrich feathers, &c. &c. The crew next morning were put on shore at Baltimore—they made the best of their way to Cork—they complained to the authorities, and a Commissioner of Excise, with some soldiers, were sent to the wreck—but all the property was plundered, all, nothing but the shattered hull remained. But what became of the enriched people? Little good in troth, says John Bennett. Gold dust was easily secured, bags were buried, and their fortunes made; as for the ivory, the Guager might take that, it was no use to them; but the women wear the ostrich feathers unto this day, and many a year after, girls of the Mahonys of Castle-island were known at a patron or fair by an ostrich feather stuck to the side of their caps. And what good did all the gold to the Mahonys? Arra, they were worse off than their neighbours—what came over the devil's back went under his belly; they sold the gold to pedlars and shopkeepers, in Baltimore and Skibbereen, they bought tobacco by the roll, and whiskey by the hogshead, they brought a piper from Bantry, and a fidler from Clonakilty, they lived as well as a Priest at a station, every day eating bacon, swilling whiskey, dancing, and running lewdly to the devil, until at last, the fever came amongst them: they died like sheep of the red water. It was a bad day for the Mahonys that the Negers' gold came amongst them—the church-yard has them all now except an old man, who has no sons to carry him to the grave; what good does the Negers' gold do him?—Now as we approached Cape Clear island, the wind began to rise from the north-east, a sharp curl began to rise upon the sea, which one of the young men called in Irish the rootings of the pig. As we neared the island, we observed a snug little harbour defended from all winds, by high and caverned cliffs; to the right lay a castle called Dunanore, or the Golden Fort, a most picturesque object, built on a rock beneath a beetling precipice. Half of this structure lay in large masses of ruin, round which the sea rushed, growling as in triumph over its fallen honours; the remnant still stood, dark and shattered, the victim of some future storm. Just immediately over us, as we sailed under the island, and turned our helm into a snug cove sheltered from all winds, was an old church, clothed with ivy, lichens, and wall-pepper, and the first sight that met my eyes in landing directly under the church-yard, was a human skull, that lay tossing about, as idle as an egg shell. It has often struck me, what little consideration the Irish have for human bones; they seem to pay no regard to the remains of their once loved friends—for these memorials of their own mortality. I particularly remarked this, all through the county Cork, and nothing to me could be more revolting, than to see in all their burying grounds and abbeys, human bones heaped together in immense stacks, or tossed about mouldering, crumbling, and decomposing, covered with nettles, hemlock, and rank weeds. I observed to one of our rowers, that there was a large skull. O!

Sir, it is nothing to the skull and bones of Cornelis O'Driscol, whose thigh bones they keep for the people to kiss on the chapel altar. And who was Cornelis O'Driscoll? Oh the biggest man that ever was born, but the best natured fellow that ever supped milk. He could beat a whole faction at a fair, and he could kick a foot-ball as high as Mount Gabriel, but he never kilt a man that he was not sorry for it, and his heart was as tender as a sucking chicken, and then he was so huge and strong. One night, God rest his soul, he was lying along the fire-side, and his old father was sitting under the hob on the other side. The wind was strong from the south-west, there was a spring-tide, and it raining so, that you would think every cabin in Cape Clear would be washed away. Cornelis, says the old father, did you moor the launch well to the rock—my life to a hapworth of tabaccy you did not, you needle leg'd red shank; get up you spalpeen, and go moor her well, or the tide will toss her away, and what will we do to catch the hake and herrings for the wife and children next Summer. Up, without saying a word, got Cornelis, and out he went; it was well he was strong and long, for there was so high a wind, and a stream so strong from the rocks, that it would have driven or washed another man into the sea; but down went Cornelis, breasting the wind like a sea-gull; he caught up his father's launch, just as readily as I lift this spar, and clapping it under his left arm, he brought it up clean and clear, and laid it in the cabbage garden, behind the cabin; and so my dear soul, when the neighbours went out in the morning, they found the launch, which would have taken four good men to row out to sea, carried like a potatoe basket, and laid where boat was never seen before since Cape Clear was an island. While I was thus prating to poor Pat. Hayes, I was found by my friend, the Vicar of the island parish, out of which he receives the immense sum of £30. Yes, says he, it was a curious scene the day I was inducted into my Vicarage in this old ruin. The people, when they saw me with my surplice on, and reading prayers, thought I was come to change their religion—they thought I was come to invade the province of the Priest; old women came about the walls chattering Irish, and groaning, the boys howled, the men scowled, and looked gruff and angry, and perhaps something worse would have been done, if some one who could speak Irish had not explained, that there was no intention of doing them harm, or changing their religion. By the way, the Priest is a Prince here, absolute master of the bodies and souls of the islanders; none dare dispute his word, for heaven and supernatural powers are on his side. Some very few years ago, some persons that the "Soggarth," or Priest, did not like, had established themselves in the Castle of Dunanore, which I have just spoken of: I did not hear exactly what way they offended, perhaps they were smugglers, and did not pay the regulated fees, or dues, but out of Dunanore they must come. Now you see how yonder castle is perched on a rock in the sea, the approach to it is by a narrow

causeway, the breadth of a man's path; on either side is the boiling tide dancing and springing about; a single stone thrown from the castle would have sent the Priest to purgatory; but on the Priest marched, who dare touch him; he bore a charmed life—he walked on surrounded by the halo of reverential respect, and stouter than mortal would he be that dare bar his entrance. Out of this, ye vermin—out of the castle, pack every mother's son of you: begone, or I will send the old walls tumbling about your ears. The mandate was obeyed, one took up a stool, another a bed-post, the children carried pots, porringers, and trenchers, and when all were gone, like the children of Israel departing out of Egypt, then it was that the Priest, taking out bell and breviary, pronounced his curse, and down with tremendous crash, and dash, went the half of the old castle into the sea, and there the remainder of it now stands, a memorial and mark of priestly power. My good reader, do not be at all incredulous, for this must be quite true; every one on the Island believing it, except a few poor heretics of the water-guard. But you will ask, is this omnipotent Priest still in power on this island? No, he is not, it would have gladdened mine eyes to have beholden him. Alas! mortal man, even in the midst of his might, is given to faults, and must bend to fate, and our friend of the castle had one fail ing.—In the dark and misty atmosphere that surrounded him, after his chilly walks over the barren heights of his parish, on returning home to his lonely parlour, with no companion but his breviary—none of the charities of domestic life around him—no one in the world near him that had a claim to say, live for me; what wonder is it that he fled to his bottle for refuge from the sense of desolation and *one-ness*; what wonder that he sought in brandy for that artificial excitement of spirits, which could lift him up from the prostration of all that makes life to others desirable. His end was awful and sudden, he left his island parish either for the purpose of relaxation, or business, and landing at the town of Baltimore, he went to a public house, and called for a quantity of spirits; it was left with him in his apartment. In a few hours, those that came into the room found the liquor drank, but the Priest no more.

It is now time to think of the Water-guard: you know, says my friend, it was not to prate about old bones or castles I came with you; will you come about *my* business? Yes, certainly; I hope, though feeling an interest and amusement in old legendary stories, and the play of a people's superstition, I do not set the less value on the work, the efficiency, the furtherance of Divine truth: onward let us go. So we toiled along a craggy path, that led us to a hollow sort of ravine, that seemed to cut the island in two, and connected two coves, or bays—one on its north, and the other on its south side. In this sheltered hollow was the house of the Water-guard, a crew of about twenty sailors with their families, who are stationed here to put a stop to smuggling on the coast; and what a contrast was here between the hovels of the Irish, and

this neat little habitation: low and lonely as it was, it was trim and clean; and more than that, about men, women and children, there was a neatness and tidiness, a decorum and keeping in dress and furniture, that evinced, that wherever an English family is stationed, let it be cast where, or tossed how, still it retains the indelible character of superior civilization, and that irrepressible self-respect, that holds itself entitled to order, cleanliness, and decency; and it was quite delightful to see how respectfully they approached their minister– how the women came round him with their little ones—how the urchin "climbed his knee, the envied kiss to share," all anxious to catch the good man's smile, all clamorous to bid him welcome; for indeed it is not often in the year that this island can be approached in an open boat– all through the winter it is impossible. You then, good reader, who enjoy the blessings of a preached Gospel, who have the word of Salvation delivered to you Sunday after Sunday, who experience fully "how beautiful are the feet of those who bring glad tidings of peace," you who thus in rich abundance hear "the ingrafted word which is able to save your souls;" what can you know of, how can you estimate the wants of these poor destitutes, condemned to see Sabbath after Sabbath pass silently away, without hearing the announcement of God's infinite love to poor sinners—no toll for them of the dear church-going bell—none of these greetings and Christian communings that congregating parishioners hold together; when taking sweet counsel together, they pass onwards towards the house of God. Indeed these poor secluded people seemed in the fullest extent to feel their deprivation, as, in the words of the Prophet, they felt a famine, "not of bread and water, but of hearing the word of the Lord." *4th Amos.*

Well, in a short time all were assembled; the rough, but steady respectable seaman, his trim and tidy wife, the blushing, blooming girl, the bluff boy, with his catechism in his hand; all met in a comfortable room, that contained the well arranged furniture of a kitchen, with its cleanly moveables calling up the associations of good cheer, and at the same time displaying the neatness and snugness of a parlour. We will read first a chapter in the word of God, said the Vicar, and the 14th of John was opened. Reader, this dear consoling chapter must surely be familiar to you. If you have experienced your birthright of sorrow and suffering, you doubtless have made this chapter your friend, and have exercised yourself in it—if deprived of all the rest of the word of God, if but the one leaf of the Bible, containing this chapter, floated ashore, it were enough to console an exiled Emperor at St. Helena, or a deserted Selkirk on Juan Fernandez; amidst the solitariness of destitution, and the abandonment of the world, it would prove a castle of comfort. "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions;" and thus the consoling Saviour proceeds, telling of all the fulness of his sufficiency, "the way, the truth, and

the life;" no where to go to but to me, no way to go but by me, that you may attain eternal life. Lord, then (as a Christian Saint has said,) we will follow *thee*, by *thee*, to *thee*. *Thee*, because thou art the truth, by *thee*, because thou art the way, to *thee*, because thou art the life. And so promising the Comforter, bequeathing peace, the Saviour concludes this precious chapter, rich as it is in glorious truth, and abundant in consolation, with his farewell words, "Arise, let us go hence."

The place, the occasion, the adaptation of the chapter to the wants, the feelings of these exiled people, connected perhaps with the visible excitement of him who communicated the exposition and prayed with his whole soul for grace, and peace, and salvation through the Lord our righteousness, gave such a tone of feeling to the whole transaction, that there was not a dry eye in company. One old seaman, with a countenance as weather-beaten and time-furrowed as one of the cliffs of the isle he guarded, sat before us, the very personification of manly feeling—the big drops coursed down his cheek, and yet no change of countenance, like a summer shower falling on the sea-ward rock, only to cool and brighten it in its passage.

But it was time to depart;—and wont you come again to us soon; and sure, says an old motherly woman, your Reverence wont forget to bring a Testament with large print: and sure, says the mother of two beauteous children, you will not forget the catechism for Mary and Jane; and thus they followed with blessings and remindings, until we got out of sight. But it was a pity to depart without ascending the summit of the island, without looking down on the fine stretch of land and sea that the light-house hill presented; so on we toiled a devious track, up towards the summit. As we passed along, a girl of about fourteen passed us by; she appeared to be of the indigenous and peculiar breed of the island, as did the sheep and lambs. The lambs were like motherless kittens, with wiry and starvation hair, instead of wool; and this girl, I never saw such a specimen of an uncaught and untutored savage,—her hair was of a deep madder red, her eyes ferret-like, sparkled from under hair unacquainted with comb or cleanliness; when she neared us, apparently to avoid the stranger and the enemy, as she considered us, she ran off bare-footed on the stony rock, whining and gabbering Irish. Further on as we ascended the hill, we came into a snug hollow, in which was a low hut without a chimney, covered with a net work of ropes to save the thatch from the stripping of the storm; there came forth from this hive or hovel, a hum as from a wasp's nest. This may be the Cape Clear School, said my friend, let us go in and see the seminary; so bending double to pass, as through the apperture of a cavern's mouth, we descended into a hole, as dark, smoky, and smelly, as the cave of Cacus; but in a short time, our eyes assimilating themselves ton e palpable obscure, could observe about twenty children sittighon stones, humming forth their lessons like hornets prepar-

ing to swarm; every little healthy, ragged, fish-smelling urchin had a bit of a book in his hand—one had a leaf of Reading made Easy, another a scrap of the Church of England Catechism, another a torn copy of the Heart of Jesus, and a big girl was poring over a large octavo book, covered carefully within a case of green stuff; the name of this useful book was the Gentleman Instructed. The furniture was of a heterogeneous character, bespeaking the multifarious occupations of the pedagogue. In a corner by the fire-side was his bed, over which were hanging sundry kinds of fish put to smoke and dry, over the door were nets and rods, along the walls were hanging a number of dead rabbits, and over the game was suspended a bag full of fetid ferrets, all which bespoke, that independent of his college, this worthy Principal drew much of his livelihood from the sea in summer, and from the sandhills in winter. Then the quaint look of the Ludimagister himself; his wig, that seemed to be made of the dag wool of the hairy sheep of the island, grown small by scratching, hung on the left side of his head, being pushed away by the pen which was fixed in his right ear. With a magisterial scrape of the leg, and an *important* bow, he bade us welcome. Sir, says the Vicar, I am glad to see a school established on the island, I hope you are doing well. Oh yes Sir, very well indeed, his Reverence the Priest approves of my method; I came in order to please his Reverence my "Magnus Apollo," and teach the natives here the liberal arts of reading, writing, arithmetic both scientific and commercial, guaging, surveying. and navigation, the use of the globes, geography, and the mathematics, and have come from my late establishment in Courtmasherry, and the Lord will, I trust, prosper me in the desire to communicate the liberal arts to the poor islanders. Having delighted some of the little scholars by asking them to spell a few words, and giving them half-pence, we evacuated the academy, and my friend said on leaving it, I am glad the new Priest is sufficiently liberal to allow a school to be established here. The owner of the island some time ago built a school-house, and offered to pay a master, but the Priest, his miraculous Reverence, said he would allow no School, they were well enough without learning; the fish were caught and the potatoes grew without it, and men could eat, drink, and sleep. It was a happy little place, and he would not alter things, or turn what was well enough inside out—such were his authoritative reasons. He argued, "if ignorance be bliss, it is folly to be wise."

And now we had arrived at the summit of the island, and looking abroad into the immense Atlantic, might in fancy imagine we saw the sons of Milesius, the dark riders of the ocean, coming in their thirty ships to the invasion of Ireland; and if we had faith befitting a proper Milesian descent, and imaginations worthy of a Gadelian pedigree, we might fancy we saw the Tuatha Danaan assembling round their circles of power, and raising incantations to bar the entrance of the invading fleet into the river

of Kenmare. We might figure ourselves as surrounded by the very magical mist that gave Ireland the form and figure of a pig's back, from whence in bardic story it has been called Hog-Island, and from hence probably it has retained a propensity for pigs and pig-styes to this day ; but divesting my narrative of these Milesian imaginations, in sober seriousness, we saw nothing but the wide stretch of ocean now looking dreary and darkly towards the south, in accordance with the dim and gloomy destiny that seems to hang over the Spanish Peninsula. We observed the fishing smacks hastening in, and one of our oars-men gave us warning that there was every appearance of a rapid change, and threatening marks of a rising gale of wind : still it was fair and calm where we were, beneath us was the whole island, a congeries of rocks and cliffs ; to look at it, it might be said to be incurably barren, and yet to see it studded as it was with human habitations, and teeming with people, you might imagine that they fed on, and digested stones. But like the sea-birds around, they merely nested on these rocks—they owed to the teeming ocean the entire of their sustenance—indebted to it for the weed that produced their potatoes amidst the rocks—and drawing from thence the fish that made the potatoe palatable. In the centre of the island lay a lake, the qualities of which, as we were informed by one of our men, were not more strange than useful ; it saves the natives the necessity of soap, it will wash your shirt as white as a gull's breast, without a lather of suds ; steep a train oil barrel in it for twenty-four hours, and it will come out so sweet, that it smells like a bean-blossom, and you may churn butter in it. O ! Gentlemen, it would amuse you to the heart to see the women tucking flannel and frize in it of a summer's evening ; there is no tuck-mill on the island, and yet, thanks to the lake, and the legs of the good women, they have the finest frize in Munster—they make it as lasting as leather ; it would make any one as merry as a miller to see the " Calleens" on a summer's evening, as blithe and noisy as crows in Lord Bantry's rookery, sitting opposite one another in the soft sweet water, kicking a piece of cloth from one to another, until it came out as tight as a board. But on this subject we checked our communicative friend, not having any ambition to know more of these succedanea for the machinery of a tuck mill

I enquired " What island is that to the east ? it looks as if it had some fine land on it ; and of all the picturesque castles I have observed on these shores, I think that yonder is the most striking ; and then to the north of the castle I see more ruins. Altogether, it is an interesting island. I wish we had time to row there."— " Not, certainly, to-day," said my friend, " it is well even if we can get home ; the clouds are coming down from the mountains.— Look at Gabriel, what a night-cap he is putting on ; see the white horses are beginning to ride on the wave. It will be a hard pull on the boys to bring us home. Pat. Hayes, run down to the Cove and make all ready to have us afloat and out to sea immediately."

So off Pat. ran; and as we followed him, descending the hill, I received the information I wanted concerning Innisherkin. This island was the wealth and strength of Sir Fineen O'Driscol; that was his castle of Dunalong, and yonder is the Franciscan abbey which Florence O'Driscol, when in wealth and power built for the good of his soul. Here thirty friars said masses for the soul's safety of these sons of the sea, who but too often left their Christianity behind them when they gave their sails to the wind, as their forefathers, when going to be christened, kept their right arm unbaptised, that it might be free to plunge in deeds of blood;—thus the name of O'Driscol was fearful from the Bristol channel to the Shannon's mouth; and so Florence O'Driscol, the wrecker and the smuggler, the rover and the ravisher, in order to settle accounts with his Maker, built the monastery; and thus the castle and the friary, kept a regular and fair account with each other.—The O'Driscols supported the bodies of the men of God, and the friars saved the souls of the sons of the sea. But of all the O'Driscols none maintained Dunalong, or the Ship Castle, in such bravery as Sir Fineen—none performed his preys by land, or his piracy by sea, with such address and success. He and his natural son, the dark Gilly Duff, or Black Gilbert, lived in Milesian glory—what was gained by barbarian force was spent in brutal hospitality. The Ship Castle was the seat of their strength and the storehouse of their plunder: there the pedlars came to purchase the soft goods and female drapery that were robbed or smuggled from foreign vessels: here the inland gentry came to procure the pipes of wine and Cogniac brandy that were necessary to support the hospitality of their inland fortresses; and thus Sir Fineen, under the walls of Dunalong kept a sort of fair—the produce of his adventures on the ocean was exchanged for the cattle and corn of the rich plains of Tipperary and Limerick: and thus, in the curious combinations of his fortunes and character, he possessed the attributes of a merchant, a mariner, a pirate, and a Milesian chieftain. All was fortunate and fair with Sir Fineen and his dark son, until in the net which he laid privily for plunder, was his own foot taken. On a stormy night, in 1539, as Black Gilly was coming in his ten-oared launch from looking along the line of shore, he saw a huge vessel in distress driving towards the entrance of Baltimore harbour, with one mast cut away, and her rudder unshipped and totally useless and unmanageable. Up rowed Sir Gilly, and proffered to pilot the vessel, and tow her in safety into port, provided he was well paid. "What are you freighted with?"—"Portugal wines. We belong to the corporate merchants of Waterford, and we are out from Oporto these six weeks." "Give me three tuns of your wine," says Gilly, "and you shall be in safe moorings in two hours."—"Agreed," said the supercargo; and in a few minutes O'Driscol had her in tow, and brought her safe to moorings under Dunalong castle. "The fire of hospitality," says Gilly, "was never out on my father's hearth: come from the dangers of the sea, come with

a hundred thousand welcomes to my father's board." With joy and gladness the master of the vessel and his men went on shore; they enjoyed the food and festivity of Sir Fineen: wine in abundance, and drugged wine afterwards, were pressed on them, and partaken of—and fast sunk in sleep and wine, they left the vessel to her fate. Then it was that the chieftain and his clan fell to work: every bark on the isle was busy—and before morning not a pipe of wine in the Sancta Clara de Sozi but was stowed in the caverns of the castle or the cellars of the Franciscan convent: for Sir Fineen was ever the man to be true to the Church; he knew he had a long account to settle, and therefore the full tenth of whatever he won by land or sea was sent to the convent, in honour of the Virgin and St. Francis. Next morning, when the master and crew of the Sancta Clara awoke, they saw their ship riding very high in the water—she sat on the sea as light as a drum; and to their surprise and shame they experienced that the hospitality of their entertainer was the snare of a thief and a robber. However, Sir Fineen helped to ship their rudder, aided them to set up a jury mast, and with many dry jokes on the Waterford merchants, he sent the Sancta Clara away from the Ship Castle.

So far all went wondrous well. Night after night Sir Fineen got obstreperously drunk; and not one in hall or kitchen—cousin, fosterer, and gossip—kern, oarsman, and cuddy—all were at the free tap of the Waterford pipes. Gilly Duff always brought a keg of the black drop, as he called it, when he went his rovings on the coast, and often his oarsmen saw so double, that they missed their course, and were saved by a drunkard's luck. And even the good friars found it expedient to take a mutual oath that a sufficient number of their Reverences should keep in turn sober, in order that the thirty masses should be said duly and daily for the soul of Sir Florence. Thus all went carousingly, in real Irish glory, until one fine morning in May, at day dawn, a three-masted vessel was seen sweeping in under press of sail towards the castle.—The watch-tower bell of Dunalong tolled loudly. Up started Sir Fineen and his son Gilly. The great thirty-oared barge was soon manned; and in proud appointment they pulled away to hail the stranger, and bid him welcome, when a whizzing shot passed over their heads, and bespoke the enemy and avenger; and Captain Pierce Dobbin soon shewed he had the will and power to do them evil. The O'Driscols soon backed their oars, and retreated to their strong hold. The iron guns were shotted on the battlements, the calivers were pointed from the loopholes; but what could all their old artillery or defences avail against the Waterford force, well appointed in all the munitions of war, and commanded by men as disciplined as brave? And to enter at a breach which was soon made in the castle wall, Lieutenant William Grant and his men landed and marched to the storm. Sir Fineen, heavy and plump, thought in good time of making his retreat, and his four-oared

launch carried him off through the shallows to his cousin, O'Sullivan Bear, of Dunboy.

But not so Gilly Duff, he stuck to his defences to the last; he fought, and fired, and swore, like one who feared neither God nor man; and when at last the Waterford men, under the command of the gallant Captain Grant, had forced the barbican and had burst into the castle, then Gilly, seeing all was hopeless, seized a burning brand, and running to the powder-room over the porteullis, cried, "the ferret shall find smoke in the hole where the rat dies," and applying the fire to a powder barrel, conquerors and conquered were exploded into the air. William Grant alone stood unhurt in the deep recess of one of the tower windows—and that tower of the castle still stood, but enveloped in flames. The defeat and destruction of the O'Driscols were accomplished—but how to save the bravest man in Waterford! The flames were crackling around him; burning beams and melting lead falling on every side made his station perilous, and his standing every moment hotter and more intolerable. "Come, boys," cried Lieutenant Toby Butler, "there is but one chance under God for his life: give me that cross-bow." And then fastening a cord to a steel bolt, he fired it fair and direct over Grant's head. "Catch hold of that string before it is burned, if you desire to be a living man—mind my bidding." Grant did so. "Now draw up this rope. There now, fasten it to the stone mullion of the window.—Slide down—that's my hearty." And Grant in the winking of an eye was safe and sound in the arms of his companions. The Waterford men had their revenge. The city standard floated on the summit of the island. All Sir Fineen's bawns, orchards, and villages went to destruction. Even the Franciscan friary was sacked and ransacked; and the goodly friars, relieved from the responsibility of their thirty masses, wandered through the abbeys of Munster, sighing amidst the austerities of cold cloisters, after the fleshpots and wine-pipes of Innisherkin.

Thus beguiling the rough way with the catastrophe of O'Driscol, and after taking some moderate refreshment under shelter of a cliff, we pushed out into the deep. And here what a contrast! The morning mirror was now a boiling billowy chaldron. And as our men pulled the little yawl out of the shelter of the cove, the face of the troubled ocean was truly awful—the wind directly in the boat's bow—the waves coming on rapid and broken. I have not marine terms to describe the character of this sea; but it was the most the men could do to keep the boat's head to the wind. We made little or no way; and now and then a high-headed billow washed over us, and wet the men from head to foot; and yet, drenched and working as they were, they joked away as joyously as if they were in a tent at a fair.

A poor fellow from the island had begged of us to take him to the mainland. He sat, or rather lay, at the bow of the boat, for the

men would not let him sit up, lest he should catch the wind. Every surge that washed over the boat drenched the poor fellow as he lay along, and still the rowers, dripping as they were themselves, amused each other in bestowing Job's comforts on the fellow, and telling him to cheer up for sure he was a cabin passenger; and still we made no way, and every now and then a wave would strike the bottom of the boat, so that landsman as I was, I apprehended that we should swamp and go to pieces. And still I looked to my friend's countenance, as he held the helm, and saw a gathering seriousness upon it; and I observed him looking wistfully towards the island: his look seemed to say, we must indeed put about, and I was anticipating what a pleasant time I should have to spend on that place of barrenness. Indeed, Mr. Examiner, I wished most fervently, as my anxiety to fill your pages had brought me here, that your Editorship were in my place, to spend an equinoxial week on Cape Clear, to sleep on stones, and fare on stockfish. Well, says I to myself, God send we may even get there; our friends of the water-guard will get us some accommodation. But try, my good friend, to face the gale for some minutes longer. While we were thus consulting, two whale-boats coming from the mainland approached, on the wings of the wind, which blew directly in their stern, and sent them forward with the velocity of arrows. As they cut the surge, gracefully and majestically passing us, the men reclining at their ease set up an uproarious shout; it was a malicious triumph over our jeopardy and trouble—"Oh boys," says Pat. Hayes—he with the mouthful of ivory, "we will never be able to stand in Skull, if we let these Capers* have the laugh over us—we are done for ever if we put back to Clear—we may as well when we get home, go spend the rest of our days in Judy Mahony's cabin, knitting stockings, if we let these duck-footed fellows cut capers over us:" and off he tugged his dripping waistcoat. All stripped to it, and wrought at their oars as if instinct with new life and power. I never witnessed such athletic exertion: I never saw such a display of temper, spirit, and perseverance. They gained their point: they won their way; and the wind in some measure, in reward of their bravery, having subsided, taking advantage of the lee-shelter of the Calves' islands, &c. &c. we shortly after nightfall got safe to shore.

Fare ye well, my fine young fellows of the skiff of Skull—never, perhaps, to see you again; but long shall I remember your joyous good-humour, your engaging good nature, your full possession of all those qualities which make Irishmen, with all their faults, the most social and entertaining people in the world. C. O.

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* The inhabitants of Cape Clear go on the mainland by the name of Capers.

REVIEW.

FIFTEEN SERMONS—By the Rev. J. C. LLOYD, A. B. one of the Chaplains at the Molyneux Asylum, and Domestic Chaplain to the Right Hon. the Earl of Aldborough—William Curry, Jun. and Co. Dublin; Hamilton, Adams and Co. London; and William Oliphant, Edinburgh, 1826.

If the desire of literary reputation be the motive from which the compositions of the Pulpit are transferred to the Press, we cannot but think, that he who writes with such an aim, has chosen a tablet of rather perishable materials on which to inscribe his name. It is an evil necessarily attendant on the very nature of Sermons, however high their character, upon their first appearance, that they are soon transferred to the book-shelf, from which they are disturbed only by the occasional eye of curiosity, or perchance by the hand of the *plagiarist*.

This circumstance, however, renders it necessary that new volumes of Sermons should frequently appear, in which the wholesome truths advanced in their predecessors may be again brought forward in new colours. Hence, we are not to look for original matter in such works, nor would it be desirable; the same great truths, the same glorious promises are to be stated, the same imperative duties are to be enjoined, the same awful warnings to be enforced.—Men are to be told that they are sinners, and that "the wages of sin is death"—they are to be told that there is One who "taketh away sin," and that "the gift of God is eternal life through Jesus Christ"—they are to be certified, that "except a man be born again he cannot see the kingdom of God."—As long then as the enforcement of these truths continues to be the grand object of Christian preaching, so long a greater degree of sameness, and perhaps repetition, than would be allowable in other compositions, must be expected in discourses from the Pulpit; nor can this defect (if it be a defect) be entirely erased from Sermons intended for the closet, without in a great measure destroying their peculiar and characteristic feature.

It is perhaps, a very general fault in our modern Sermons, that they are addressed more to the ear of the *critic*, and to the understanding of the *philosopher*, than to the heart of the *sinner;* but in the volume which forms the subject of the present article, it has been evidently the object of the Author to avoid as much as possible, this very serious fault; and some may perhaps think that he has gone into the other extreme.

In his preface, Mr. Lloyd states, that two peculiarities will be found in these Sermons, 'which to some (he says) may appear great blemishes in Sermons intended for the closet, viz. the use of the first person, as though the Author were addressing himself to

the reader directly from the Pulpit; and also, the utter absence of any thing like division and sub-division of the various texts enlarged upon.'—With respect to the first, we have nothing to say, but we cannot help thinking the latter a defect: for, although we do not believe that any rule exists in Scripture upon the subject, and although we are aware that the system of dividing and sub-dividing, may be carried too far; we cannot but think that 'the utter absence' of it deprives the preacher of a very powerful instrument for laying hold of the minds and memories of his hearers.

We shall now proceed to give some extracts so as to enable our readers to form a judgment of the contents of the volume.

The subjects of the Sermons, which do not appear to have any connexion with each other, are as follow:—1. On Self-Knowledge, Luke ix. 55—2. The Nature and Necessity of Christ's Atonement, John xi. 50—3. Christ's Declaration to Sinners, John vi. 37—4. The Character of the Gospel unalterable, Heb. xiii. 8—5. Repentance issuing in Prayer, Ps. cxvi. 3, 4—6. The Consolation of Grace, Is. xl. 1—7. On Conscience, 1 Pet. iii. 16—8. The Evidence of a work of Grace at Heart, Rom. viii. 15, 16—9. Gospel Confidence, Heb. vi. 18—10. The Inability of the Unregenerate to please God, Job. xiv. 4—11. On the Attainment of Spirituality, Gal. v. 16—12. On being ashamed of Christ, Mark viii. 38—13. On the Advent of Christ, 1 John iv. 9—14. On the Freeness of the Gospel, Hos. vi. 3—15. The Necessity of Exertion in Spiritual Things, Luke xiii. 23, 24.

It is not necessary that we should analyse each Sermon; it will be enough to give our readers a view of one of them, and we shall select the last, not that we would give it any preference to the others, but because the subject of it is important, and may afford a fair specimen of the Author's powers.

He commences by the just observation that 'nothing perhaps, speaks more forcibly in favour of the Scriptures being the production of Divine Wisdom, than their silence on those mysterious questions connected with a future state,' which we find in our nature so strong a propensity to ask and to answer:

"It is therefore (he says) a beautiful exemplification of that truth, 'God does nothing in vain,' the manner of Holy Scripture's treating of the things of the unknown state; unknown entirely to unassisted reason, and but partially exhibited in the written word. All that is necessary is told. What is told, is so told that the possibility of doubt is excluded. That men should know there was to be a future state of retribution was essentially necessary to their moral government. Equally necessary that they should be informed of the character of their judge, and what circumstances in their conduct would secure his favour or excite his wrath. Men should know what they appeared in the sight of the Divine Being, and what he should appear in their's. How full, how clear, how decided is the Bible on this point. 'It is appointed unto all men once to die, and after that the judgment.' 'All have sinned, and come short of the glory of God.'—'By the works of the law shall no flesh be justified.'—'He that believeth, and is baptized shall be saved; but

he that believeth not shall be damned.'—'God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.'—'Without holiness no man shall see the Lord.'—'Your heavenly Father shall give the Holy Spirit to them that ask him.'"—p. 231—2.

The Scriptures, as Mr. Lloyd observes, were written not to tell us how many should be saved, but to teach us how *we* may be saved: this is the express statement of the passage he has selected for his text, (Luke xiii. 23, 24.) on which he observes:

"The truth stated in these verses is simply this, that the salvation of the soul is a thing at once of so much *difficulty* and so much *importance*, as to demand imperatively that it should occupy the chief thoughts, and call forth the strenuous exertion of every individual. The difficulty is implied by the words *strait gate*, the importance by the exhortation *strive*."—p. 233—4.

In his remarks on the *difficulty* of the soul's salvation, he shews that while the difficulty is not insurmountable to man, it is by no means to be inferred from the text, 'that man by any doings of his own can secure the favour of God'—to suppose this would be to deny the necessity of the death and atonement of Christ, "for if righteousness come by the law, then Christ is dead in vain."

The difficulties, he proceeds to shew, do not arise from any unwillingness on the part of Him 'who desireth not the death of a sinner,' to admit any one into his kingdom, but are created entirely by the obstacles thrown in the way by man himself: the sources of these obstacles he reduces to three—prejudice, pride, and indolence. We shall quote his observations on the last:

"But if prejudices and pride hinder many, Oh, how does indolence block up the road! If the former slay their thousands, surely the latter slays its tens of thousands. It is that putting off from day to day, the work which should not be postponed an hour; this is what fills hell with ruined sinners. These see the gate, they acknowledge it to be strait, they confess their want of salvation, their approbation of the way in which God has proposed it, and their determination to embrace it. They lean upon their hope contentedly. But what hope? Is it a hope of Heaven? No; for no man who is not in Christ, has any right to such, as they will themselves freely acknowledge; but they look forward to some future 'convenient season,' when they shall put their promises into performance, and 'strive,' and lay hold of salvation, and enjoy all the bright and golden confidences which now enrich the bosoms of true believers. They have, in short, the *hope of a hope;* and with this poor pittance millions die, cheated by their own lukewarmness and indifference, out of that blessed reversion of Heaven, purchased for them by Christ, and offered freely, though never accepted heartily.

"The difficulties then, that men have thrown up, are what have narrowed the heavenly gate, not any want of liberality on the part of the Divine Architect. The gate IS OPEN. It has received millions under its heavenly arch, and millions have passed it by, because they *would not* enter in. It is man, sinful man, that has, from pride, prejudice, and indolence, made the free promises of God to be so seldom seen in possession. And therefore, it was that Jesus called aloud in the ears of those who heard him, '*Strive* to enter in at the strait gate;' for why? 'Many shall seek to enter in and

shall not be able.' There is a great difference between *striving* and *seeking*. To strive, is to use, as the word imports, the same vigorous efforts which were employed by those who contended in the ancient games. It means, when rendered literally, 'agonize,' as though Jesus said, 'agonize to enter in.' 'Let no difficulties interfere; let nothing produce remissness; it is not only a matter of honour and dishonour, it is a matter of life and death; every thing is at stake, and therefore every effort must be made.'"—p. 239, 240—1.

After having commented on the history of Bartimeus, (Mark x. 46.) as an example of those who "*strive*," compared with that of the man mentioned in the seventeenth verse of the same chapter, as an example of those who "*seek* to enter in, but are not able"—he concludes by some very excellent observations, of which we can only quote the following passage:

"This then is for our consideration, that if we die unconverted, the ruin we bring upon us is of our own effecting. We may not shelter ourselves under the excuse that faith is God's gift, and that we could not believe till it was given us so to do; for if we asked for faith we should have it. NO HUMAN BEING EVER SINCERELY BESOUGHT OF GOD TO ENABLE HIM TO BELIEVE, THAT DID NOT FIND ABILITY BESTOWED. And if a soul shall at the last day be found at the left hand of the Judge, one of those who in this world often heard the words of life, and the entreaties of the Father of mercies to 'turn and live,' shall it not be, (most awful reflection!) because that having heard of the blood of Calvary, and the righteousness of God's only Son, and the secret influences of the Spirit, and the blessedness of an eternal dwelling in the presence of Jehovah, 'HE CARED FOR NONE OF THOSE THINGS.'"—p. 244.

We give the following extracts almost without selection from some of the other Sermons.—On the necessity of the Atonement Mr. Lloyd thus writes in the second Sermon:

"The question then presents itself, is there any one possible way in which God can exercise forgiveness towards men? And the answer which Scripture gives is, that there is a way, and but one way: by being propitiated. If *atonement* be made, there may be salvation. If there be presented unto Jehovah what may magnify his holy law and make it honourable, what may shew to every moral agent in the universe, that its precepts ought to be obeyed and its penalties cannot be withheld; that the commandment given to men, however extensive in its demands, is 'holy, just and good;' and that 'the soul which sinneth it shall die;' that there is no evading the consequences of trangression: then God might consistently bestow pardon on such terms. Now it is plain that man can bring forward nothing of this kind. He is indebted unto God in the entire sum of an unceasing obedience. If from the moment of his birth to the moment of his death he sinned not, still he is called by Scripture, even under such circumstances, an *uprofitable servant*, he has only done that which it was *his duty to do*. It must be some one under no obligation to serve God, one therefore who can offer to God something valuable in the way of judicial compensation (so to speak,) something adequate in the way of an atonement for the offences which men have committed; such an one we say it is, who must interfere and stand between the sinner and his just doom. Man deserves death at God's hands; if he is to receive life then, it must be at the hands of a *Mediator;* of a *Redeemer;* of one who will interpose to save, who will pay down

the price of our deliverance. It matters not how difficult be the task; it matters not though even life itself should be laid down in the procedure; we want such a devotedness of determined friendship; our extremity is such that we cannot do without it; in short, to use the words of the text, 'It is expedient for us that one man should die for the people.'"

On the subject of religious experience, the following remarks from the fifth Sermon deserve notice:

"Religion does not consist in the being alternately sunk in the depths of spiritual sorrow, or elevated to the heights of spiritual rapture: and many have made shipwreck of faith and of a good conscience, by mistaking the alternate heats and colds of constitutional temperament for the workings of the Holy Ghost. But this may be said safely, that to have no experience, seems to be a bad sign. If there be nothing in looking back upon the history of our own lives, which tells of a season when from ignorance of God we were brought to the knowledge of him; when sin appeared to our astonished view for the first time, exceeding sinful even to death, and the offer of a Saviour exceeding precious; if there be nothing in all the workings of memory which tells of times when we sorrowed through a sense of God's displeasure, or rejoiced through a feeling of being at peace with him; does it not augur badly? It is true that tranquillity is what this world esteems highly in matters of religion. They hate to be disturbed. They call all who would rouze men from such awful slumbering away of existence, fanatics; perverters of true religion; and would insist of every ignorant sinner wrapped in the mantle of his indifference, as the disciples did of Lazarus, 'If he *sleep* he shall do well.' But the minister of the Gospel must feel shocked at this exhibition of moral torpor, and must earnestly call aloud, 'Awake thou that sleepest and arise from the dead, and Christ shall give thee light.'"

The common charge against religious professors, that they condemn all but themselves to the wrath of God is thus refuted by our Author, in the commencement of the ninth Sermon:

'"You tell men (says the world) that they are all hell-deserving sinners; that there can be no salvation but only through the free grace of God in Christ Jesus; that the many are in the broad road leading to destruction, and the few in a narrow way leading unto life eternal, but in this narrow way you feel confident yourselves are, and you talk as decidedly of your prospects of glory, as though there were no danger to be dreaded, nor difficulties to be overcome.' Such language as this is not uncommon; but it is unjust. For it confounds two things entirely and essentially distinct, confidence in God, and confidence in self. When the subject is disentangled from the fallacies with which sophistry entwines it, it may be clearly shewn, that the fullest assurance of future happiness may consort perfectly with a deep sense of present unworthiness; and that in one place at least, hope and humility may fitly dwell together, even in the bosom of a disciple of Christ Jesus. It may be proved that it is according to the will of God himself, that his creature man should feel vividly, and consequently express strongly, his expectations of spiritual felicity in a world to come, though it be a felicity neither easily attained, or indiscriminately imparted. And equally that this will of the Divine Being, has nothing in it to foster the pride of the human heart, or to generate presumption in those who act upon it. These two points are distinctly set forward in that text which has been selected for

consideration: 'That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.' "—p. 133—4—5.

When the world is told, 'that we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us,' the common objection is, that such a doctrine renders all exertion on our part utterly useless; on this Mr. Lloyd writes thus:

"It may be said then, that according to this system, all endeavours after holiness on man's part must be utterly vain. To which it may be answered, that if these endeavours originate in the notion that man can reform himself, unquestionably such endeavours are the very actings of folly itself. We would call that human being presumptuous who would affect to talk of himself as his own creator, and how is he less presumptuous who talks of being his own sanctifier. But in truth it is because men know not what they truly are, what God is, and what he requires, that such thoughts are to be found in their hearts, or such words upon their lips. When man thinks of becoming religious in his own strength, the very first step he makes is but an insult to the God he pretends to honor; for what is it but saying that out of an unclean thing can be brought forth that which is clean enough to command the approval of the all-wise, all-powerful, and all-holy Jehovah. There is but one possible method by which any can become acceptable in the sight of God—by being regenerate—by being acted upon by the direct and powerful agency of the Holy Ghost, and being new created unto righteousness and true holiness. The only language, therefore, which can become a sinner is, 'Cleanse thou me from my secret faults.' He must direct his prayer to that being in whose hands are the issues of life and death, beseeching him that for his Son's sake he would destroy in him the old Adam, and bestow upon him the divine feelings and expectations of the new man in Jesus Christ. The sense of his own complete sinfulness, of his being naturally unclean, and therefore unable to produce any thing which is 'clean' before God, is the only suitable abiding feeling for him who would see the face of God and and live. Because for such an one there is a petition ready framed, "Wash me throughly for mine iniquity, and cleanse me from my sin.' Because there is for such an one a promise already recorded, 'I will sprinkle clean water upon you and you *shall be clean;* from all your filthiness and all your idols I will clease you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart from out of your flesh, and I will give you an heart of flesh, and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my commandments and do them.' Without a promise like this indeed, the hope of man, as to attaining to any thing of true religion, would be frailer than the spider's web. But then equally, with such a promise who should despair? What God's purposes are towards sinners we may learn from that single fact, that he gave his only begotten Son, that whosoever believeth on him should not perish. For man to think, therefore, that out of his own uncleanness he can bring forth any thing clean; any thing which God can approve, or which can demand God's favour, is the very height of human presumption. But for man to think that although he be utterly unworthy yet Christ is worthy, 'who is made unto us wisdom and righteousness and sanctification and redemption;' and that asking in the name of Christ he may receive a new spirit, and be brought from the bondage of sin to the

liberty of God's children; to believe this and act upon it; is the very essence of Christian wisdom. To think of man's bringing a clean thing out of an unclean is madness; to think that God can change a sinner to a saint is Scriptural sobriety."—p. 163—4—5.

We feel convinced that the extracts we have given will speak more in favour of these Sermons, than any eulogium we might be inclined to pen. We therefore, yield the more readily to the restriction our necessary limits impose upon us in forbearing to quote more largely.

An attention too exclusive to the matter of his Sermons, has perhaps, occasioned some defects in Mr. Lloyd's style:* but we have no hesitation in recommending his work to such readers as desire to meet with sound Scriptural information and deep practical piety.

Excursions from Bandon, in the South of Ireland—By a Plain Englishman.—London: Longman and Co.

It but too often devolves on Reviewers, in the discharge of their duty, to animadvert on works claiming notice, not for their merit, but their mischief, and we are called away from the pleasure of pointing out what is bright or profitable in some valuable publications, to put forth a warning caution, or provide a counteracting antidote against some pestilent matter that issues from the press.

It is peculiarly the fate of a periodical, professing to have at heart the well-being of Ireland, to meet and contend with obnoxious matter, and we are called on to watch with both our eyes, the teeming presses of London and Dublin, pouring forth on our excitable countrymen food and fuel for disaffection. It is not then for its literary merit, its beauties of style, or descriptive powers, that we deem ourselves bound to notice the vulgar little volume calling itself "An Excursion from Bandon." But we are apprehensive lest, under the guise of travels in the South of Ireland, it may steal into the hands of many who are desirous of reading a description of a very interesting country, and shall unintentionally fall foul of a mere Popish attack on the Established Clergy and Protestant Gentry of the South of Ireland.

The Author of these Excursions calls himself a plain Englishman; we are much out in our conjectures if he does not prove to be an ordinary Irishman. If ever we unriddled aright, it was when we pronounced that this Bandon Tourist is better known at the office of the Cork Southern Reporter, than at the Royal Ex-

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* We trust, the Author will excuse us, when we take this opportunity of recommending to him caution in making positions, which, however true they may be in one sense, are refutable in every other: the cause of truth we are convinced can never be thus subserved, while there is danger that prejudices, or stumbling blocks may be created. An example of the mode of stating truth to which we object, will be found in page 50.

change of London. The tract is evidently a child of the "Association"—it is instinct with the very genius of Popery—it carries not a feature of Protestantism in its face—it has not the honest bearing of a plain Englishman. No, but there is so much of the Celtic twang of misrepresentation, exaggeration and swaggering, as marks its Papistico-Milesian origin—an emanation of the Catholic rent—a clumsily contrived satire on the Church of Ireland.

A plain Englishman is personated, who meets a starving Munsterman on the Royal Exchange of London, during a Lord Mayor's procession. This Irishman gives such a feeling narrative of the wretchedness of his country, that Mr. Bull is determined to come over and see for himself, and accordingly he arrives at Bandon on a fine Sunday; and here our plain Englishman begins to blunder like a mere Irishman—for finding himself in this very populous thriving town, 16 miles west of Cork, he never gives himself the trouble of enquiring why it is that this town, unlike almost every other in Munster, has the marks of prosperity and power—why there are good morals and good manners—why, like a North of Ireland town, there was no Sabbath-breaking there. No, he did not enquire the cause of all this, because he would have been told that the population was Protestant, and therefore the comparative honesty, industry, and decorum which sit in Saxony, or Sweden, or Scotland, or Ulster, are always connected with Protestant communities. Out then to Muskerry mountains, to Clonakilty, to Timoleague goes the Tourist, in quest of poverty and discontent, and having readily found what he wants, (and he would have found the same in any Popish country under the sun,) he fixes the blame principally on the Established Church, and secondarily on the absentee landlords of Ireland.

Now we, Examiners, are free to confess, that we make no common cause with the absentees; we desire they would come home and defend themselves. But standing to our chosen post, we are prepared to maintain against this Tourist, that there is neither truth in him or his book, when he asserts that the evils of Ireland are chargeable on the Church of Ireland.

The Author, in the outset of his story, betrays his Romish individuality—he contrives an untruth, which no Protestant or Englishman would have blundered on. With Romanists, who feel no compunction at the desecration of the Sabbath, and think it no harm to spend the Lord's Day in chambering and company keeping, the assertion of this veracious traveller may go down, when he asserts that he met at an inn in the town of Bandon, on the Sabbath night, a Methodist Preacher, who joins a mixed company. We might with more keeping and less expense of truth, have told him how he met Dr. Doyle there. We need scarcely assure our readers, that the Methodist Preacher of Bandon shared his Sabbath evenings in a better occupation than sawing politics with pot-companions.

But let this untruth pass; let it be granted that at the Shannon

Arms in Bandon, seven or eight strangers, all of different religious persuasions, met on a fine Sunday night to explain to our plain Englishman the state and sufferings of Ireland—each ready with his nostrum; one proposing, down with the Church—another, throw overboard the absentees—another, give the Catholics unqualified emancipation, and so on; and thus having surcharged his brain with all those quack medicines, he sets out on his excursion, and hear what he says—

"I had advanced three or four miles, when my horse, which was rather shy, suddenly started, and was near bringing me to the ground. A gentleman who chanced to be riding at the time, a few yards in front of me, noticed the circumstance, and remarked on my lucky escape. This led to a conversation between us, and as we were going in the same direction, we travelled together. I soon perceived, from a learned description of the weather, and its influence upon different constitutions, that my companion was a physician, and I took no trouble to conceal from him that I was a stranger, and wished to be acquainted with the condition of the people of Ireland."

"Really, then," quoth the Doctor, "if you wish to be acquainted with the condition of the people of Ireland, you shall not have to travel far, when your wish will be gratified. I need not tell you, Sir, that it is merely sufficient for a man to look around him in this country, to observe a material difference between affairs here and in England.

"Oh yes," rejoined my companion with a significant nod, "The English and the Scotch manage matters much better than we do. *They* don't care how much trade, commerce or manufacturing they have; but they take very good care they shall not have too much religion. For the Irish was reserved the extraordinary merit of supporting a clergy they want and a clergy they don't want."

"I perceive, then, Sir," said I, "you do not view the Church Establishment of your country in the light of a blessing."

"As a blessing!!!" repeated the Doctor, with a smile of the most exquisite contempt on his countenance for all such blessings; "No, Sir, it was 'conceived in sin and born in iniquity.'"

In such talk as this the Tourist and Doctor beguile the road, until they come to the cabin of the patient the Doctor was to visit.

"Those who have never travelled out of England, and who see the dwelling of even the poorest man there, the home of neatness, cleanliness and comfort, can form no idea whatever of the miserable cabins of the Irish peasantry. An Englishman may consign his enemy to the worst, but he would not lodge his brute beast in the best of them. The one into which I then entered with the Doctor, was far from being the most wretched of the kind I had seen; however it may be taken as a fair specimen. Its walls consisted of mud clay, without any species of plaister, the roof of turf. There was no window in it, if we except a square of slate through which three holes had been perforated. In front, a pit full of fetid water was to be seen, and on either side of the door a buttress of dung. Such was the exterior of the house, the Hibernian of the Royal Exchange had fled, and methought he must have been wicked indeed not to have deserved a better. Felons and murderers are more comfortably accommodated even in Ireland.

"But—for the inmates themselves, verily, they suited the house, and the house

suited them. To those who see the cargoes of Irish squalidness that are yearly discharged on the quays of Liverpool and Bristol, it may be superfluous to describe the dress of those they have left behind them. Suffice it to say, that there were in this house, six individuals, comprising the mother, who was lying sick in an ague; her four children and her own mother. The last mentioned was of meagre aspect and barefooted, clad in rags and nastiness. Two of the children were in a state of perfect nudity. A third had a tattered jacket on him, with a shirt which hung in front to his knees. The remaining one, a little female, was not much better attired.

"The Doctor stood by the sick woman's bed, if that can be called a bed which consisted of a wad of straw and the remains of an old carpet. There were large stones ranged along the side and foot to prevent the straw from spreading.

"After some other questions, he asked the sick woman if she had taken what he had ordered on the last day.

"She faintly answered, "No."

"And why not," demanded the Doctor. She said that "her husband had made every exertion to get a little money for the purpose, but had not succeeded."

"Where is her husband?" demanded the Doctor, turning to the old woman who was standing at the foot of the bed.

"He is gone, Sir, yonder to Parson ————."

"For what," said the Doctor, "is it to get any thing from him?"

"No, Sir, to pay him four and twenty shillings, for the tythe of the last year!!!"

Here, we see, is a coarsely contrived story, invented to shew that the sickness and squalid destitution of this family of beggars were owing to the Parson—and, good reader, pray observe the total want of likelihood in all this—

> Lest men suspect the tale untrue,
> Keep probability in view.

Here is a man so poor, that he cannot procure 4d. to buy sustenance for his wife, and yet he has the quantity of land, and moreover the honesty sufficient to pay the Parson 24s., and more than that, send ten miles for a Doctor. Now Irish Doctors, as well as Priests and Parsons must live, and it is about as likely that a Doctor could ride ten miles without the certainty of a fee, as that a Methodist Preacher would spend his Sabbath night in an ale-house. And then observe the unmanly and jesuitical stab worthy of J. K. L., at the Parson's wife and daughter.

"Whilst we were thus conversing, a gentleman in black, and two ladies drove by us in an elegant phaeton. I observed that they eyed myself rather inquisitively, and that my companion who had been inveighing loudly against the tythe system lowered his voice pretty suddenly as they passed.

"Who are those, pray?" said I to the Doctor.

"That Gentleman," replied he in a whisper, "is the Parson to whom the poor man took the four and twenty shillings. The ladies with him are his wife and daughter."

Thus these fine ladies are represented as flaunting through the country, rioting in reckless magnificence over the evils they had created. Now, good reader, if you were ever in any country

part of Ireland, we appeal to your experience whether this is the way you have found the females of the Parsonage employed—have you thus found them "eyeing strangers inquisitively," but casting no glance after the wants of the poor—have you found them closing hands and hearts against their necessities? We here can speak from personal experience; we have made our tour to Bandon also, and if we met this plain Englishman even on the steps of the Royal Exchange of London, we would maintain against him that the wives and daughters of the Clergy in the vicinity of Bandon are active and uniform in their devoted, though perhaps unthanked ministration amongst the poor; and were it not that the minds of the peasantry are poisoned by the malicious and interested arts of priests and political incendiaries, the poor would on their knees bless Providence, that amidst the acknowledged evils of Absenteeism, a resident Clergy was established, who spent their income amongst them, and whose wives and daughters, alive to, and conversant with all the tender offices and sweet charities of life, are ever quick to feel for their sufferings and minister to their wants.

But we desire the ungracious man to speak for himself, and make confession—how the conduct and character of the Protestant Clergy, though confessedly amiable and praiseworthy, are rendered by the alchemy of Jesuitism hateful in the eyes of the people.

"I asked the Doctor what was the general character of the Protestant Clergymen of Ireland. Here let me remark, that, whatever objections he had to the Church Establishment, and I must confess that I now shared many with him, he was perfectly candid, and could distinguish the good man from the bad system with which he may be connected. The Doctor informed me that, as far as his observations went, the Protestant Clergy were a moral, a learned, and a highly respectable body of men. Considered as individuals, and apart from the system, they were perfectly unobjectionable. However, that as matters stood, they possessed neither religious, moral, nor political influence. They were absolutely loathsome in the eyes of the people. Acts which in other men would be highly praiseworthy, were in them censurable or indifferent.

"The people," said I, "view them as locusts sent to devour their industry, and as such detest them."

Here now is the point attained which the Priests, for more than a century have never lost sight of—they have made the Parson a subject of hate and scorn—let what be his good report or holy living, in spite of his family's visiting the fatherless and widows in their affliction, and keeping themselves unspotted from the world, still the malediction of heresy is on him, he is a child of hell, and ought to be sent there as soon as possible; and so the poor papist is to take all from, and if possible pay nothing to, him; like a true Israelite, he must spoil the Egyptian—and he can turn to cast curses on the very hand held out for his relief.

Thus it is we have often known a Romanist consider the company of a Parson as the most unlucky thing imaginable. The writer

of this article not long since, was in the act of passing in an open boat across the mouth of the Shannon. His dress in a great measure corresponded with the costume of a Priest. The gale was high and the surf tremendous, and of the two young men, who, with anxious countenance were taking in the sail, to reef it, he asked—Boys, is there any danger? Oh by no means, your Reverence, said the eldest, our hooker will skip over the breakers, like a Clare colt over a six feet wall; what could happen to us while one of our clergy is on board? Well but Tim, suppose a parson was going across with you.—Why then to tell your Reverence the truth, myself would put the helm about, and run back to Ballylongford, for may be there is neither luck nor grace where the likes of them are.

We shall task our readers' patience while we exemplify the position by another case. In the year 1821, a principal leader of the Rockites was arrested near Mallow; sundry atrocious crimes were proveable against him, and seeing his danger he agreed to save his life by turning informer, and he communicated an immense mass of valuable matter to the magistrates, whereby the whole ramifications of the Rock system in that vicinity were laid bare to their extremities. Amongst the many acts of atrocity—murders, burnings, houghings, which he developed, he was asked why it was that they burned the cattle and hay-yard of a worthy Clergyman—one who never sued for a tithe—one who but lived to bless the sphere in which he moved—why did you try to rack and ruin that man? O! says Captain Rock, we had no reason in life for that burning, but that the man was a minister.

Well, the further our Tourist proceeds in his travels, he finds the truth he is looking after every where—to wit, that the Established Clergy are "the great bane of the country," and in this, from Muskerry mountains to Clonakilty, all agree. "The Presbyterians paid no second clergy in Scotland, the Protestants paid no second clergy in England, and why should six millions of Catholics pay a second clergy in Ireland?" But suppose the Dissenters in England, the Presbyterians in Ireland, do pay a second clergy, and yet contrive to avoid the misery of the Irish Papist; how then can it be said to be the cause of so much wrong? And what after all is the breadth of the evil, "this greatest bane of the country." The Tithe Commutation Act, which is now in operation in almost half the parishes of Ireland, shews clearly, that the average acreable commutation for tithes over the kingdom will not be 1s. 6d. and then taking church rates at 3d. per acre, it appears that the whole grievance on the Popish landholder, this tribute which they would infer is as great an oppression as the Nose Rent of the Danes, does not amount to 1s. 9d. per acre.

It is true, that perhaps instigated by the ceaseless insinuations of his Priest, or prompted by prophesy, and impelled by agitations, to trust to the power of Captain Rock, the Popish landholder is so averse to tithe, that he will incur the expense of a

law process, before he can be forced to pay: but whose fault is this; if his own dishonesty, and his litigious spirit, draw down on him the curse of tithe-proctor and costs, can he blame the Clergy, who revolt, as much as he does, from the operation of proctor and process, but who are forced to employ one, and resort to the other, against their better feelings and designs, in order to get the means of living. Besides, let it be considered that the half million of income which arises to the Clergy, is actually spent in the very vicinity from whence it is drawn; there gives bread to servants, labourers, mechanics, butchers, shopkeepers—This half million is not spent out of the country by Absentees, to go to loss; or in the country of profligates, to go to waste; but it circulates wholesomely, and returns rapidly to the source from whence it flows. Thus, supposing there are two thousand Clergymen diffused through Ireland, and allowing each to keep three servants, and employ two labourers with their families—here we find the Protestant Clergy of Ireland, these *incubi* and bloodsuckers, actually subtracting from the absentee landed proprietors, half a million of money, in order to support directly 26,000, and indirectly as many more; for certainly it is not from the landholder, but from the land proprietor that the Clergy's income is derived; for if land is tithe-free, as in some cases it is, the Landlord takes advantage of it, and sets at a higher rate to the Tenant. And so if Peter the Parson is robbed of his tithe, it goes to pay Paul the Landlord, and Pat. the Farmer remains as he was before,

Allowing then, Absenteeism to be an evil, and a ruinous one we consider it to be, still it remains true that the resident Clergy have operated as a palliative and corrective for the evil. Called on as they are, to fulfil the local and civil duties, and out of their comparatively limited incomes to dispense the charities that ought to devolve on the landed proprietors.

Agreeing then, so far with the tourist and his partner, as to the evils of Absenteeism, we see before us the evil, and conclude that it has been augmented, is continued, and will in all likelihood be perpetuated by the ascendancy of the genius of Popery.

Why is it that a Landlord cannot bear to reside on his own paternal acres? Why is it that an educated gentleman runs from the place where his honour and character ought to keep him, as from a pest-house. Simply, because he sees all his early and fond speculations of profit to himself, and prosperity to his people, blighted by the withering influence of Popery. Because wherever he turns he feels himself thwarted by the bigot opposition of the Parish Priest, who, like his brother Priest of the South Sea Islands, can taboo the people. He can keep them within his circle of horror—the thunder of arbitrary excommunication suspended over their heads, they are deaf to the call of civilization or improvement. Thus, the proprietor attempts to be useful, and fails in the hopeless struggle with unconquerable slavishness and priest-ridden terrors, and the Lord of the soil retires before the

Lord of the people, who went up to Maynooth, the son of his ploughman; but returns from thence, his dark and uncontroulable superior. No wonder then that he quits his mansion for ever, rather than see all his patriotic and Christian hopes expire, if he submits to the Parish Priest; or have his haggard burned, and his property destroyed if he opposes him.

We have no desire to follow the Tourist farther, and shall not trouble our readers with the vulgar nonsense that he would put off as humour in his trip to Clonakilty. We believe he is well known there: perhaps he is the actual reporter whom the Magistrates seemed to have treated as he deserved, because he was known for his trips.

In conclusion we would remark briefly on the following extract. After stating that the Irish are peculiarly and vexatiously circumstanced as Catholics; that they are under a penal code that heaps insult on injury; that they are a degraded and despised caste; that they, in latter years, are become as countles as the dust; but like the same dust to be trampled on—he goes on:

"I asked of what religion were the Sovereign and Corporators of Bandon; I was told that they were Protestants. I asked of what religion were the Mayor and the Sheriffs and Corporators of Cork? All Protestants. I knew, indeed, that the legislative, the judicial, and executive authorities should be all of the favoured faith. Every place, then, of honour or emolument, was filled by Protestants. I enquired next, if the Catholics of Ireland paid taxes, and fought at Waterloo and Trafalgar; the book of the tax-collector, and the rolls of Chelsea and Greenwich hospitals supplied the answer. 'Why, then,' said I, 'if the Catholics pay and fight (and what more can they do?) why is not British justice awarded to them?—Why are they not requited for their treasure and their blood?'

Tis true, the Sovereign and Corporation of Bandon are Protestants: so much the better for Bandon. The Protestants there, are not degraded by priestcraft, therefore, not despised by the world. The Mayor, &c. of Cork are Protestants: so much the better for Cork. Woe betide it when it admits the slaves of the Jesuits into its corporation. The Catholics of Ireland pay taxes: wondrous willingly to be sure. But we should like to know what is the proportion of Romish contribution to the resources of the Empire? We suspect not six pence in the pound. The Catholics fought at Trafalgar and Waterloo—they also fought at Vinegar-hill, and Ballinamuck. And what did they fight for at Waterloo? Was it not for pay? And how many? Why one would think from the swaggerings of these Hibernians, that not a British seaman or soldier was in those memorable engagements.

Before we take leave of this, we beg our readers to observe, as most important, the spirit of hostility with which the Romanists view the Church Establishment of Ireland: it cannot be suppressed, it flows in waters of bitterness through all their speeches, and publications, distilling and meandering through novels, tracts, tours, and pamphlets; and though in some of their delusive declarations they assert that they would be content with the remo-

val of civil disabilities, and a free admission into the full privileges of the constitution; yet it clearly appears, that if they were made Legislators and Judges to-morrow, that would not content them; it would avail them nothing, as long as the Established Church like Mordecai, sat at the King's gate. They are not emancipated yet; none pay tribute but slaves; they still pay the tithe tribute, and therefore they are not emancipated. Such would be their ulterior arguments, accordingly they would act, and Ireland be as far from peace as ever.

Will, then, the Protestants of the British Empire forego their cautionary wisdom—will they, tempted by the "*beau ideal*" of bestowing a community of constitutional rights on their fellow countrymen, forget how uncongenial the spirit of Popery is with the Protestant Institutions of British polity. The warnings of history are before us, shewing how Lazaroni, and Poissardes, and Slaves let loose, are not fit for freedom, but licentiousness. What then is an Irish Romanist but the slave of his Priest;—let him then first be emancipated from that severest of all bondages, and then the freedman of Rome may become the legislators of Imperial England.

FOREIGN RELIGIOUS INTELLIGENCE.

FRANCE.

Lyons.— A great part of the inhabitants of the village of Marcy, in the department of the Rhone, have renounced the Roman Catholic religion, and embraced Protestantism. In addition to this, a considerable number of the most respectable class in the City of Lyons, have gone over to the Reformed Faith.

Nancy.—Serious disturbances have been excited in this city, by the intolerant conduct of the Bishop Forbin Janson, who, without any grounds, removed a Priest from his parish, where he was universally esteemed. The Bishop is devoted to the Jesuits, which has drawn on him the ill-will of all moderate and intelligent persons. His palace was attacked, and he found it necessary for his safety, to leave the city.

Paris.—The Police have suppressed a pamphlet, by the Rev. —— Wurtz, Priest of the parish of St. Nizier, at Lyons, by order of the *Procureur du Roi.* This work (Lettre à M. l'Abbé de la Mennais) attacks the liberties of the Gallican Church, and reduces every thing to a servile dependance on the Pope.

GERMANY.

Hanover.—Nov. 19, 1825. A Jewish family, Nathan Ritter of Eimbeck, his wife, and four children, were baptized in the Church of Lauenstein. The ceremony was very fully attended, and an excellent sermon was preached by Dr. Goldmann.

Wurtemberg.—The Waldenses, who have been settled in this kingdom for some generations, have hitherto preserved their original language in their schools and churches, but in consequence of the recommendation of government, they intend for the future to make use of the German. The union between the Lutherans and Calvinists, is also rapidly proceeding in this part of the country—indeed a difference hardly exists at present, for the Lutherans receive the Calvinist Ministers as the pastors of their Church, and *vice versa.*

Austria.—In Steiermark, (a Province in Austria,) it is calculated that there is one clergyman to 381 laymen—In Russia, one to 262.—In Spain, one to 50.—In Sicily, one to 23—and in Portugal, one to 15.

SWITZERLAND.

Geneva.—In consequence of the numbers of Roman Catholics, who annually come over to the Protestant religion in this Canton, and to avoid as far as possible, any religious disputes, which the public form of recantation hitherto in use might occasion, the clergy of Geneva have determined on admitting all converts to the Holy Sacrament, on their making application privately to any pastor in the church. This regulation was adopted at the conclusion of the past year.

VIEW OF PUBLIC AFFAIRS.

We rejoice in being enabled to congratulate the public on the final termination of the Burmese contest, and that our arms have been attended with complete success. Great as has been the loss of life, our superiority seems not to have been at all doubtful, and the Burmese, who for the first time had tried the force of the British, appear to have far overrated their own strength: four provinces are ceded in perpetuity to the British, and four others placed under our protection; the expenses of the war are paid, and free commercial relations established. But we trust the cause of humanity and religion have been served by the contest. No one who looks at the map of India but must have perceived the inevitable contest that was impending, and perhaps the hastening such a contest before the parts of the Burmese Empire lately conquered, and coalescing badly, had become consolidated by time, has been a saving of human life instead of a waste. The interference of the British, and intercourse with civilization, must improve the state of the Burmese; the tolerant spirit of our Government, and the missionary feeling which pervades the east, will, we trust, be found friendly to their best interests, and thus the sword of the conqueror may be made but the forerunner of the Bible and the Cross. No news from the other quarter of India, in which a rising had excited some alarm, has been made public, but, from the inconsiderable nature of the foe, nothing serious can be apprehended. Our empire in the East is however so circumstanced, as never to permit confidence—a spark would suffice to set all Hindoostan in a blaze. The native princes are sufficiently ready to rejoice in a general insurrection, and although the mass of the population are decidedly benefited by our rule, unquiet spirits in abundance would be found to join any hostile standard.

In England the disorders of the manufacturing districts have subsided, partly by the interference of the military, and partly by the active exertions and benevolence of the residents. What the legislature could do has been effected by a modification of the corn laws, which Government has carried, notwithstanding a spirited opposition on the part of the landed interest. The attention of Parliament has been repeatedly called to the Slave Trade during the Session; but we regret, that while there is not a second opinion outside the doors of the house, the West India interest should be so strong within, that Mr. Brougham's motion, which only pledged the house to an early consideration of the question, was lost by a division of 100 to 38. A speedy dissolution of Parliament is expected.

Distress prevails to a considerable extent in the manufacturing parts of Dublin, and great doubts are entertained as to the expedients proposed for alleviating it. That much of the evil originated in the spirit of combination, there can be but little doubt, and the remedy applied seems unable to meet the disease. The King, with the benevolence that has ever marked his character, has subscribed £500 to the Dublin, and £200 to the Drogheda fund, and yet his bounty has been made the theme of censure, ridicule, and abuse in the Roman Catholic Association. We condemn not the exertions made by the Roman Catholics to regain what they with sincerity may consider their political rights, but it seems to be trifling with an important subject, to demand these rights, while joining with a party whose leaders make it their boast to outrage, in the undistinguishing violence of party zeal, every social and moral obligation.

We are glad to learn, that considerable doubts are thrown upon the capture of Missalonghi.

POETRY.

THE HARP OF JUDAH.

"How shall we sing the Lord's song, in a strange land."—Psalm cxxxvii. 4.

By the Rev. Thomas Kelly.

Why sleeps the harp of Judah now?
Whose sounds were once so sweet, so loud,
Why laid unheeded on the bough,
That overhangs Euphrates' flood?

Why sleeps the harp of Judah now?
Will no one touch its silent strings?
Are all restrain'd, by solemn vow,
That none will praise the King of kings?

Why sleeps the harp of Judah now?
Let Zion's children answer why,
We cannot sing while here we bow
Beneath the yoke, and inly sigh.

Our foes insulting ask a song,
And of their captives mirth demand;
But who can sing, oppress'd by wrong,
Or smile when in a hostile land?

From Zion far we mourn and pine,
Our hearts are sad, our tongues are dumb.
No Prophet have we now, or sign:
No friend, no guide, no king, no home.

And is that arm of pow'r bereft,
That wonders wrought in ages past?
Jehovah's people, are they left,
To sorrows that for ever last?

The Lord from exile will recal
His people to their native shore,
But Babylon's high tow'rs shall fall,
In ruins, to arise no more.

Then let the harp of Judah ring,
With sounds of joy; the day is near,
When Zion shall behold her King:
No more to weep, no more to fear.

SONNET BY THE REV. J. WILLS.

MOSES.

Wisdom's first earthly name was his—for man,
On fame's eternal pyramid, too high
Till ages roll asunder, and reveal
The crowning light above it—God's own truth:—
Who taught creation's awful mystery,
The Spirit and the Word, the spring of light,
Whose record earth contained not; save in guise
Of uncouth symbol, or mysterious rite,
Fitly esteemed by few. Until inspired,
He wrote them first—the wondrous Genesis
Of that first history and the last: That book
Of many witnesses, by one informed.
Sole history of man, whose end shall be
Established when the end of all is read.

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